

Getting respected despite our differences

**(Re-)establishing positive relations
through a respectful treatment**

Dissertation

zur Erlangung des akademischen Grades

doctor philosophiae (Dr. phil.)

**Vorgelegt dem Rat der Fakultät für Sozial- und Verhaltenswissenschaften
der Friedrich-Schiller-Universität Jena**

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Tag der mündlichen Prüfung: 20.01.2023

Abstract

Can respect help to re-establish social relations within and between groups- also in situations of intergroup conflict? In the present lines of research, I propose respect to be of fundamental importance for social cohesion within and between groups. I conceive of respect as recognition as an equal (Honneth, 1995, Simon, 2007) and develop an integrative conceptualization and measurement in order to examine its role for intergroup reconciliation (Chapter 2 and 4). I present two studies examining the distinct influence of respect and disrespect as compared to a neutral condition at first within groups and then between groups (Chapter 3). Within groups, a respectful treatment seems equivalent to a neutral treatment and both increased group identification, group-serving motivation, and category salience equivalently when compared to a disrespectful treatment. As opposed, a respectful treatment between groups decreased category salience compared to disrespectful treatment and may benefit to overcome intergroup boundaries.

In the context of intergroup conflict, I present five studies (Chapter 5-7) examining the role of respect on the willingness to reconcile between victims and perpetrators (Shnabel & Nadler, 2008). Here, I focused on how the willingness to reconcile is affected by a respectful message in addition to needs-based messages, or alone. Results revealed that respect had a consistent effect on the willingness to reconcile of victims, in addition to the needs-based message. More importantly perceived respect was the central mediating process between manipulated respect and the willingness to reconcile for victims and perpetrators. I discuss theoretical and practical implications of respect for relations within and between groups as well as methodological limitations and challenges in the experimental study of respect (Chapter 8).

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“... Respect me, or put me to death.”

(Malcom X, 5th July 1964)

Mid 1950 the civil rights movement turned into a mass protest against racial segregation and discrimination in the Southern United States. As such, African Americans aimed for a radical social change on various levels: Historically, they demanded an end to a millennial history of American slavery; economically, they demanded an end to legalized exploitation of African American laborers; and legally, they demanded equal rights and inclusive laws. Notably, the demands of the movement went beyond mere instrumental change as they aimed to change the most persistent remain of slavery: The ingrained disrespectful treatment towards Black people. In other words, they aimed for a change in everyday treatment of Black Americans and demanded to be once for all treated in such a way that would make them feel respected. Malcom X, one of the most prominent leaders of the movement, emphasized that (the lack of) a respectful treatment lay at the core of the movement's political demands¹. While leaders of the civil rights movement declared a respectful treatment inevitable in order to improve interracial relations, white American leaders seemed unclear about its social implications. This is best exemplified by J.F. Kennedy who declined the request by civil rights activists to accompany the first black child to a newly desegregated school. Civil rights activists argued that such a public demonstration of respect towards African Americans would improve interracial relations. Yet, Kennedy concluded it

¹ Malcom X: “(...) [The black man in America] wants respect as a human being. He wants recognition as a human being. Now, if integration will get him that, all right. If segregation will get him that, all right. If separation will get him that, all right. But after he gets integration and he still doesn't have this dignity and this recognition as a human being, then his problem is still not solved.”

will be nothing more than a symbolic gesture. Thus, how important is respect for social relations, does it improve them at all?

From a present-day perspective, I classify that Kennedy severely underrated the impact of respect and how people feel if they are respected. There is good reason to assume that it is not just the political outcome that shapes social relations but the process of how to get there and how those involved feel treated. In other words, relations within and between groups are also shaped by the way group members are considered or included. Accordingly, a groundbreaking finding by Lind and Tyler (1988) showed that people feel more accepting of an adverse decision when they were treated respectfully. I suspect that respect may be socially meaningful and may even change the dynamics of a societal conflict, not because it is seen as a symbolic gesture but because it carries a distinct meaning concerning how fellow citizens should treat each other. While Kennedy may have thought of respect as unreal or mere symbolic, I aim to expand existing research in order to find out whether a respectful treatment can make a difference for social relations compared to a non-respectful treatment. I assume that a respectful treatment may be meaningful in particular for those group contexts that are characterized by social disparities, such as the case for intergroup conflicts.

Accordingly, in my dissertation I aim to investigate if respect can indeed improve social relations within and between groups. Specifically, I will address the following research questions: What is the distinct positive impact of a respectful treatment within and between groups? Does respect unite or does disrespect break unity? Are there social groups who are especially prone to the impact of respect? Further, can respect be helpful in rebuilding shattered relations between groups in conflict? In order to better understand whether a respectful treatment makes a difference for social cohesion or not, this thesis examines the impact of a respectful treatment as compared to a disrespectful treatment and neutral treatment on within and between group relations. In the following, I will begin with an

Introduction

overview of philosophical approaches to respect that provide immediate implications for a social psychological understanding. Subsequently, I will propose a working model, which aims to integrate state of the art conceptions on respect in social psychology.

2. Theoretical Background

2.1 How does it feel to be respected?

2.1.1 *An overview of moral philosophical approaches to respect*

Linguistically respect refers to the Latin verb “respicere”, which literally translates into “to look around” or “to look back” (Dillon, 2007). The direct translation characterizes respect as a physical or likewise psychological orientation towards someone or something that may lie outside our immediate sight. That is, respect involves “giving consideration [to others] above the first glance” (Quaquebeke et al., 2007, p.187). In this basic sense, respect does not merely imply to consider or look at others but is specified by ‘the way one looks at others’ (Quaquebeke et al., 2007). Specifically, Kant (1788) suggested that a respectful treatment regards the unique ability of persons to develop own reason and thought. As such, every person deserved to be treated with respect (“Achtung”) due to being the originator of potentially rational thinking (Cohen, 1981). As opposed, treating someone as incapable and using her ‘merely as a means to an end’ (Kant, 1788) would imply disrespect. By way of example, neglecting the ability of a person to improve her time management when delayed for a meeting and not giving her any feedback about the negative consequences of her behavior, would be disrespectful. Here, the person would be deprived of the chance to improve, let alone to decide on her own if she wants to change her behavior. The person would simply be seen as incapable and deprived of the right to decide on her own. According to Kant (1788), the ability to reason sets persons apart from any other kind of being. Thus, the only appropriate response to acknowledge this unique characteristic of persons is to treat them respectfully.

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In this sense, a respectful treatment could be viewed as unconditional as it is not linked to any other criteria than being a person. In the same line, Dillon (2007) theorized that a respectful treatment aims to value another person regardless of her personal performance or achievements (*recognition respect*; Darwall, 1977). This implies that respect is linked to fulfilling a respective group characteristic: If a person holds relevant group features (e.g., ability to reason or winning Olympic Games) that fulfill the requirements for group membership (e.g., group of persons or Olympic champion) she is entitled to respect. As an example, the respect that is due to Olympic champions relies on their characteristic of having won the Olympic Games. Likewise, the respect that is due to rational beings relies on their ability to reason. Thus, the amount of respect should not vary among members of a group of Olympic Gold Medal winners as each group member should be respected equally.

Further, if respect is exchanged among members of the same group it conveys that the other holds equal value in relation to oneself. Thus, within groups recognition respect is exchanged horizontally (Decker & Van Quaquebeke, 2015)². As opposed, respect can also be given as an indicator of a persons' performance (*appraisal respect*; Darwall, 1977; Dillon, 2007). This type of respect depends on how well a person performed according to specific standard. As such, respect increases with increasing closeness to a specific standard of achievement. For instance, the type of respect Usain Bolt receives is typically attributed to the fact that he can sprint faster than any other athlete rather than him winning yet another Olympic medal. In other words, appraisal respect is given to another person based on her positive distinction. It is therefore not granted equivalently but instead must be earned. Thus, in practical terms, we can differentiate between two types of respect. One that implies

² Decker and Van Quaquebeke (2015) conceptualized recognition respect as *horizontal respect*, which is opposed to *vertical respect*.

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admiration for the respected persons' performance (appraisal respect) and the other considering the equal value of another person.

Building on early philosophical approaches to respect, Honneth (1995) firstly analyzed the social function of respect. To begin with, he posits that individuals are inherently motivated to develop and sustain a sense of self-worth³. The only way possible to acquire this sense of self-worth is through receiving recognition from recognized others. Consequently, individuals firstly have to build social relations that are based on mutual recognition. Honneth (1995) specified three types of relationships that are based on distinct forms of recognition: 1) love and friendship (*care*) 2) networks of solidarity and shared values within a community (*solidarity*) and 3) institutionalized relations of universal dignity and respect (*respect*). Thus, in order to receive respect, individuals rely on the availability of relations with others who acknowledge their equal value. Specifically, Honneth (1995) suggests that relations that are based on respect are best realized through asserting (legal) rights to another person. In other words, a respected person should feel recognized as an equal based on her possession of equal rights. Importantly, the social impact of a respectful treatment goes beyond the mere extension of rights. Rather, it is the possession of rights that affects the self-view of a respected person. Having equal rights should encourage her sense of being a 'responsible agent' (Honneth, 1995) and activate the ability to claim rights. As such, it is the *activity of claiming* (Feinberg, 1970), which shapes a respected persons' sense of responsibility. Specifically, Feinberg (1970, p. 252) posits that "having rights of course makes claiming possible, but it is claiming that gives rights their special moral" and as such psychological significance. In this sense, respecting another person implies the recognition of her capacity to

³ More concretely, Honneth (1995) posits that individuals wish to become "a fully autonomous and individuated person" (p.22), which is realized through the development of self-confidence, self-esteem and self-respect.

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make use of her rights. Individuals who feel respected should perceive themselves as potential claim makers and feel responsible to stand for their rights.

Accordingly, in the context of social relations there are two parties who each claim to be respected. As relations between individuals are unique, there will always be a specific other who demands to be respected as an individual person (*second person respect*, Darwall, 2004). Therefore, feeling respected not just involves the ability to claim rights but also the responsibility to be held accountable for respecting an individual other. Accordingly, a respectful relation is defined by a two-sided responsibility: First, holding the other accountable through claiming rights and second, making oneself accountable to respond to the claims of the respected other. By way of example, a respectful relationship among student and teacher is established when both claim their right to voice their opinion and simultaneously allow the other to question and criticize. A respectful treatment requires parties to execute both: Granting equal rights to voice an opinion but also demand responsibility from the other person to respond accordingly. Thus, a respectful relation can be viewed as a bidirectional relation of holding each other accountable (Darwall, 2004).

The analysis of respect as a relational concept reveals that respect cannot take place in a social vacuum. Specifically, it is impossible to establish a respectful relationship without access to social structures, such as social ingroups. In line with Honneth (1995) I suggest that those who do not have access to a social group, for instance due to their outgroup status as perpetrators (e.g., Troianovski, 2021), foreigners (Van Quaquebeke, 2007), discriminated (Hviid et al., 2013), may oftentimes end up struggling for respect. For instance, a student entering a class for the first time may have to overcome various obstacles to access preexisting social structures of resident class members. If the new student fails to gain access she will not receive respect. Thus, the very experience of being denied access to a social group may impede the possibility to form relations and signal disrespect (“*Missachtung*”;

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Honneth, 1995). As such, Honneth (1995) predicts that perceived disrespect as well as the lack of respect by ingroup members will result in negative emotions (e.g. contempt, anger or shame).

Taken together, the philosophical understanding of respect, as presented, suggests that respect is the appropriate treatment to acknowledge an individual as person with equal value. Respect is described as a specific type of treatment between individuals and groups that is based on the belief that the other holds a basic value that is equivalent to ones' own. As such, a respectful treatment should not refer to an individual's personal achievement but to the common value that is shared between two parties (Dillon, 2007). More specifically, according to recent conceptions by Honneth (1995) and Darwall (2004) respecting another person should imply to assert equal rights as well as responsibility to her. In more practical terms, this would mean to grant and demand equal rights and holding each other accountable. Furthermore, the philosophical account of respect by Honneth (1995) suggests that a respectful treatment may shape a persons' self-view or likewise self- respect (Renger, 2018). Based on the outlined philosophical propositions, I infer that feeling respected by ingroup members may carry the potential to affect an individuals' sense of worthiness and thus strengthen social relations. Accordingly, the presented philosophical approaches go beyond portraying respect as a mere ethical ideal but rather as a social concept with psychological value. Eventually, they emphasize the importance to conceptualize respect as a social-psychological concept.

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2.1.2 The social-psychological experience of (dis)respect

*“Respecting people is entirely compatible with thinking their views
are wrong, confused, irrational, or wicked”*

(Crane, 2017, p.181)

*“I’m not concerned with your liking or disliking me ...
all I ask is that you respect me as a human being.”*

(Jackie Robinson, 15th April 1947)

Representatives of moral philosophy (Darwall, 1977; Darwall, 2004; Dillon, 2007; Honneth, 1995) stressed that a respectful treatment should be implemented through the assignment of legal rights or to be precise a fair chance for participation. Indeed, early research on the Group Value Model (Tyler et al., 1996) found that fair or just procedures affected the perception of respect. In their study, Tyler and colleagues (1996) measured procedural fairness by means of perceived instrumental (e.g., “How much influence did you have on the decision made (...) ?”) and relational justice (e.g. “ How much concern [was shown] for your rights?”). They could show that participants who felt treated fairly also felt respected. Tyler and colleagues theorized that being respected was important to group members because it conveyed relational information between the self and the group. Based on Tyler and Lind (1992) a fair or respectful treatment would signal full-status membership and taking the other into account, whereas an unfair or disrespectful treatment would imply a low status position and neglect a persons’ opinion. Thus, I suggest that respecting others is important because it reveals meaningful information about peoples’ status within a group and may therefore also affect social relations within groups.

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A key finding that revealed respect as a promising concept that shapes social relations, showed that people accept an adverse decision more if they feel respected (Lind & Tyler, 1988). Subsequent research continued to further investigate the impact of a respectful treatment on ingroup status. Notably, a study by Simon and colleagues (2005) showed that a respectful treatment may even compensate for social inequality because participants felt recognized as an equal. In their study, equality of value was induced by either granting or withholding participants the right to vote in an upcoming group decision. Participants then received respectful or disrespectful messages by fellow ingroup members. Those who were treated with respect but withheld participation, were no less willing to cooperate with fellow group members than those who were allowed to participate in group-based decisions. This is also in line with findings by De Cremer (2002), who could show that respect is most effectual for those who are not seen as an equal. Specifically, individuals who almost failed to meet the criteria of group membership are most receptive to respect as compared to those who are already fully included.

The outlined studies indicate that respect may not only be meaningful to those who are deprived of legal rights but also those who perceive themselves as socially inferior more generally. Accordingly, I assume that being respected should affirm individuals' belief in having equal status in relation to others, which may successfully elevate an individuals' sense of self-worth in various ways. Indeed, feeling respected has been shown to lead to more self-esteem (e.g., Ellemers et al., 2001), perceived autonomy (Renger et al., 2017) and assertiveness (Renger, 2018). Accordingly, Simon (2007) defined that the psychological impact of "(...) a respectful treatment symbolizes and is experienced as recognition as an equal" (*equality-based respect*; Simon, 2007, p. 319). An immediate interpretation of his definition would be that persons who belong to the same social group should feel taken serious as 'full-fledged' members. In a broader sense this implies that a respectful treatment

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shapes the perception of sharing equal rights, voice and ultimately equal value. Thus, a respectful treatment and likewise the perception of it imply a specific meaning rather than mere positive attention. In the same line, several investigations have illustrated that it is the distinct perception of being recognized as an equal that drives the beneficial impact of a respectful treatment. As such, findings showed that individuals who received negative or positive performance evaluation were equally eager to contribute to their group as long as they are still respected (Simon, & Stürmer, 2003). Hence, being liked or not did not interfere with the perception of respect. Likewise, Simon and Stürmer (2005) found that neither perceived acceptance nor perceived liking could explain the social impact of respect. In their study, participants who felt liked or accepted by others upon receiving respect were not more willing to contribute to their ingroup. Thus, while feeling liked and accepted may be associated with being respected they may not always explain the social benefits of a respectful treatment.

Similarly, studies showed that a respectful attitude operates beyond liking or sympathizing with another person. Specifically, Lalljee and colleagues (2009, 2007) showed that although, those who respect others intend to treat them in good ways, thinking of another person as deserving of respect and treating her accordingly is not necessarily aligned with liking the other person in a general sense. It is therefore important to differentiate between respect and acts of good manners or the willingness to make oneself agreeable to others, as Buss puts it (1999). On the one hand, good manners or polite behavior can serve the sole purpose to appear to be good willed. That is, politeness does not necessarily require the recognition of another as an equal. Instead its primary purpose may be to appear respectful without actually respecting the other. For instance, in Germany shaking hands is a typical act of good manners. Consequently, for most Germans a handshake, if implemented correctly upon the beginning and at the end of an encounter, is generally understood as a sign of

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politeness. On the other hand, shaking hands as an act of good manners may not only be “(...) an end itself; it is also, and more importantly, a means to treating them [others] with respect.” (Buss, 1999; p. 798). Specifically, Buss (1999) explains that the moral purpose behind polite behavior rests on the recognition of the other as an equal. Consequently, acts of good manners should be understood as respectful gestures, to the extent that they follow a moral obligation to make oneself agreeable to another. Thus, acts of good manners or the lack of it, can but do not necessarily have to imply the (un)willingness to respect another person. In the same line, shaking hands may be a sign of politeness as well as respect.

As opposed to acts of good manners, a respectful treatment comprises both the willingness to respect others as well as the appropriate respect gesture (Beach et al., 2007). Here, the cognitive component implies the belief that others have equal voice and rights (Lalljee et al., 2009) and should therefore be recognized as an equal, whereas the behavioral component implies a respectful behavior that is consistent with the aforementioned belief. While it is possible to act in ways that can be interpreted as respectful they may not necessarily go along with the corresponding attitude (e.g., polite handshake). Accordingly, any act of good intention or politeness, such as handshaking, is respectful to the extent that they reflect the genuine belief that the other is recognized as an equal. Thus, specific manners may display an acquired social competence without comprehension of the meaning of respect.

Accordingly, if a respectful treatment conveys the recognition as an equal, a disrespectful treatment involves various acts that neglect another persons' rights and voice. Specifically, I theorize that a disrespectful treatment graduates from being oblivious or ignorant towards another to deliberate rejection. This implies that not all forms of negative acknowledgment necessarily convey disrespect. By way of example, even negative consideration in the form of criticism towards an opinion still may imply valuation and can thus be perceived as respectful (Darwall, 2004). Thus, in some cases even negative

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acknowledgement may be perceived as better than the absence of any acknowledgement, which defines disrespect. With a disrespectful treatment, an opinion is neither regarded as brilliant nor critical but instead is not even heard (Sennett, 2004; p.15). At its most extreme, a disrespected person may feel overlooked to the extent of feeling invisible almost physically, which results from the refusal of others to acknowledge her (see also Ellison, 1952). More specifically, disrespected individuals reported that their self-chosen identity as a person of equal value is misunderstood and as such unseen (Pherson et al., 2014). Indeed, the experience of ‘being seen’ as a human being with equal rights and voice or ‘being on eye-level’ with ingroup members are frequent metaphors to describe the perception of respect (Hviid et al., 2013). As such, in an interview study cleaners of school classroom described their perception of disrespect: “I got very annoyed (...). They see me every day but they just walk right past me.” (Hviid et al., 2013; p. 96). As opposed, another interviewee describes perceived respect as “When the cleaning manager comes to (...), take a look at us, (...) and is responsive to us, then I feel that I am noticed (...) and work with joy.” (Hviid et al., 2013; p. 97). Thus, physical visibility seems to them as a clear indicator of (dis)respect. Since visibility seems to indicate the social position of group members it may be an important aspect of the experience of respect. In other words, perceived visibility may be seen important aspect of perceived respect.

The experience of being disrespected may lead to a lowered sense of self-esteem (Renger, 2018) and shares ground with other forms of interpersonal maltreatment such as dehumanization and ostracism. Both the experience of ostracism and respect leave individuals feel and act incapable. Twenge and colleagues (2003) characterize the experience of being ostracized as a state of cognitive de-construction (e.g. dissociation) that is close to apathy. Furthermore, those who are excluded (William et al., 2000) tend to conform rather than act autonomous. Likewise, a disrespected person feels less assertive and autonomous (Renger et

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al., 2017). Similar to ostracized individuals, the disrespected rather tend to conform to group norms and engage in group serving behavior despite wishing to leave the group (Sleeboos et al., 2010). Yet, despite the commonalities between the psychological experience of ostracism and disrespect their implementation differs conceptually. While ostracism involves the complete social exclusion from the group a disrespected individual is a group member that holds an unequal status but may still be part of the group. In this sense, disrespect may be viewed as a specifically motivated form of social degradation within groups that may be at some later point result in social exclusion. In the same line, several investigations indicate that disrespect is detrimental because it diminishes people's perception of being human (Renger et al., 2016). Here, the experience of disrespect is linked with losing group status or belongingness, in this case to a more broadly defined group of human. In addition, findings showed that disrespected individuals are more inclined to engage in unethical behavior than those who feel respected (Renger et al., 2016). Possibly, when individuals lose recognition as an equal by their group members, treating others fairly may seem redundant.

Taken together, the discussed findings highlight that feeling recognized as an equal is a specific perception that goes beyond a mere positive or respectively negative evaluation. A respectful treatment shapes an individuals' sense of self-worth in profound ways. The perception of respect may reinforce the sense of agency (Huo et al., 2010) and empower individuals of their abilities while perceived disrespect emotionally hurts and elicits feelings of being incapable. The psychological damage done to the disrespected individual is severe and may damage social relations.

2.1.3 Working model of respect

My working model of respect follows the concept of equality-based respect (Simon, 2007) and integrates the discussed moral philosophical approaches to respect into a social

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psychological understanding about the perception of respect. Accordingly, I theorize that the psychological impact of a respectful treatment is reflected in the extent to which persons feel “recognized as an equal” (Simon, 2007)⁴. Here, it is important to differentiate the recognition as an equal from other forms of equality (Lalljee, 2007; Simon, 2007). Treating persons with respect neither implies to treat them equally nor does it promote an egalitarian view of people. Instead, respected individuals should be treated as accountable, equal-righted persons. Accordingly, respected persons should feel visible as such and taken serious in their perspective.

⁴ In the following, respect and recognition as an equal are used interchangeably.

How does respect influence social identification within and between groups?

2.2 How does respect influence social identification within and between groups?

2.2.1 *Group affiliation and respect*

Several authors underline that respect is most relevant to individuals when coming from the ingroup (e.g. Ellemers et al., 2004) and may even require social identification with the recipient (Honneth, 1995). Indeed, people differentiate between who is deserving of a good treatment and who is not, based on a person's group membership. Ingroup members are seen as specifically deserving of a good treatment as compared to outgroup members (Platow et al., 1995). Accordingly, a study by Platow and colleagues (1995) revealed that participants favoured ingroup members more when they allocated more money to a needy ingroup member than to an equally needy outgroup member (unfair allocation) as compared to when they allocated the money equally (fair allocation; Platow et al., 1995; Experiment 2). Apparently, justice-related concerns are typically bound to one's moral ingroup (Deutsch, 1975): Those who are treated fairly and respectfully are members of the ingroup and vice versa⁵. Thus, within groups a respectful treatment seems to be anticipated.

The expectation to be respected by ingroup members may result from social identification processes that follow propositions of Social Identity Theory (Tajfel & Turner, 1986): Social Identity Theory posits that people have a general tendency to feel and think more positive about their ingroup than outgroup members (*ingroup bias*). Further, the primary motivation of people to identify with groups is to satisfy their need for self-esteem (e.g., Sedikides & Strube, 1997; Tajfel & Turner, 1979). Perceiving one's own group as positively distinct serves to enhance the collective self-esteem (Hewstone et al., 2002). For instance, it is

⁵ In this way, a respectful or disrespectful treatment becomes an important indicator for the quality of the relation with fellow ingroup members and more specifically ingroup status (Huo & Binning, 2008).

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crucial for a church member to anticipate a respectful treatment by other church community members. An anticipation of ingroup disrespect may negatively affect her group identification with the church community and thus diminish her sense of collective self-esteem whereas adhering to the expectation of ingroup may be vital in order to preserve self-esteem. The anticipation of ingroup respect may result from the belief in a positive ingroup identity and in turn facilitate the enhancement of an ingroup members' self-esteem. Accordingly, I assume that the diverse social processes that explain ingroup bias may also drive the anticipation of being treated respectfully by ingroup members.

Next to the need for self-enhancement, people also have a fundamental need for assimilation and belonging (Brewer et al., 1993). Accordingly, they experience satisfaction from social identification with a group that provides sufficient inclusiveness. At the same time people also have a high need for being different from others and thus seek for distinctiveness. Thus, people typically display a preference to identify with groups who fulfill both their need for belongingness and distinctiveness (*Optimal distinctiveness Theory*; Leonardelli et al., 2010). Here, the anticipation of ingroup respect may serve both needs. On the one hand, several studies showed that a respectful treatment conveys belongingness (see Huo et al., 2008) through ingroup identification. Expecting a respectful treatment from ingroup members may meet the desire to belong to the ingroup. Simultaneously, the anticipation of ingroup respect may also serve the need for distinctiveness from relevant outgroups. Here, the mutual respectful treatment among fellow group members may be perceived as a distinct positive group feature by ingroup members that may set them apart from outgroups who disregard respect. Accordingly, church members may anticipate a respectful treatment by community members because it contrasts with the non-respectful treatment within outgroup and hence makes them feel positively distinct from people outside their community. Thus, the expectation of ingroup respect may become a distinct positive feature of a groups' social

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identity. Since minority groups provide greater distinctiveness and an increased salience of the ingroup category respectively (Leonardelli & Brewer, 2001) the anticipation of ingroup respect may especially hold for members of minority groups.

As outlined above, having an expectation about getting respected from ingroup members may reinforce a positive identification with ones ingroup. Anticipating ingroup respect is important because it contributes to stable relations that contribute to the development of a stable self (Porter et al., 2007). Accordingly, the anticipation of ingroup respect may also play a role in protecting the personal self-esteem when threatened. In this sense, anticipating a respectful treatment from ingroup members may shield people from painful experiences to the self because it affirms good quality relationships within ones' group. In the same line, expecting ingroup respect may also protect personal self-esteem when threatened by mortality salience. Since ingroup identification is a means to protect the personal self-esteem when threatened with mortality (*Terror Management Theory*), I speculate that expecting ingroup respect may buffer threat to personal self-esteem to the extent that it assures ingroup members of their positive social identity.

Alternatively, the anticipation to be respected may also rest on social categorization processes (Oakes et al., 1994). According to Self-Categorization Theory, people identify with and expect to be treated in the same way as those they perceive to be similar, which is ingroup members. It is perceived as normative and thus morally right to be treated in the same way as the most prototypical member of the group (Wenzel, 2000). Consequently, ingroup members should anticipate to be treated respectfully to the extent that fellow group members are treated with respect. Taken together, social processes underlying social identification and social categorization may explain the anticipation to be treated respectfully by ingroup members. The above outlined analysis once more highlights that the exchange and social impact of respect follows a psychological rather than an economic logic. Although, respect is not a

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limited resource and could be given to all (Sennett, 2004), it seems to be reserved to ingroup members firstly. Consequently, I theorize that the perception and the impact of respect on ingroup relations more generally may be no different compared to a neutral treatment.

2.2.2 The social impact of respect within groups

Concluding from the previous section, propositions by Social Identification Theory (Tajfel & Turner, 1986) and Social Categorization Theory (Oakes et al., 1994) predict an anticipation of getting respected by the ingroup or in other words that respect from the ingroup is due qua shared group membership (Simon et al., 2015). As opposed, any disrespectful response by ingroup members may contrast with ingroup processes. Indeed, it has been shown that whereas a respectful treatment by ingroup members is perceived as fair and just (Lind & Tyler, 1988), disrespect from the ingroup is perceived as severely unjust (Miller, 2001). The anticipation of being respected qua group membership may hold important implications for the assumed positive impact of respect. I theorize that if ingroup respect is anticipated, it may hardly be perceived as such and may have not specific impact on social identification with the ingroup. Rather, a disrespectful treatment by ingroup members may disrupt this anticipation and thus negatively affect ingroup life. In order to investigate the beneficial or detrimental impact of respect and disrespect both should be tested against a control condition. Thus far, only a few studies investigated the distinct impact of respect and disrespect relative to a control condition.

A study by Baretto and colleagues (2002) tested the impact of respect and disrespect as compared to a no treatment condition (control group). In all conditions participants believed that their self-chosen identity is inconsistent with an allegedly valid test result on their identity. Respect and disrespect was manipulated by means of the experimenter reaction towards the participants' self-chosen identity. In the respect condition the experimenter

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recognized and in the disrespect condition neglected the participants' self-chosen identity.

Participants in the no treatment condition received no information about respect or disrespect for their self-chosen identity. Findings showed that participants whose self-chosen identity was respected, were not more willing to self-categorize into their group or follow group norms, than those who received no respect for their self-chosen identity. Participants whose self-chosen identity was neglected were less willing to self-categorize and follow group norms than those who received no respect. These findings support the assumption that individuals are unaffected by a respectful treatment whereas a disrespect was detrimental for social identification. Notably, since respect came from an unknown experimenter and not from ingroup members, the impact of ingroup respect is not clarified yet.

Experimental investigations by Simon and colleagues (2015, Experiment 2) tested the distinct impact of respect and disrespect coming from members of the ingroup. Specifically, they investigated the effect of ingroup respect and disrespect compared to a medium level of respect on perceived respect. Participants allegedly received high, low or medium respect score ratings by fellow ingroup members. The ratings indicated the extent to which ingroup members agree to respect the participant. Findings revealed that an indication of Medium and high respect produce similar perceptions of respect. Here, two possible explanations emerge: Either an indication of medium respect from ingroup members was not sufficient in making ingroup members feel respected or an increase of ingroup respect, from medium to high respect, does not make people feel more or less respected. A more straightforward finding is that receiving information that fellow group members think disrespectfully makes people feel less respected. Further, an indication of medium ingroup respect made ingroup members more willing to re-categorize as one group than high or low respect from the ingroup. This implies that a non-respectful treatment from fellow group members may help to overcome intergroup boundaries whereas ingroup respect or disrespect strengthens ingroup categorization.

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Unfortunately, the experimental method used by Simon and colleagues (2015) seems to confound the experimental manipulation of respect. In the experiment, participants were told that ingroup members disagreed with specific sentences that ought to state whether the concerned participant should be respected. By way of example, participants in the disrespect condition were informed that ingroup members scored low on a continuous scale indicating (dis)agreement with two statements while those in the respect condition scored higher. Thus, the manipulation of respect was operationalized by means of a score rating that indicated agreement to respect instead of a direct respectful treatment. Thus, it is likely that the manipulation of respect confounds agreement or the willingness to respect another with an actual respectful treatment. This confound may also explain why participants did not sense a difference between medium and high respect condition. The manipulation of medium respect and high respect condition may be perceived as alike because they convey agreement to respect the participant. Accordingly, Simon and colleagues (2015), conclude that in order to replicate results a different operationalization of respect is necessary.

In a further study Renger and colleagues (2016) operationalized the manipulation of respect, disrespect and a neutral condition by means of computer-based messages coming from the ingroup. Specifically, they investigated the impact of ingroup (dis)respect (e.g., respect “Of course your ideas are taken seriously; I’ll treat you just like everyone else in this matter.”; disrespect “I’ll see which of the suggestions I’ll read; I don’t have to consider them all, do I?”) in comparison to a neutral message (e.g., “I am curious to see how this will continue...”) on individuals’ perception of being human. Findings showed that the difference between low respect and control condition was much more pronounced than between high respect and the control condition. In other words, participants felt only slightly more respected when they received a respectful message by fellow ingroup members than those in the neutral condition. As opposed, participants felt clearly less respected when treated

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disrespectfully as compared to a neutral treatment. The same pattern was found for participants' perception of being human with differences between high and medium respectful treatment being less pronounced. The findings suggest that a disrespectful treatment by fellow group members may be more crucial in altering the perception of respect than a respectful treatment within groups.

Taken together, findings by Simon and colleagues (2015) as well as Renger colleagues (2016) indicate that ingroup respect does not require explicit reference or strengthen ingroup relations. Possibly, "people anticipate equality recognition within groups when no explicit (...) information is provided" (Renger et al., 2016; p. 9). In other words, a respectful treatment from one's own group may seem redundant. As opposed, ingroup disrespect may violate this anticipation and thus have a more powerful impact than a respectful treatment. Thus, it is left to re-investigate whether a respectful treatment can indeed add to good relations within groups. In my thesis, I aim to test whether respect within groups effectively benefits social relations or if ingroup disrespect harms them when compared to a neutral treatment.

2.2.3 The social impact of respect between groups

"Nothing is more unequal than the equal treatment of unequal people."

(Thomas Jefferson, 1902)

As outlined previously, the social meaning of ingroup respect (e.g., Renger & Simon, 2011) or disrespect (e.g., Renger et al., 2016) possibly relies on a previously existing social identification with respected others. To the extent that ingroup members identify with their ingroup they may anticipate to be treated respectfully. As opposed to this, members of different groups do not typically identify with each other. Specifically, the social context

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between groups in conflict should typically be characterized by a lack of identification and unequal treatment of outgroup members as compared to ingroup members, who are treated more favorably (Tajfel & Turner, 1979; Oaks et al., 1994). This is especially true when ingroups perceive themselves threatened in a functional (e.g. realistic group conflict or scarcity of resources) or psychological sense (e.g. moral superiority or perceived threat). Under such conditions outgroup members are perceived as not deserving of a respectful and fair treatment as compared to ingroup members (Platow, et al., 1995). Yet, since ingroup favouritism and outgroup denigration are not per sé reciprocal, the absence of outgroup favouritism should not per sé imply the motivation to harm or mistreat outgroup members. Consequently, although ingroup members are favoured to be treated respectfully, this should not necessarily follow that outgroup members should generally be treated disrespectfully (Brewer, 1979, 1999). Accordingly, I suggest that ingroup members either have no specific interest or anticipation about getting respected or disrespected by the outgroup, or they anticipate getting disrespected by outgroup members. If there is no psychological need to differentiate from the outgroup, ingroup favouritism should rather result in indifference towards outgroup respect with no specific anticipation about being respected or disrespected. However, as the intergroup climate becomes more hostile and the level of intergroup categorization increases, ingroup members should anticipate being treated disrespectfully by outgroup members.

Furthermore, Simon et al. (2015) suggest that, under such conditions respect from the outgroup may serve as a corrective experience for their social differences. In this case, respect may change the perception of outgroup members from those who are perceived as different and therefore undeserving of equal treatment (Jefferson, 1907) into “different equals” (Simon, 2018); that is, despite their status as outgroup members they would be recognized as an equal, sharing equal rights and power.

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Following Simon (2007), I suspect that the impact of ingroup or outgroup respect on within and between group relations may rely on similar social processes. Specifically, the social processes underlying the impact of respect within groups should hold for the impact of respect between groups to the extent that the intergroup context can be viewed as a superordinate ingroup context. Here, respect should convey the possibility for social mobility and power sharing between likewise within groups. In turn, this should affect the motivation to cooperate with the respect sender of both ingroup or outgroup source.

Indeed, more recent investigations indicate that respect between groups may be successful exactly because it is coming from an outgroup. As such, Simon and colleagues (2015) investigated the impact of respect coming from an outgroup for the willingness to re-categorize as one group. In their study, participants received low, medium or high respect from either in-or outgroup members. Findings indicated that those who received medium level respect were similarly willing to re-categorize than those who received a highly respectful treatment (Simon et al., 2015, Experiment 1). Further, those who received medium respect seemed to be more willing to re-categorize than those who received low respect. Thus, a possible explanation for their findings may be that medium levels of outgroup respect may be powerful enough to overcome initial reservations regarding the outgroup. The findings of the study make an important point in showing that outgroup respect may compensate for initial distrust and further intergroup relations that strained by rivalry. Unfortunately, the manipulation of respect in the experiments by Simon and colleagues (2015) confounds agreement to respect the participant with an actual respectful treatment (see previous paragraph). This may explain the inconsistent finding of outgroup disrespect in the second experiment of the study by Simon and colleagues (2015). Thus, further investigations are necessary in order to improve the experimental manipulation and clarify the social impact of outgroup respect for intergroup relations.

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Taken together, theoretical and empirical investigations indicate that the social processes underlying ingroup respect may be transferred to the intergroup context. If this is true, respect may be viewed as an antecedent of social identification not just within but also between groups. In order to expand on the investigations by Simon and colleagues (2015), intergroup respect should be tested in a social context that is shaped by more pronounced intergroup boundaries such as the case for intergroup conflicts. Therefore, in the following I will introduce the social processes underlying intergroup conflict before integrating respect into the theory of a specific framework of intergroup conflict that may serve to test the impact of respect for the willingness to reconcile between groups in conflict.

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2.3.1 *Transforming conflict identities*

Misdeeds can damage relations and social identities within and between groups. They may evolve into a conflict that requires extensive efforts of resolution. Importantly, conflicts differ according to the impact they have on the social-emotional constitution of opponent parties involved. As such, Bar-Tal (2000) categorizes conflicts as tractable or intractable. He theorizes that tractable conflicts can be settled through negotiating an agreement that satisfies or at least produces a compromise. Notably, *conflict settlement* does not necessarily require to target the socio emotional constitution of conflict parties involved. Here, adversaries may still feel and think negatively about each other.

This is opposed to *socio-emotional reconciliation*, which applies to tractable as well as intractable conflicts⁶ where groups in conflict may form various beliefs about the conflict situation that may relate to who is responsible for the outbreak of the conflict and what are the motivations of the opponent group (*ethos of conflict*). This ethos of conflict facilitates understanding and thus coping with the conflict situation (Bar-Tal, 2007). That is, conflict parties engage into cognitive activities to explain the harmful consequences of intractable conflicts. Notably, the conflict ethos becomes central to a groups identity which causes both sides to develop interest in the continuation of the conflict. Bar-Tal (2000) refers to this as the psychological infrastructure that keeps a conflict going. Therefore, he suggests that any type of resolution approach has to address and comply with these social-emotional circumstances that specify the conflict between two parties.

⁶ Tractable conflicts usually last over a longer period of time (at least two decades; Bar-Tal, 2000) and typically involve extensive violence

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Accordingly, successful conflict resolution should cover two processes concurrently (e.g., Feldman, 1999; Staub & Bar-Tal, 2003, Nadler & Shnabel, 2008): The re-establishment of social emotional relations among conflict parties (*socio-emotional reconciliation*) and the negotiation of an agreement that satisfies the divergent interests of adversaries (*instrumental reconciliation*). Both processes are intertwined and partly depend on the success of each other.

Typically, conflict parties maintain a negatively distorted image of their own (Nadler & Shnabel, 2008) and the adversary parties' social role that results from coping mechanisms aimed to deal with the conflict situation. Reconciliation on a socio-emotional level according to Bar-Tal (2000) involves the transformation of these negative social roles including emotions, attitudes and beliefs that are tied to the conflict and reinforce it (Bar-Tal, 2000). Simply put, in order to reconcile both opponents need to transform their negative perspective of each other. Specifically, Kelman (2008) assumes that the negative perception of the opponent is embedded into conflict parties' negative self-perception. As such, the perception of being victimized may reinforce the perception of the adversary as immoral actor and vice versa. Consequently, in order to transform the negative image of the adversary and reconcile relations, it is important to change conflict parties' negative self-perception as immoral or powerless actor. (Nadler & Shnabel, 2008).

Thus, the core issue that dominates and fuels intractable conflicts is the damage done to the social identity of adversary parties who suffer from being the powerless victims or the immoral perpetrators (Shnabel et al., 2008b). In the following section I outline in more detail the socio-emotional damage and the resulting emotional needs of victim and perpetrator group and how respect may address them.

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2.3.2 Repairing social roles and relations in intergroup conflict

A very prominent model that draws on addressing and transforming the socio-emotional elements of conflict identities is the *Needs-Based Model of reconciliation* (Nadler & Shnabel, 2008). In accordance with Kelman (2008) the authors of the model define the aim of socio-emotional reconciliation as the restoration of perceived worthiness (Shnabel et al., 2009). They assume that the sense worthiness is damaged through the conflict and consequently constitutes an emotional barrier. Notably, while it is generally important for reconciliation that conflict parties restore their sense of worthiness, the restoration has to address the role-specific damages of conflict parties. Specifically, the model differentiates between acts of damages that victimize groups or expose their perpetration. Consequently, differences in the formation of damage constitute different psychological needs that fuel the conflict. Groups that have been victimized feel threatened in their identity as capable actors. Consequently, they feel strongly threatened in their sense of status. On the other hand, due to the immoral image of the perpetrator group they feel a threat to their identity as moral actors and consequently fear social exclusion by the moral community. Accordingly, victims have a specific need for *empowerment* of their social status and perpetrators have a specific need for *social acceptance* (Shnabel et al., 2008). While both hold concerns about their social identity, the damage done for victim and perpetrator group targets different dimensions of their identity. The salient dimension for victims is power and the salient dimension for perpetrators is morality.

In order to resolve emotional barriers, the model suggests that the specific needs of each party should be satisfied. Ideally, instead of seeking revenge⁷ both parties should engage

⁷ For further explanation of the revenge cycle see remarks by Nadler and Shnabel (2008, p. 45-47) and Shnabel and colleagues (2008, p. 166-168).

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in mutual satisfaction of their needs. Nadler and Shnabel (2008_b) designed their model with reference to the method of the South African Truth and Reconciliation Commission (TRC)⁸. Hence, Nadler and Shnabel (2008_a) propose that victim and perpetrator should interact with each other in order to satisfy their respective needs. In other words, both should address the others' salient identity concern. As such, perpetrators should assure the victim group of being capable (e.g., through apologizing) and victims should restore the perpetrators' sense of morality or inclusion (e.g. through forgiveness). Ideally, both conflict parties ultimately engage into an apology forgiveness cycle that allows them to satisfy their conflict related needs. This should allow them to "share a larger and more inclusive identity." (Nadler & Shnabel, 2008, p.44); one that incorporates a worthy identity. Thus, reconciliation is facilitated once the emotional barriers that result from restricted conflict identities are resolved. Both parties can support each other to remove those emotional barriers in an interactive way (Nadler & Shnabel, 2008).

Several studies demonstrated that the respective restoration of victim and perpetrators' sense of worthiness enhances their willingness to reconcile with each other (e.g., Shnabel & Nadler, 2008_a; Harth & Shnabel, 2015). For instance, Shnabel and colleagues (2009) studied participants' willingness to reconcile in an interpersonal context. First, one half of the participants read a vignette in which they took the role of a victimized person while the other half read a version in which they were in the role of a perpetrating person. Consequently, they measured both groups sense of power and moral image and found that perpetrators felt greater threat to their moral image and a greater need for social acceptance than victims. As opposed, victims displayed a greater threat to their sense of power and consequently an increased need

⁸ A key component of the TRC was the voluntary confession of misdeeds that were directly addressed to members of the victim group by members of the perpetrator group. Perpetrators had the chance to apologize and victims were given the opportunity to forgive.

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for power. Participants were then presented with a second half of the vignette that included a message of empowerment or acceptance from the other party. Findings showed that the sense of power and willingness to reconcile of participants in the victim condition were higher after an empowerment message. The sense of acceptance and willingness to reconcile of participants in the perpetrator condition was higher after a message of acceptance. Generally, findings support the role-specific treatment of victim and perpetrator group in order to restore their sense of worthiness.

2.3.3 Respect and social roles

Per definition respect implies that others are recognized as an equal. At first glance, this may apply to those who suffer from inequality within the immediate or more distant ingroup (e.g. society) first and foremost. Indeed, the discussion about respect is typically raised by and based around socially marginalized groups with relatively low political power or respectively less rights (Honneth, 1994). It is far more seldom raised by groups in power. Specifically, respect has been theorized to affirm individuals of their ingroup membership, which serves to protect against degradation from ingroup members (Simon, 2007) for those who suffer from inequality (Simon et al., 2006). Accordingly, individuals who feel respected by their fellow group members display an increased self-esteem and autonomy (Renger, 2018) and act according to this (Renger, 2016) than disrespected individuals. In this sense, respect may be seen as a way to empower others (Simon, 2007). Thus, I suggest that respect carries great potential to address the need of individuals who feel deprived in their sense of power or status, such as victims.

Having status is relevant to those who may see themselves as treated unequally. Here, respect may empower individuals or groups. However, the promise of social upward mobility that is conveyed through respect is not only meaningful for those who want to improve their

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status within groups but as well for those who are not part of the ingroup yet or anymore (Zadro et al., 2004). Belonging to a certain group may be important to those who are at risk to become excluded or have been effectively excluded. Here, a respectful treatment should affirm belongingness to the group, which is at stake. Accordingly, respect has been theorized to benefit social relations because it affects both the perception of having status and belonging to relevant others (De Cremer & Mulder, 2007; Huo et al., 2010). Notably, these are the very core psychological motives, which have been assumed to shape the willingness to reconcile between victims and perpetrators according to the Needs-Based Model: The need for power and need to belong.

In the same line, several studies demonstrated that respect increases perceived social inclusion within and between groups. Typically, participants felt more connected (Simon, 2007) and accepted (Simon & Grabow, 2005) after they received a respectful as opposed to a disrespectful treatment. Notably, the link between respect and inclusion to the group has also been shown for the intergroup context. Simon et al. (2015) found that those who were treated respectfully by the outgroup were more willing to re-categorize as a common group than those who received outgroup disrespect. In other words, respected individuals were more willing to think inclusively than disrespected individuals. Findings indicate that a respectful treatment may be valuable for those who fear social exclusion (e.g., De Cremer, 2002), while disrespected ingroup members may be afraid of losing their membership (Sleeboos et al., 2002). I suggest that the fear of being socially excluded may especially apply to those who despised due to antisocial or immoral behavior. Thus far, the social impact of respect has not yet been tested in the context of moral disparity. Specifically, it has not been investigated whether respect affects those who fear for their moral standing. However, if we want to examine the idea that respect can indeed function as a 'social antidote' (Sennett, 2004) the diversity of social roles should be taken into account. Accordingly, in my thesis I will pursue

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the impact of respect for those who are concerned about their belongingness due to immoral behavior. Specifically, I will investigate in how far respect is perceived and may affect the willingness to reconcile of perpetrators who committed misdeeds against others.

Taken together, I view respect as a promising candidate to address those who fear for social exclusion, such as those who perpetrated, as well as the lack of perceived status that such as resulting from victimization. Following the presented research findings and predictions from the Needs-Based Model, I suggest that treating the opponent groups with respect should directly address the need of victims and perpetrators. Specifically, I hypothesize that respecting perpetrators and victims should increase their willingness to reconcile. Specifically, I theorize that if victims and perpetrators feel recognized as an equal by each other, they should be more willing to reconcile. In my thesis, I adopted the Needs-Based Model (Shnabel & Nadler, 2008) as a theoretical and empirical framework to investigate the comparative impact of respect and needs satisfaction (victim empowerment and perpetrator acceptance) for the willingness to reconcile (Chapters 4-7). Studying the impact of intergroup respect in the context of conflict between perpetrator and victim group will shed light on the conceptual understanding of respect in addressing social roles that go beyond victimization and furthermore provide a stronger test of intergroup respect.

2.3.4 The twofold impact of respect

Respect and the perception of it has typically been shown to drive both, measures of self-esteem (Renger et al., 2016^a, Renger et al., 2016^b; Renger, 2018; Smith et al., 2003) and the social identification and engagement with others (e.g., Decker & Van Quaquebeke, 2014; Renger & Simon, 2011; Sleebos et al., 2006; Simon et al., 2015). In an attempt to explain and integrate these different social outcomes of respect within and between groups, Huo and Binning (2008) suggest that respect affects group functioning via two separate paths: Respect

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is either perceived as reflecting ones standing within the group (status pathway) or as to reflect the extent to which one is included into the group (inclusion pathway). Thus, the impact of respect and its perception affect social relations within and between groups to the extent that it affects the perception of status or belongingness.

Similarly, Janoff-Bulman and Werther (2008) specify two primary attributional processes of respect which ought to govern the perception of respect: The attribution of respect as competence, which is the ability to guide others and the attribution of respect as perceived morality, the degree of regard for the interests of others (Pincoffs, 1986). Thus, they reason that the morality of outgroup members is typically less clear than those of ingroup members. Therefore, whether a person is perceived as moral or not should indicate her inclusion into a given group. A person that is considered moral is granted equal rights. Since the morality of ingroup members is typically anticipated, perceived morality does not provide a salient basis for the social impact of respect within groups but instead should become primarily relevant within the intergroup context. A respectful treatment between groups should imply that the ingroup believes outgroup members to be well-intentioned and morally right. I suggest that perceived morality may function as a marker for perceived acceptance to the group. On the other hand, the primary dimension that shapes the evaluation of persons that have already been confirmed membership should be perceived competence or status. Therefore, respect within groups respect should primarily be attributed as a sign of social status.

Drawing on the theoretical work of Janoff-Bulman and Werther (2008) as well as Huo and Binning (2008), I suggest that different impact and perception of respect may be shaped by social circumstances that specify the salient social needs. Specifically, I infer that the perception of respect between groups should typically be shaped by belongingness concerns whereas the perception of respect within groups should rather be shaped by status concerns.

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In other words, respect that is shared within groups should affect the perception of status and convey about the (equal) standing of ingroup members, while respect between groups predominantly should affect the perception of belongingness and convey whether outgroup members are ascribed group membership as “different equals” (Simon, 2018). Thus, respect within and between groups should be regarded as a response to the questions “Do I have equal status?” and “Do I belong (at all)?” respectively. Accordingly, depending on the salient concern a message of respect may either be perceived as empowering or accepting.

In the same line, the need for empowerment and acceptance has been proposed to mediate the impact of respect. As such, findings of a correlational study by Huo et al. (2009) showed that perceived status but not belongingness predicted the impact of respect on group serving behavior under circumstances where participants could be certain about group belongingness (e.g. close friends). As opposed, a number of studies in which participants received respect from fellow members of a newly formed group displayed an increase in group-serving motivation (e.g., Spears et al., 2005; Renger & Simon, 2011). In the same line, De Cremer and Tyler (2005) conducted several experimental studies manipulating the need for belongingness by means of memory recall, priming manipulation or classification of participants with a high or low need to belong. Their studies showed that if people are in need for acceptance they are prone to perceive respect and act accordingly with more positive emotions, less willingness to leave the ingroup and higher willingness to cooperate.

I suggest that the concerns for belongingness and status are made salient amongst others through group members social role or group affiliation more generally. Within groups respect is theorized to target the sense of status or more generally measures of self-confidence (e.g., Renger, 2018). Here, group members are concerned about having enough influence or standing within the group. Between groups respect is theorized to target the sense of belongingness or more generally measures of social identification (Simon et al., 2006) and

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inclusion (Simon et al, 2015). Here, people are concerned about being considered potential members at all. Consequently, a respectful treatment for those who are already considered ingroup members should unfold as indication of social status and as belongingness for those who are considered outgroup members.

I theorize that these attributional differences may also shape the perception of respect between victim and perpetrator group. I propose that perceived respect should target both the need for status of victims and the need for belongingness of perpetrators. In accordance with the attributional approach to respect by Janoff-Bulman and Werther (2008) in a context where the equal status of a group has been violated, perceived respect should underlie the perception of status. In other words, victims' damaged perception of empowerment can be restored to the extent that they feel respected. On the other hand, in a context where a groups' belongingness is threatened due to immorality, perceived respect should underlie the perception of acceptance. In other words, perpetrators' damaged perception of acceptance should be restored to the extent that they feel respected.

Typically, victimization is characterized by the experience of harm that could neither be controlled nor prevented by the victim (e.g., Viano, 1989; Strobl, 2004). Hence, those who are considered victims are typically perceived as morally right and unable to do harm (Noor, et al., 2012). Likewise, having a sense of victimhood is associated with the perception of being morally impeccable (Bar-Tal et al., 2009). Based on the theoretical assumptions by Janoff-Bulman and Werther (2008) I suggest that since victims are perceived as effective members of the moral community they are rather unlikely to attribute a respectful treatment as sign of belongingness. Instead, I suggest that a respectful treatment should rather trigger their sense of status.

On the other hand, I suggest that perpetrators should rather perceive a respectful treatment as sign of social inclusion to the moral community. Typically, perpetration implies

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violating the agency of another person, which is perceived as immoral. Consequently, while perpetrators fear for social exclusion from the moral community, their need for belongingness becomes the salient attributional element for them. Hence, I suggest that the perception of a respectful treatment is likely to trigger perpetrators' sense of belongingness. Accordingly, in my present dissertation I aim to experimentally investigate the theorized twofold impact of respect for groups in conflict.

2.3.5 Respect versus need-satisfaction

Although the concept of equality-based respect seems theoretically close to the concept of victim empowerment and perpetrator acceptance they bear important theoretical differences. As such, the authors of the Needs-Based Model conceptualize empowerment and acceptance as multidimensional constructs that consist of several sub-concepts. Accordingly, Shnabel et al. (2006) recommend two predominant strategies to empower victims: 1) Emphasizing a victims' competence (e.g., pointing out achievements), 2) returning control (e.g., decide about the further course of conflict or acknowledge responsibility for injustice; Shnabel et al., 2008; Shnabel & Nadler, 2015). Emphasizing a victim groups' competence corresponds to the idea of appraisal respect, which is concerned with the evaluation of a groups' achievements and highlighting their excellent performance. Hence, emphasizing specific competences substantially differs from recognizing another as an equal (e.g., Darwall, 1977; Decker & Van Quaquebeke, 2015; Dillon, 2007). The second strategy proposed involves returning instrumental power to a victim group that has suffered power violation. In an attempt for procedural justice I suggest that this type of strategy should leave victims feel treated fairly (Shnabel et al., 2008) and respected (Taylor & Smith, 1992). Thus, it is plausible to expect that the theoretical overlap between respect and empowerment should also reflect in the empirical manipulations of both. Yet, I speculate that the impact of respect

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goes beyond acts of procedural justice and more directly targets the sense of worthiness and the willingness to reconcile.

As disadvantaged groups typically desire to be respected from majorities as a result of their wish to regain power and status, Shnabel and colleagues (2008) mention respect as a suitable strategy to empower victims (Shnabel et al., 2008, p.179). However, since respect has been shown to target both the sense of status and belongingness (Huo et al., 2010) I suggest that a respectful treatment should also address perpetrators need for acceptance. As such, the theoretical overlap between perceived respect and the strategies to trigger perpetrators' sense of acceptance is plausible. The Needs-Based Model suggests that perpetrators sense of acceptance can be satisfied in three ways: First, showing understanding for the circumstances that compelled the perpetrators' misdeeds. Essentially, this strategy likely implies taking the perspective of the perpetrator group or perhaps considering their intentions. I suggest that successful perspective does not only convey acceptance but essentially is aligned with the motivation to recognize the other as an equal. Hence, expressing understanding should make perpetrators feel respected.

The second strategy proposed by the model involves personal engagement with the emotional distress of perpetrators (e.g., empathy). Indeed, perpetrators generally desire empathy and are specifically prone to receive empathy from victims (Nadler & Liviatan, 2004). Likewise, perspective taking, I suggest that empathizing with perpetrators may be aligned with the motivation to respect them. Yet unlike perspective taking, empathizing with others typically involves increased liking of them (Nesdale et al., 2005). Importantly, several authors point out that respect does not necessarily imply a positive evaluation or liking (e.g., Lalljee et al., 2009). While liking is a general positive evaluation equality-based respect is based on the belief that the other has equal moral worth and hence status (Lalljee, et al., 2011). Therefore, I argue that the impact of respect goes beyond liking. Specifically, Simon and

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colleagues (2006) showed that while the experimental manipulation of ingroup respect did not affect perceived liking, it did affect measures of collective identification and the willingness to engage in group serving behavior.

The third strategy proposed by the Needs-Based Model involves the establishment or assurance of social relations (e.g., friendship or cooperation), which directly conveys acceptance to the moral community. Notably, Simon and Stürmer (2005) found that a respectful treatment leaves people feel accepted but this does not explain the beneficial impact on social relations. Their findings highlight that individuals feel more identified and more willing to serve their group not because they feel accepted but because they feel recognized as an equal. Thus, for my present investigations, I expect that respect and acceptance may be perceived similarly, yet the impact of respect should not necessarily be carried by perceived acceptance.

Admittedly, the multidimensionality of empowerment and acceptance adds to the challenge of theoretically disentangling respect from these respective concepts. Thus, in order to systematically test the distinct contribution of respect for the willingness reconcile investigating the impact of a respectful treatment alongside the suggested strategies of victim empowerment and perpetrator acceptance is crucial. Identifying possible differences or overlap of respect, empowerment and acceptance for the willingness to reconcile will improve the understanding of need satisfaction between groups in conflict as well as the impact of respect on perceived status and belongingness.

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Table 1

Summary of Role-specific Emotional Resources, Needs and Multidimensionality of Need-Satisfaction (taken from Shnabel et al., 2008).

Social Role	Victim	Perpetrator
Impaired Emotional Resources	Sense of Power and Status	Sense of belongingness
Enhanced Need	Empowerment	Acceptance
Restored Through (Need-Satisfaction)	Taking responsibility for causing injustice	Compassion of perpetrators perspective
	Emphasizing competence	Understanding or Perspective taking
	Providing control over conflict	Willingness to cooperate

2.4 Present studies, design and hypotheses

The growing body of empirical and theoretical research on respect suggest that respect is a distinct concept that affects social identification and social relations within and between groups in unique ways (Pherson et al., 2014; Renger et al., 2011; Simon et al., 2003; Simon et al., 2015). These studies cleared the way to critically reflect to what extent respect positively influences social relations and possibly define the limits of its impact. Accordingly, in my thesis I aim to further narrow down the social conditions under which respect affects relations within and between groups.

While a number of studies highlight that respect affects ingroup relations, only few studies systematically compared the distinct impact of ingroup respect and disrespect for within and between group life. Recent findings hint towards a detrimental impact of disrespect for the ingroup instead of a beneficial impact of respect (Simon et al., 2015; Renger et al., 2016). Drawing on Social Identity Theory (Tajfel & Turner, 1986), the social processes underlying ingroup favoritism I theorize that there should be an anticipation of respect between members of the same group. Here, any uncertainty about one's ingroup status may undermine the perceived entitlement to and increase relevance of ingroup respect (Wenzel, 2000; Bos & Lind, 2002). Yet, being a full-fledged member already, ingroup respect should be taken as a group-based entitlement and therefore should not improve within group relations. Specifically, I predict that if ingroup respect is anticipated a respectful treatment may not be perceived as such and thus may not increase social identification with the ingroup or motivate to make efforts for the ingroup. As opposed, ingroup disrespect should counter the anticipation to treat each other fairly and may therefore disrupt the certainty of belonging to the group and thus harm ingroup relations. Thus, I predict that ingroup respect should not be perceived as more respectful and should not increase identification or the motivation to serve the group as compared to a neutral message.

As opposed, since intergroup relations are characterized by a lack of social identification between groups (Tajfel & Turner, 1979; Oaks et al., 1994) outgroup respect should not be anticipated in the same way as from ingroup members. Thus, I suggest that the experience respect from the outgroup, that is getting recognized as an equal despite different or unequal status, may counter the perception of having a different social standing and not being entitled to equal rights (Simon, 2007).

Indeed first findings reveal that respect from the outgroup has a distinct impact on the willingness to re-categorize as a common group (Simon et al., 2015). However, in light of methodological challenges to manipulate respect, it is not yet clear if respect from the outgroup affects ingroup members and if at all decreases social identification or category salience. Thus, based on these findings, I aim to improve the manipulation of respect messages and predict that outgroup respect should have a distinct impact on the perception of it as well as ingroup identification and category salience (Chapter 3).

Thus far, the impact of outgroup respect for relations between groups focused on re-categorization processes. A study by Simon and colleagues (2015) found that receiving respect from a rivaling group increases the willingness to re-categorize into a superordinate group. This finding allows for an optimistic view of intergroup respect to also affect relations between groups in conflict. Based on theoretical background outlined previously, I suggest that respect may correct for the specific experiences of victim and perpetrator groups. Thus, in order to advance research on intergroup respect, I studied the impact of respect between victims and perpetrators in the context of the Needs-Based Model (Nadler & Shnabel, 2000). Specifically, I tested whether respect affects the willingness to reconcile of perpetrators and victims next to need-satisfaction (Chapter 5 and 7).

The study of respect within the framework of the Needs-Based Model will allow to discuss in how far intergroup respect can obtain changes in concrete attitudes towards the

outgroup. Further, I theorize that depending on the perceiver's degree of social identification with the ingroup, respect may underlie the need for empowerment or acceptance (De Cremer & Tyler, 2005; Huo et al., 2010). Accordingly, I predict that intergroup respect affects the willingness to reconcile because it addresses the specific needs for empowerment and acceptance of victim and perpetrator group respectively.

In a further step, I investigated the distinct impact of respect and disrespect on the willingness to reconcile of perpetrators and victims as compared to a neutral message (Chapter 6). As opposed to the ingroup context, I predict that in a context of intergroup conflict, as characterized by the Needs-Based Model, respect should improve the willingness to reconcile and disrespect should deteriorate the willingness to reconcile.

Table 2.

Hypothesis concerning the impact of ingroup respect on perceived respect, social identification and group serving motivation.

-
- 1a.** Perceived respect is higher for participants who receive a respectful message than for those who receive a disrespectful message from ingroup members.
-
- 1b.** Perceived respect is higher for participants who receive a neutral message than for those who receive a disrespectful message from ingroup members.
-
- 2a.** Social identification with the ingroup is higher for participants who receive a respectful message than those who receive a disrespectful message from ingroup members.
-
- 2b.** Social identification with the ingroup is higher for participants who received a neutral message than for those who receive a disrespectful message from ingroup members.
-
- 3a.** Group serving motivation is higher for participants who receive a neutral message than for those who receive a disrespectful message from ingroup members.
-
- 3b.** Group-serving motivation is higher for participants who receive a respectful message than for those who receive a disrespectful message from ingroup members.
-

Table 3.

Hypothesis concerning the impact of outgroup respect on perceived respect by the outgroup and category salience.

-
- 1.** Perceived respect by the outgroup is higher for a respectful than a neutral message from the outgroup.
-
- 2.** Ingroup identification is higher following a disrespectful than a neutral or respectful message by the outgroup.
-
- 3.** Category salience varies as a function of the source of respect and the level of the respect message.
-

Table 4.

Hypothesis concerning the direct and indirect impact of intergroup respect.

-
- 1.** The willingness to reconcile for victim and perpetrator group is greater following a respectful than a disrespectful treatment by the opponent group.
-
- 2.** The perception of respect mediates the impact of need satisfaction on the willingness to reconcile for victim and perpetrator group.
-
- 3.** The perception of respect mediates the impact of respect on the willingness to reconcile for victim and perpetrator group.
-
- 4.** The willingness to reconcile for victim and perpetrator group is greater following a respectful than a neutral and disrespectful treatment by the opponent group.
-

3. Empirical Evidence: The Impact of Respect Along Group Membership

Building on previous studies that mainly tested the impact of respect versus disrespect (e.g., Simon & Stürmer, 2003; Renger & Simon, 2011), the following line of studies investigated the distinct impact of respect and disrespect against a neutral treatment. In a first step, respectful, disrespectful and neutral messages were developed according to a similar experimental approach as undertaken by Simon and Stürmer (2003). In a second step these pilot-tested messages were used to experimentally investigate the impact of ingroup respect and disrespect on social identification and motivation to serve the ingroup. In a third step, the impact of ingroup versus outgroup respect and disrespect was tested against a neutral condition.

3.1 Pilot study

3.1.1 Method

Sample and Procedure

In a first step, 25 employees (60 % female, 40 % male; $M_{\text{age}} = 24$ years; range = 19-30 years) rated in total 28 self-generated respect, disrespect or neutral messages (see Appendix) on a bipolar scale ranging from ([-3] disrespectful to [0] neutral to [+3] respectful (similar to the pretest coding by Simon & Stürmer, 2003). Participants received the different messages in the same random order of assumed respectful, disrespectful and neutral messages. For the purpose of comparability, the messages used by Renger and colleagues (2016) were adapted and pretested with a number of self-generated messages aimed to convey a respectful, disrespectful and a neutral message. In order to expand the respect manipulations as

operationalized by Simon and colleagues (2015), the manipulated messages directly addressed participants.

3.1.2 Results

In a first step, it was analyzed, which message fits one of the three conditions best based on the mean values, standard deviations and range of all items (e.g., an item with a mean value of 2.80 and a standard deviation of .50 was viewed as suitable for the respect condition). Seven items that remained within their previously designated range were selected. In a second step, a one-sample t-test was conducted to test whether the values suited the corresponding condition. Based on these results, seven items were selected as suitable messages for the three conditions (see Table 5) that were used for experimental Studies 1 and 2. In accordance with Renger and Simon (2011) statement seven was used as a neutral message in all three conditions in order to enhance the credibility of the manipulation.

Table 5

Means (M), Standard Deviation (SD), Variance (Var), and Range of selected respect statements from the pilot study with N = 25.

	condition	M (SD)	Var	Range
1. I received your suggestions. I find them really interesting and will have a close look at them before forming my final opinion. Hence, it will take a moment. Hope you understand. I will do my best.	respect	2.80 (0.50)	0.25	1 to 3
2. I am very much looking forward working with all of you.	respect	2.28 (0.89)	0.79	0 to 3
3. Your suggestions just appeared. I looked at them. That's what I had to do, but I am actually not interested in them.	disrespect	-2.80 (0.58)	0.33	-3 to -1
4. I don't understand why I have to read your suggestions anyway. I already have my own ideas about the topic and the poster.	disrespect	-2.72 (0.54)	0.29	-3 to -1
5. I have got some ideas for the design of the poster.	control	0.12 (0.33)	0.11	0 to 1
6. I am going to read your suggestions.	control	0.04 (0.54)	0.29	-1 to 1
7. I am curious about how this will continue.	control	0.56 (0.87)	0.76	-1 to 3

3.2 Study 1: Intragroup respect

According to social processes underlying ingroup favouritism (Tajfel & Turner, 1986) and social categorization (Wenzel, 2000) ingroup relative to outgroup respect should be expected whereas disrespect from ingroup members may violate this expectation.

Specifically, respect from ingroup members should be expected to the extent that fellow group members are themselves treated respectfully and are believed to favor treating ingroup over outgroup members with respect. Accordingly, first findings indicated that a respectful treatment from the ingroup was not perceived differently than a neutral message, whereas ingroup disrespect was perceived as less respectful than a neutral message (Simon et al., 2015).

Thus, the present study⁹ aimed to test how a respectful and disrespectful treatment as compared to a neutral message by the ingroup affects perceived respect and social identification with the ingroup. Further, group-serving motivation as an indicator to act in accordance with ingroup identification and for reasons of comparability with previous findings was measured. It was hypothesized that peoples' perception of ingroup respect, social identification with and motivation to serve the ingroup following a respectful or neutral message should be higher than following a disrespectful message. In other words, it was predicted that participants will feel no more respected, identified and motivated to serve the ingroup after a respectful message than after a neutral message by ingroup members.

3.2.1 Method

Design and Sample

⁹ This study comprises empirical investigations from the Bachelor thesis of Kati Vogt (2014), which has been supervised by Prof. Dr. Thomas Kessler, Prof. Dr. Nicole S. Harth and me.

The design consisted of one between-participants factor (respect vs. neutral vs. disrespect messages by ingroup members). All participants received messages from members of their own group only the content of the message was manipulated. The sample consisted of 76 student participants (84 % female, 16 % male; $M_{\text{age}} = 21$ years; range = 17-30 years). Participants were randomly assigned to the three conditions.

Procedure

The experimental setting was essentially adopted from Renger and Simon (2011). For each experimental session, seven to ten participants were invited to a computer laboratory. All participants sat at individual computer terminals. They received written instructions displayed on the screen. After completing the informed consent form, participants created an individual yet anonymous participation code. Next, participants read about the alleged purpose of the experiment, which was to assess political attitudes. Accordingly, participants completed several questions on diverse political topics (e.g., “Would you lower the minimum age of voters for national congress elections?”).

Afterwards, participants learned that based on their answers they were categorized into different groups with different cognitive strategies (“team green” or “team blue”). In fact, the assignment of participants to categories was random. Further, participants learned that both teams were going to compete in a group task on generating a poster on a political topic (‘Political participation of young people’) and that the best team will get the double amount of compensation for their participation.

Next, participants were asked to generate suggestions on the topic (on how to increase voter turnout among young people) together with their group members via online-chat.

After participants completed a test phase they were informed that the computer would select one person to start the discussion and make a first suggestion on the political topic at

hand. Participants were informed that they would only be identified by their participant code, which was used as their chat nickname. In fact, each participant was instructed to write up suggestions on the topic, which was allegedly sent to all other group members via chat.

Subsequently, participants received three pre-programmed response messages, allegedly written by their fellow group members. The pre-programmed messages were adapted from Simon and Stürmer (2005) and varied in the level of respect (see Independent Variables). Following Renger and Simon (2011), one control item was introduced in all three conditions in order to increase the credibility of the manipulation.

Afterwards, participants were informed that their group members needed time to read all suggestions thoroughly and to generate own propositions. Meanwhile participants completed a questionnaire with the dependent measures and were asked to develop further suggestions on the topic. Before starting this task, participants received detailed information that the quantity and quality of suggestions would increase chances of their group to win. Subsequently they were asked about their current motivation to help the group winning. Finally, participants were thanked and compensated for their participation. The debriefing of the experiment was emailed to participants a couple of weeks after their participation.

Material

Independent Variables

All preprogrammed messages were pre-tested by means of the pilot study to resemble the three different conditions.

Participants in the respect condition read the following messages:

1.) SAMA06: I received your suggestions. I find them really interesting and will have a close look at them before forming my final opinion. Hence, it will take a moment. Hope you understand. I will do my best.

2.) CHAN13: I am curious how this will continue. (neutral control item)

3.) MAFR22: I am very much looking forward working with all of you.

Participants in the neutral condition received these messages:

1.) SAMA06: I have got some ideas for the design of the poster.

2.) CHAN13: I am curious how this will continue. (neutral control item)

3.) MAFR22: I am going to read your suggestions.

In the disrespect condition, participants received messages as following:

1.) SAMA06: Your suggestions just appeared. I looked at them. That's what I had to do, but I am actually not interested in them.

2.) CHAN13: I am curious how this will continue. (neutral control item)

3.) MAFR22: I don't understand why I have to read your suggestions anyway. I already have my own ideas towards the topic and the poster.

Dependent Measures

Participants rated several measures on a 7-point scale (1 = *not at all* to 7 = *very much*) indicating the extent to which they agreed with a specific item.

Mood. The current mood of participants was measured with one item, "How do you feel at the moment?" (from [1] very bad to [7] very good).

Perceived Respect. In order to assess perceived respect of the messages, participants rated three items (e.g., "I feel treated as equal by my fellow group members."); $\alpha = .96$).

Ingroup Identification. In order to assess perceived identification with the work group participants rated four items adapted from Mummendey and colleagues (1999; e.g., “I identify with my work group.”; $\alpha = .89$).

Group-Serving Motivation. Participants rated two items to indicate their motivation to develop as many and concrete suggestions for the poster topic as possible (e.g., “I am highly motivated to develop many suggestions for my group”, $\alpha = .60$). The mean value of the items was computed to form the variable group-serving motivation.

Based on related theoretical background perceived equality was additionally assessed with one item and measures for the word (Torrance et al., 1989 as cited in Renger & Simon, 2011) and time count as an alternative measure for group-serving motivation were added. Furthermore, participants completed a second task to measure group-serving motivation. They rated their motivation to help the group before starting the second task with one item. However, overall there was no consistent pattern of results found for these measures.

3.2.2 Results

Mood. A 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on mood was conducted. Results of the analysis revealed no significant effects for respect, $F(2, 75) = 1.75, p = .18, \eta^2 = .05$. Participants who received respectful messages, $M = 4.92, SD = 0.94$, indicated a similar mood compared to participants receiving disrespectful, $M = 4.52, SD = 1.12$, or neutral messages, $M = 4.36, SD = 1.25$. These findings indicate that participants' mood did not vary according to the level of message and that differences in mood likely do not explain differences on the main dependent variables that may be found between the experimental groups.

Perceived Respect. A 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on perceived respect was conducted. Results of the analysis revealed a main effect of respect, $F(2, 75) = 39.70, p < .01, \eta^2 = .52$. Pairwise comparisons with Bonferroni correction (Field, 2013) showed that participants in the respect condition differed significantly from participants in the disrespect condition in their perceived respect, $MD = 2.87, p < .01$. Further, participants in the neutral condition differed significantly from participants in the disrespect condition, $MD = 2.24, p < .01$. In contrast, no significant differences were found between participants in the respect and the neutral condition, $MD = 0.63, p = .19$. Thus, participants in the respect condition, as well as in the neutral group felt significantly more respected than participants in the disrespect condition (see Figure 1 and Table 12).

Ingroup Identification. Identification with the ingroup was somewhat below the scale midpoint, $M = 3.75, t(75) = -1.50, p = .14$. A 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on ingroup identification was conducted. Results of the analysis revealed a main effect of respect, $F(2, 73) = 18.87, p < .01, \eta^2 = .34$. Pairwise comparisons with Bonferroni correction (Field, 2013) showed that participants in the respect condition differed significantly from participants in the disrespect condition in their identification with their ingroup, $MD = 1.99, p < .01$. Further, no significant differences were found between participants in the respect and the neutral condition, $MD = 0.58, p = .26$. Results also revealed that participants in the neutral condition differed significantly from participants in the disrespect condition, $MD = 1.41, p < .01$. Thus, participants in the respect condition and in the neutral condition identified with their ingroup significantly more than participants in the disrespect condition (see Figure 2 and Table 12).

Group-serving Motivation. A 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on motivation to generate suggestions for the ingroup was conducted. Results of the analysis revealed a main effect of respect, $F(2, 73) = 6.87, p < .01, \eta^2 = .16$. Pairwise comparisons with Bonferroni correction (Field, 2013) showed that participants in the respect condition differed significantly from participants in the disrespect condition, $MD = 1.46, p < .01$. Further, no significant differences were found between participants in the respect and the neutral condition, $MD = 0.58, p = .44$. Likewise, results revealed that participants in the neutral condition differed from participants in the disrespect condition, $MD = .88, p = .09$, by marginal significance. Overall, participants in the respect condition $M = 5.42, SD = 1.13$, and the neutral condition, $M = 4.84, SD = 1.40$, reported a higher group-serving motivation than those in the disrespect condition, $M = 3.97, SD = 1.46$ (see Figure 3).

Figure 1

Perceived respect as a function of respect (respect vs. neutral vs. disrespect) in Study 1.

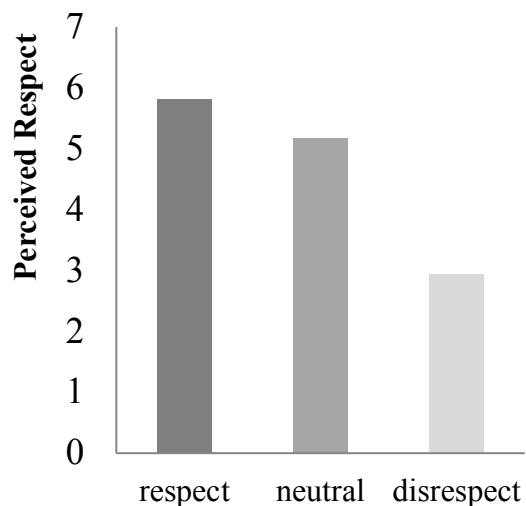


Figure 2

Ingroup identification as a function of respect (respect vs. neutral vs. disrespect) in Study 1.

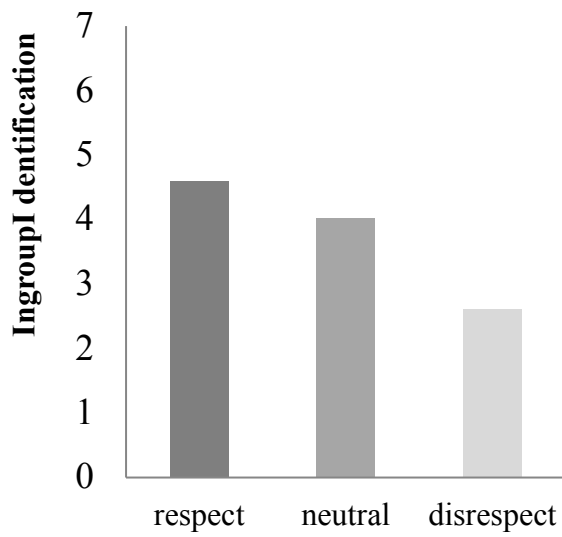
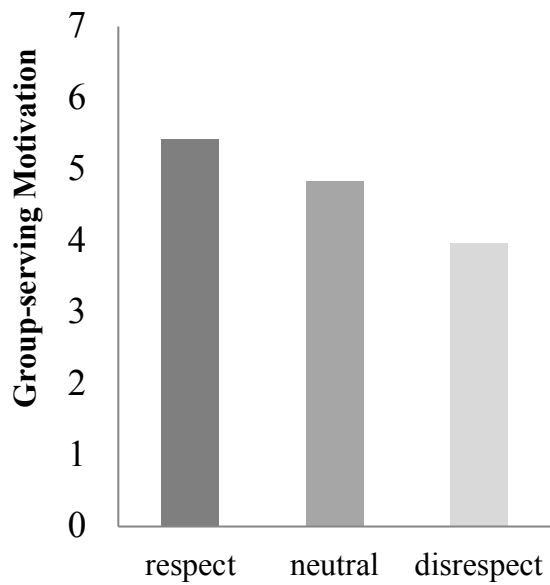


Figure 3

Group-serving motivation as a function of respect (respect vs. neutral vs. disrespect) in Study 1.



3.2.3 Discussion of study 1

The results of Study 1 corroborate the main prediction, namely that a respectful message and a neutral message are perceived as more respectful than a disrespectful message. Specifically, findings showed that a respectful message was perceived as respectful to the same extent than a neutral message. As predicted, a disrespectful message decreased the perception of respect. The same pattern of results was found for ingroup identification and by tendency the motivation to serve the ingroup. I suspect that findings for group-serving motivation were only marginally significant due to the small sample size of the study. Nevertheless, there was a clear tendency showing that participants who received a disrespectful message were less motivated to support their ingroup than those who received a neutral message.

The presented results support previous interpretations that explain the absent difference between of ingroup respect and a neutral message as a result of a group-based entitlement to a respectful treatment (Wenzel, 2004; Renger et al., 2016). People anticipate that ingroup members generally intend to treat them fairly. Specifically, respect from ingroup members does not improve social identification or intragroup life more generally. That is, people feel respected by their fellow group members without any additional information provided. Hence, Study 1 provides a clear direction of interpretation to the inconsistent findings of ingroup respect by Simon and colleagues (2015). At the same time, the present findings contradict the assumption that if fellow group members treat each other according to the group-based entitlement the link between self and ingroup will be strengthened. A respectful treatment may possibly affirm this group-based entitlement to a fair treatment but does not benefit social identification with the ingroup. Ingroup disrespect worsens social identification with fellow group members and by tendency also hampers the motivation to support the own group.

As expected, findings showed that a disrespectful message from the ingroup decreases social identification and the motivation to serve the ingroup as compared to a neutral message. Essentially, ingroup disrespect conveys that the target is not recognized as an equal and thus lost status within the group (Huo & Binning, 2008). As a consequence, she may be less motivated to make efforts for the ingroup. Withdrawing from an ingroup that disrespects instead of increasing group-serving efforts (Sleeboos et al., 2006) seems a logical alternative in order to protect personal self-esteem (Ellemers et al., 2004). Thus, in order to keep good relations with fellow groups members, it seems less important to give respect than it is to avoid disrespect against ingroup members. This is likely not the case in a context where people do not expect a fair treatment such between groups. Thus, in the next study the aim was to replicate and extend the present findings to the intergroup context.

3.3 Study 2: Intergroup respect

Study 2¹⁰ aimed to compare the distinct impact of ingroup versus outgroup respect against a neutral message and replicate findings for ingroup respect from Study 1. A few studies investigated the potential impact of outgroup respect on intergroup relations. On the one hand, ingroup members may feel indifferent or disinterested about respect from the outgroup (Ellemers et al., 2004). In accordance with Social Identity Theory (Tajfel & Turner, 1986), respect coming from the ingroup may be more relevant than outgroup respect as group members socially identify with their ingroup. In the same line, respect coming from the ingroup should have more impact on ingroup relations because it conveys an important relational information between the self and close others, such as the level of social status within a group (Tyler & Lind, 1992; Tyler et al. 1996).

On the other hand, outgroup respect, the recognition of different others as an equal, should be powerful, because it counters the unequal status of outgroup members. This way, outgroup respect may be meaningful to ingroup members for the same reasons as respect from fellow group members would be in situations of ingroup inequality (Simon et al., 2006). Thus, outgroup respect should be perceived as different from a neutral treatment and decrease category salience compared to outgroup disrespect.

Thus, the present study aims to investigate the impact of respect according to the source of respect by means of an improved manipulation of respect messages. Accordingly, it is predicted that respect coming from the outgroup is perceived as less respectful than a neutral message or a disrespectful message from the outgroup. Further, it is predicted that outgroup respect should decrease social identification and the willingness as well as the actual

¹⁰ The study comprises empirical investigations from the Bachelor thesis of Johanna Bärhold (2015), which has been supervised by Prof. Dr. Thomas Kessler and me.

effort made for the ingroup. For reasons of comparability with previous findings, group salience was examined as an indicator for perceived salience of group membership. It is expected that group salience is higher following a disrespectful or neutral message than a respectful message from the outgroup. In other words, it is expected that the perception as well as the social impact of respect and disrespect for social identification, group salience and group-serving motivation should vary along the source of respect. Moreover, the present study aimed to replicate findings from Study 1 in showing that ingroup respect is not perceived as more respectful and does not lead to higher ingroup identification or group-serving motivation compared to a neutral message.

3.3.1 Method

Design and Sample

The study had a 2 (source: ingroup vs. outgroup) \times 3 (respect: respect vs. neutral vs. disrespect) between-participants design. Participants were randomly assigned to one of the six conditions. The sample comprised 93 university students (82 % female, 18 % male; $M_{\text{age}} = 22$ years; range = 17-33 years). Participants were recruited by means of online advertisement. They received course credits or a soft drink as compensation for their participation.

Procedure

The experimental paradigm was adapted from Study 1. All participants sat at individual computer terminals and received instructions. First, they were told that the experiment was allegedly concerned with attitudes towards diverse political topics (e.g., “Would you lower the minimum age of voters for national congress elections?” see Appendix). Similar to Study 2a, participants were categorized into two different groups reasoning that, based on their answers, they follow different cognitive strategies. Thus, they

were either team member of “team green” or “team blue”. In fact, the categorization into these groups was not realistic and participants were allocated randomly.

Next, participants were asked to generate suggestions together with their group members, who were allegedly connected via online-chat, on how to increase voter turnout among young people. In a next step, they would allegedly discuss poster suggestions to present their ideas. The best team would get the double amount of compensation for their participation.

After participants completed a test phase, they were told that the computer would select one person as the first members of the team to begin with writing about their ideas on the issue. In fact, each participant was instructed to write up her or his suggestions on the issue, which was, in turn, sent to all other group members via chat.

Subsequently, participants received three pre-programmed response messages, allegedly written by their fellow group members or outgroup members. The source of the message was displayed with the nickname of each group member (e.g., “CHAN13 (Team Green):”). In fact, they were never able to send messages to other group members or receive messages from them. The pre-programmed messages were adapted from the previous study. Subsequently, participants were informed that their group members needed time to read all suggestions thoroughly and to generate own propositions.

Meanwhile participants completed a questionnaire with the dependent measures and were asked to develop further suggestions on the topic. It was emphasized that a higher number of suggestions and a greater degree of their concreteness increases chances for the participants group to win. Before starting this task, participants completed a question about their current motivation to help the group.

Next, participants were informed that they could gain bonus points for the completion of a second task. They allegedly would receive better poster material for their group if they

did well on the error pattern. In this task participants had to find as many mistakes as possible in two error patterns. Again, participants completed one question about their current motivation to help the group before starting the task. After the completion of the task, participants were able to formulate comments on the experiment. Likewise, they were thanked for their attendance and debriefed a couple of week later through e-mail.

Dependent Measures

Participants indicated the extent to which they agreed with a specific item on a 7-point scale (1 = *not at all* to 7 = *very much*) if not stated otherwise.

Perceived Respect by the Ingroup. In order to assess perceived respect of the messages send by the ingroup, participants rated one item (e.g., “I feel respected by my fellow group members.”).

Perceived Respect by the Outgroup. In order to assess perceived respect of the messages send by the outgroup, participants rated one item (e.g., “I feel respected by members of the other group.”).

Mood. The current mood of participants with regards to the message was measured with one item, “How do you feel at the moment?” (from [1] very bad to [7] very good).

Ingroup Identification. In order to assess perceived identification with the work group participants rated four items adapted from Mummendey, Kessler, Klink and Mielke (1999; e.g., “I feel strongly connected to my work group.”; $\alpha = .85$).

Category Salience. Category salience was operationalized by the meta-contrast ratio, defined as the “average differences perceived between members of the category and the other stimuli (. . .) over the average difference perceived between members within the category” (Turner et al., 1987, p. 47). In order to measure the perceived difference within and between groups participants answered an adapted form of the inclusion of the other in the self (IOS) –

scale (Aron, Aron & Smollan, 1992) covering seven levels. The overlapping circles were labeled by the name of the groups “Green” and “Blue”. The meta-contrast ratios for perceived differences (differences between groups over the mean differences within groups) was computed with high meta-contrast indicating a high salience of social categorization.

Group-serving Motivation. Participants rated their motivation to develop as many and concrete suggestions for the poster topic as possible with four items (e.g., “I am highly motivated to develop many suggestions for my group”; $\alpha = .88$).

Based on related theoretical background perceived equality and perceived interest by outgroup members, perceived liking and perceived recognition from the ingroup, mood and perceived commitment for the ingroup with each one item were assessed in addition. Further, measures for the word (Torrance, Glover, Ronning & Reynolds, 1989 as cited in Renger & Simon, 2011) and time count as an alternative measure for group-serving motivation were added. However, overall there was no consistent pattern of results found.

3.3.2 Results

Mood. A 2 (source: ingroup vs. outgroup) \times 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on mood was conducted. Results of the analysis revealed no significant effects for respect, $F(2, 87) = 1.01, p = .37, \eta^2 = .02$ or source, $F(1, 87) = 1.36, p = .25, \eta^2 = .02$ but a significant interaction of respect source, $F(2, 87) = 5.84, p < .01, \eta^2 = .12$. Thus, mood was affected by source depending on the level of respect and vice versa.

Perceived Respect by the Ingroup. 3 (message: respect vs. neutral vs. disrespect) between-participants ANOVA on perceived respect for participants in the ingroup condition was conducted. Results revealed a main effect for message, $F(2, 45) = 12.52, p < .01, \eta^2 =$

.36. Specifically, pairwise comparisons with Bonferroni correction (Field, 2013) revealed that perceived respect within the ingroup was significantly lower when a message sent by the ingroup was disrespectful, $M_{disrespect} = 3.19$, $SD = 1.42$, than respectful, $M_{respect} = 5.31$, $SD = 1.35$ or neutral, $M_{neutral} = 5.13$, $SD = 1.20$.

Perceived Respect by the Outgroup. A 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on perceived respect by the outgroup for participants in the outgroup condition was conducted. Results revealed a main effect for message, $F(2, 42) = 13.85$, $p < .01$, $\eta^2 = .40$. Specifically, pairwise comparisons with Bonferroni correction (Field, 2013) revealed that perceived respect from the outgroup was significantly lower when a message sent by the outgroup was disrespectful, $M_{disrespect} = 3.53$, $SD = 1.19$, than respectful, $M_{respect} = 5.47$, $SD = .92$, or neutral, $M_{neutral} = 4.80$, $SD = .94$. The mean difference between participants who received a respectful as compared to a neutral message by the outgroup was not significant, $MD = .67$, $SE = .37$, $p = .24$.

Ingroup Identification. Identification with the ingroup was close to the scale midpoint, $M = 3.65$, $t(93) = 2.19$, $p < .03$. Further, a 2 (source: ingroup vs. outgroup) \times 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on ingroup identification revealed no main effect for source, $F(2, 87) = .13$, $p = .73$, $\eta^2 < .01$, but a main effect for message, $F(2, 87) = 7.11$, $p < .01$, $\eta^2 = .14$, which was qualified by an interaction of source and message, $F(2, 87) = 11.40$, $p < .01$, $\eta^2 = .21$. The interaction indicated that participants identification with the ingroup was significantly higher following a respectful or neutral message compared to a disrespectful message by their ingroup, $MD_{respect} = 1.86$, $p < .01$; $MD_{neutral} = 1.97$, $p < .01$. I found no change in identification with the ingroup between a respectful and neutral message by the ingroup, $MD_{respect} = .11$, $p = .76$; and no change in

identification with the ingroup following a respect, neutral and disrespect message from the outgroup.

Further, ingroup identification was marginally-significant higher following a respectful message from the ingroup than from the outgroup, $MD_{respect} = .73, p = .05$, and significantly higher following a disrespectful message from the outgroup than from the ingroup, $MD_{respect} = 1.51, p < .01$.

Category Salience. After computing the meta-contrast ratio¹¹ a 2 (source: ingroup vs. outgroup) \times 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on category salience was conducted. Results revealed no main effect for respect, $F(2, 87) = .51, p = .60, \eta^2 = .01$, and no effect for source, $F(1, 87) = 2.31, p = .13, \eta^2 = .03$. As expected, the interaction of respect and source was significant, $F(2, 87) = 6.29, p < .01, \eta^2 = .13$, indicating that the impact of respect on intergroup categorization was different for ingroup or outgroup source and vice versa. Specifically, category salience was higher following a respectful or neutral message than a disrespectful message, $MD_{respect} = .53, p < .01$; $MD_{neutral} = .40, p = .02$, from the ingroup. As opposed, category salience was marginally-significant lower following a respectful than a disrespectful message from the outgroup, $MD_{respect} = .34, p = .06$. The difference between neutral and disrespectful message by the outgroup was not significant, $MD_{neutral} = .16, p = .18$. Further, category salience was higher following a respectful message from the ingroup than from the outgroup, $MD = .54, p < .01$, and higher following a

¹¹ In order to compute the meta-contrast ratios, I recoded scores of within and between group differences such that higher scores reflected higher perceptions of ingroup and intergroup differences (Turner et al., 1987). Subsequently, I transformed these scores by adding a constant of 1 in order to avoid any division by zero in the calculation of meta-contrast ratios. I finally computed a meta-contrast ratio by dividing perceptions of intergroup differences by perceptions of ingroup differences.

disrespectful message from the outgroup than from the ingroup, $MD = .32, p = .07$ (see Figure 4).

Group-serving Motivation. A 2 (source: ingroup vs. outgroup) \times 3 (respect: respect vs. neutral vs. disrespect) between-participants ANOVA on group-serving motivation was conducted. Results revealed a main effect of respect, $F(2, 87) = 7.24, p < .01, \eta^2 = .15$. Results revealed no main effect for source, $F(1, 87) < .01, p = .98, \eta^2 = .01$, and no interaction of respect and source, $F(2, 87) = 2.36, p = .10, \eta^2 = .05$. Bonferroni correction (Field, 2013) showed that participants in the respect condition differed significantly from participants in the disrespect condition in their motivation to serve the ingroup, $MD = .94, p < .01$. Results also revealed that participants in the neutral condition differed significantly from participants in the disrespect condition, $MD = 1.20, p < .01$. In contrast, no significant differences were found between participants in the respect and the neutral condition, $MD = .26, p = 1.00$ (see Table 6).

Figure 4

Perceived category salience as a function of source and respect (respect vs. neutral vs. disrespect in Study 2.

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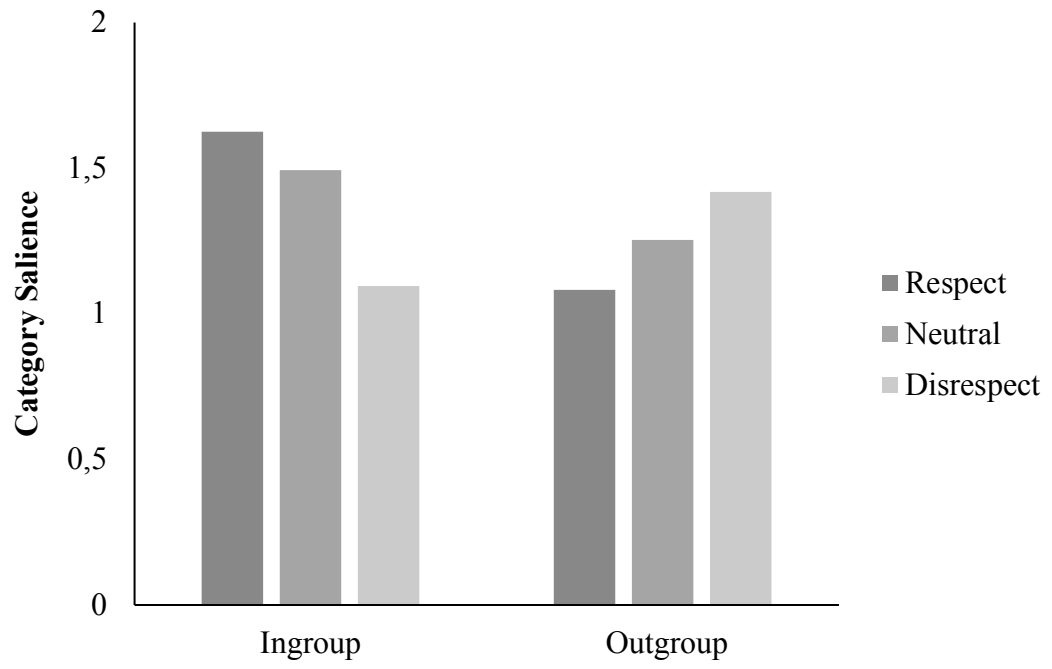


Table 6
Means and Standard Deviations for manipulation checks and dependent variables of Study 2.

	Source: Ingroup			Source: Outgroup		
	Respect	Neutral	Disrespect	Respect	Neutral	Disrespect
Perceived Respect by the Ingroup	5.31 (1.35)	5.13 (1.20)	3.19 (1.42)			
Perceived Respect by the Outgroup				5.47 (.92)	4.80 (.94)	3.53 (1.19)
Ingroup Identification	4.55 (1.42)	4.66 (1.04)	2.69 (.73)	3.82 (.84)	4.10 (.82)	4.20 (1.15)
Category Salience	1.62 (.58)	1.49 (.45)	1.10 (.32)	1.08 (.40)	1.25 (.38)	1.42 (.70)
Group-serving Motivation	4.75 (1.52)	4.88 (.63)	3.16 (1.43)	4.22 (1.29)	4.62 (1.31)	3.97 (1.35)

Note. Standard deviations are in parentheses.

3.3.3 Discussion of study 2

As expected and in line with findings of Study 1, the present results showed that respectful and neutral treatment by the ingroup were perceived equivalently. Specifically, participants identified less with their ingroup and perceived their ingroup category as less salient after a disrespectful relative to a respectful or neutral treatment by fellow group members. That is, ingroup disrespect deteriorates relations among members of the same group.

Further, I found the predicted opposed pattern of results for messages from the outgroup. Here, category salience was lower following a respectful or neutral message from the outgroup as compared to a disrespectful message. In other words, ingroup members who are treated respectfully or neutral by the outgroup detach from their ingroup cognitively. This is also in line with Simon and colleagues (2015) who showed that respect from outgroup members increases the willingness to re-categorize as a common group. Since results indicate that ingroup identification as well as group-serving motivation remained unaffected by the level of respect messages coming from the outgroup, I suggest that outgroup respect may benefit intergroup relations by surpassing identification with the ingroup. That is, while relations with the ingroup remain intact, ingroup members are willing to unite on a cognitive level. Alternatively,

Further, since the motivation to serve the ingroup was unaffected by the source of respect messages, I suggest that it may be important to prevent disrespectful experiences overall in order to maintain motivation of group members to serve the ingroup. Possibly, disrespect coming from the ingroup affects

3.3.4 Discussion of study 1 and 2

The presented studies aimed to investigate the distinct social impact of a respectful and disrespectful treatment as a function of source. It was predicted and found that ingroup respect did not increase the perception of respect, ingroup identification or motivation to serve the ingroup as compared to a neutral message. That is, an explicit declaration of respect did not make people feel more connected to their fellow group members. Instead disrespect was far more crucial in shaping the self-group relationship. A disrespectful treatment from ingroup members made individuals feel less respected, less identified and also less motivated towards their ingroup, in comparison to a neutral or respectful treatment. Thus, while a respectful treatment by the ingroup did not enhance ingroup relations disrespect disrupted them.

Above all, disrespect signals that one is not recognized as an equal, which harms the collective self (Ellemers et al., 2004). Thus, I suggest that ingroup members started distancing from their ingroup in order to protect themselves from further harm to their self. Possibly, disrespect within groups disrupts the stereotypical assumptions about ingroup members, which make them trust and believe in being deserving of a respectful treatment from fellow group members. Accordingly, disrespect from ingroup members may be harmful to intragroup relations because it contradicts the assumptions of having intragroup status (belongingness; De Cremer & Tyler, 2005) and hence being deserving of a good treatment (Tajfel & Turner, 1986; Oaks et al., 1994). Yet, is ingroup disrespect generally harmful for relations within groups?

Several researchers pointed out that the impact of a respectful and disrespectful treatment might play out differently depending on the inclusion to the ingroup (e.g., Simon, 2007; De Cremer & Tyler, 2005). As such, De Cremer (2002) showed that group members who almost failed ingroup membership were more inclined to make efforts for their group following ingroup respect than disrespect, as opposed to those who felt relatively safe about

their inclusion into their own group. In other words, those who feared exclusion by their ingroup were more sensitive towards a respectful or disrespectful treatment by their ingroup. As opposed, those who felt safe about their group membership were relatively unaffected by a respectful or disrespectful treatment. Notably, the present investigations did not include any further background information about the quality of relations or the status of ingroup members. Yet, it is important to note that the manipulation of ingroup identification was developed from ad hoc groups. Therefore, group members might have indeed been more concerned about their inclusion than with real-life ingroups (Huo & Binning, 2008). As such, the present findings hold important implications for encounters of some group members that did not develop a deeper relation yet, such as newcomers in groups or members of newly established groups. Intragroup relations of such nature seem to benefit more from the avoidance of disrespect rather than from putting effort into being additionally respectful towards each other. In fact, results of Studies 1 and 2 showed that avoiding intragroup disrespect can gain greatest effect in shaping behavior that benefits the group.

Further, Study 2 made an important point in showing that respect from the outgroup is indeed effective and relevant for intergroup relations. Hence, the present findings clarify assumption that, theorize respect from the outgroup to be generally less effective or irrelevant to the collective self, when compared to respect coming from the ingroup (e.g., Ellemers et al., 2004). As predicted, participants rated their category salience in asymmetrical fashion following ingroup disrespect and outgroup respect. Specifically, outgroup respect and ingroup disrespect decreased category salience. This contributes to the emerging evidence that respect may possibly induce a cognitive shift towards the inclusion of outgroup members into a common ingroup (see Simon, 2015). I suggest that a respectful treatment may be seen as an important moral value that, when shared by members of different groups, may become a characteristic for a superordinate moral community (De Cremer & Mulder, 2007).

Furthermore, I suggest that respect may reduce category salience through initiating an individualized perspective among outgroup members (see Brewer & Miller, 1984). A respectful treatment may transform the level of interaction from group to individual because it is perceived as self-relevant information (Ellemers et al., 2004) that conveys a personal interest in the recipient. This is also in line with the moral philosophical base of respect that implies 'treating others as the end itself' (Kant, 1788). Thus, I suggest that a respectful treatment may reduce category salience through emphasizing individual consideration and is effective to the extent that it is perceived as a personalized exchange between individual outgroup members.

Further, the present findings also capture the argumentation by Simon et al., (2015, p.10), who theorize that respect is effective because it emphasizes the recipients equality, despite all possible differences. In the context of the present studies this implies that outgroup respect may emphasize intergroup similarities because it addresses the unequal status of the recipient in a direct manner. That is, respect conveys that outgroup members are recognized as an equal, and by this are entitled to same rights as a full-fledged ingroup member, despite any of their differences. This is in line with previous empirical and theoretical investigations highlighting that respect is especially effective in situations in which recipients are unequal, example given, due to prototypical group features (De Cremer, 2002), or like in the present experiments different political attitudes. Thus, respect may be impactful when group members' entitlements are endangered (De Cremer, 2022) or absent like in Study 2, be it in within or between groups context. Consequently, whereas respect may confirm ingroup status for members of the same group (Simon & Stürmer, 2003; Wenzel, 2000), the present findings suggest that respect between groups may establish group membership or initiate group formation respectively.

At this point, I would like to discuss three important shortcomings that frame the interpretation of the current findings. First, both studies comprise a rather small sample size that might also explain the marginal significance of result of the difference between the neutral and disrespectful condition on group-serving motivation in Study 1. Since results are in line with previous findings (e.g., Simon et al., 2015; Renger et al., 2016), I expect that a larger sample size will confirm the present interpretation of results. A replication of the present investigations including a larger sample size will provide an increased statistical power and ultimately more confidence about the interpretation of the present findings.

Second, as adapted from Renger and Simon (2011), the current study used direct messages to manipulate respect and disrespect and neutral treatment within and between groups. The neutral messages were carefully pilot-tested as to neither be rated as respectful nor disrespectful. However, the valence of each respect (e.g., “I am very much looking forward working with all of you.”) and neutral message (e.g., “I am curious about how this will continue.”) consistently implied a rather positive valence. As opposed the disrespectful messages consistently implied a negative valence (e.g., “Your suggestions just appeared (...) but I am actually not interested in them.”). Possibly, participants may have been misled by the similar positive valence of the respect and neutral message. Findings showed that within groups a neutral message was perceived likewise a respect message. Consequently, the found and not found differences between respect, disrespect and neutral message may be confounded with the general valence of message.

Thus, Despite efforts to manipulate separate concepts, I cannot rule out that the neutral message was perceived as yet another respectful treatment. Similarly, I cannot rule out that the difference between neutral and disrespectful message reflects the response to a message with positive or negative valence. Therefore, I recommend that future research should aim to develop alternative methods to manipulate neutral stimuli. By way of example, in order to

clarify the role of valence for respect, experimental investigations should include valence as an additional factor and investigate the difference between a (dis)respectful message with a positive valence versus a (dis)respectful message with a negative valence. Thus, a pre-testing asking for the perceived valence of messages would be feasible. Alternatively a post-hoc rating or manipulation check of perceived valence of the messages could provide information that would allow an approximation of the possible impact that valence had for the present investigations. Given that valence has not yet been investigated or controlled for in previous experiments, I suggest that a pre-test asking participants to rate (dis)respect messages according to their perceived valence may be most helpful in clarifying the explanatory power of respect.

Similarly, it is possible that perceived liking of the messages contributed to the difference between the respect, disrespect and neutral message. That is the extent to which participants felt liked by the source of respect could serve as an alternative explanation for the present findings. Importantly, Huo and Binning (2008) highlighted that conceptually a respectful treatment is distinct from the general evaluation or liking of people. As such, previous studies included a measure of perceived liking in order to check if (dis)respect messages substantially differed in their degree of conveyed liking of the target person (e.g., Renger & Simon, 2011).¹² It was found that those who were treated respectfully felt more liked by the source of (dis)respect than those were treated with disrespect. However, despite the influence of liking respect remained a crucial determinant for group-related attitudes. Furthermore, the impact of respect was shown to be independent of the mood of participants.

¹² At this point I want to stress the difference between the perceived valence and the perceived liking of messages that possibly impact respect message in different ways. A positive valence is given when a message is perceived as positive. However, perceived liking is high if participants feel increasingly liked in response to a message.

That is, participants did not feel worse in response to a disrespectful message than a respectful or neutral message.

In order to further assess the relative impact of respect future research should also address the development of alternative control conditions, such as a 'no treatment condition'. Unfortunately, within the current experimental paradigm, the absence of any (respect or disrespect) message may likely be perceived as ignorant of the participant's contribution and thus perceived as disrespectful. Thus, the manipulation of respect should be operationalized by methods other than direct messages that are still in line with the concept of respect. I suppose that a memory recall of a respectful (e.g., "Remember the last time you felt treated with respect by your friend), disrespectful (e.g., "Remember the last time you felt treated with disrespect by your friend."), neutral (e.g., "Recall the last time your friend gave you a weather forecast.") or absence of treatment (e.g., "Remember the number of people you have seen today.") respectively could prevent overlapping perception of the experimental manipulations. Specifically, I suggest that using a memory recall may prevent participants to feel treated disrespectfully following a neutral or no treatment.

Third, given the finding that respect does not affect intragroup relations above a neutral treatment, the conceptual contribution of respect in a wider context of social psychology seems yet unclear. This implies that the impact of intragroup respect over and above other well studied concepts that have been shown to improve intragroup relations is unknown. In order to explore the unique characteristics and impact of respect and disrespect on social relations within and between groups both need to be tested against social concepts that have been shown to benefit (e.g., empathy, perspective taking, empower) or respectively harm (e.g., dehumanize, infra-humanize, ostracize) relations among people. An experimental comparison between a (dis)respectful treatment and other psychological approaches that are

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known to shape social relations if considered individually will provide crucial information about possible overlap, primary or converging influence of respect.

4. Excursus 1: Developing a Perceived Respect Scale

For sake of comparability with previous research on equality-based respect, perceived respect thus far has been measured as a check for the experimental manipulation. Simon and colleagues initially used each one item in order to measure perceived respect (e.g., “My work group respects me.” Simon & Stürmer, 2003; see also Simon & Stürmer, 2005; Simon et al., 2006; Renger & Simon, 2011) and perceived ingroup equality (e.g., “I feel treated as a group member of equal worth.”; Renger & Simon, 2011). Later on, Simon and colleagues (2015) specified their measurement using a three-item scale (e.g., “These people treat me as someone with equal rights.”), which I adapted for the first part of my empirical investigations in Chapter 3. Here, I measured perceived recognition as an equal as the single theoretical facet of perceived respect. This is aligned with philosophical approaches to respect that suggest the equal capacity to claim rights to lie at the core of equality-based respect. Thus, on a psychological level, individuals who feel respected should feel recognized as persons with equal-rights who hold accountability.

While the earlier empirical investigations by Simon and colleagues primarily aimed to disentangle perceived respect from overlapping concepts, Simon (2007) acknowledges the complexity of perceived respect as a multi-faceted concept. Specifically, he clarifies that the perception of ingroup equality “serves as a phenomenological proxy for (...) the fundamental equality as a human being.” (Simon, 2007; p. 319). Thus, feeling recognized as an equal by relevant others is just one aspect of feeling respected. I suggest that extending the measurement of perceived respect is necessary in order to comprehend the perception of respect between groups in conflict and thus increase validity of the scale. Originally, the social psychological conception of perceived respect has been developed to serve the study of intragroup respect or specifically the impact of respect on inequalities between members of the same group (e.g., Simon et al., 2006). Accordingly, within groups the perception of

respect is characterized as perceived “recognition as a full-fledged or equal member of more circumscribed, but also more immediate ingroups (e.g. one’s neighborhood or work team)” (Simon, 2007, p. 319). In other words, a respectful treatment between members of the same group affirms ingroup status (Janoff-Bulman & Werther, 2008) and as such the social identification with fellow group members. Thus, respect within groups is typically framed by a social context of existing relations and social identification with fellow group members. By contrast, the social context of respect between groups is typically characterized by a lack of social identification or even hostile sentiments, which may be accompanied by feelings of distrust. According to Tajfel & Turner (1979), intergroup relations are characterized as the outcome of social comparisons between the ingroup and the outgroup resulting in positive distinctiveness. Thus, by definition, intergroup relations are relationships in which the other, the outgroup member, is typically *not* seen as equal. This should especially hold for social circumstances where discriminatory intergroup behavior becomes increasingly necessary, such as in the case of intergroup conflict. At the extreme, relations between groups in conflict are characterized by delegitimizing members of the outgroup and denying their humanity (Bar-Tal, 2000).

Accordingly, I propose that respect *between* groups will be perceived differently than within groups. Specifically, I suggest that respect coming from an outgroup member will likely not trigger feelings of having equal worth. Rather, I propose that the perceived visual recognition in a direct as well as metaphorical sense captures the perception of being recognized as an equal by the outgroup much better. As such, several qualitative studies could show that those who feel recognized as an equal describe their perception as feeling socially visible to outgroup members. Specifically, participants in a study by Hviid and colleagues (2012) described that they (do not) feel recognized as an equal due to feeling (in)visible at their workplace. Hviid and colleagues (2012) infer that the experience of (in)visibility is

closely associated with a person`s social status and group identity. Further, an interview study amongst asylum seekers and local citizens (Meisl, 2017) highlighted that perceived recognition as an equal is shown through making efforts to see and greet each other consistently. The importance of social visibility for perceived (dis)respect is aligned with philosophical notions that characterize respect as the perceived visibility of a persons` human nature as contrasted to being seen as an object (Kant, 1788). Since an object does not require to be looked at, someone who is merely seen as an object or a means to an end will likely become invisible and not feel respected. As opposed, a person can and should be looked at in order to become visible as an individual.

Thus, in order to improve the understanding of the social impact of perceived respect between groups I propose to include the perception of social visibility as a second facet next to perceived ingroup equality. In the present study I pilot-tested self-generated and adapted items according to these two facets, in order to develop a perceived respect scale for the intergroup conflict context.

Asylum seeker (Meisl, 2017; p.36):

„(...) If I encounter someone I will greet him. If I greet him, he will return greeting me. That is respect already isn` t it? (...)“¹³

¹³ “(...) Wenn ich jemandem begegne werde ich ihn grüßen. Wenn ich ihn grüße, grüßt er mich. Das ist schon Respekt. Nicht wahr? (...) “

Local citizen (Meisl, 2017; p.32):

“ (...) I was known and greeted by everyone from the asylum-seeker hostel. (...) On my first actual visit to the hostel I felt like everyone already knew me.”¹⁴

Cleaner (Hviid et al., 2013; p. 97):

„When the cleaning manager comes down to talk to us and knows all our names, and (...) take a look at us (...) I feel that I am noticed. And (...) work with joy.”

4.1 Method

Sample, Design, and Procedure

The current sample comprised 134 first-year student (109 women, 24 men, one unspecified; $M_{\text{age}} = 20$ years; range = 17-30 years). Participants were recruited during a course lecture and the questionnaire was administered prior to the start of the lecture. Participants rated their perception of respect with regards to their close friends and fellow students in order to assess if the items assess differences in social closeness. The study had a correlational design and I used a Confirmatory Factor Analysis to analyze the underlying factors of all items.

Dependent Measures

Participants completed a questionnaire rating the following measures on a 7-point scale (1 = *not at all* to 7 = *very much*), indicating the extent to which they agreed with a

¹⁴ “(...) (Mich) kannte eigentlich jeder im Asylheim und begrüßte mich auch immer (...) als ich dann zum ersten Mal ins Asylheim ging hatte ich schon das Gefühl, dass man mich schon kannte.“

specific item. The ingroups' in this study referred to participants' close friends and fellow students respectively.

Self-generated Items. I used a pool of 18 self-generated items in order to measure how strongly participants feel respected (e.g., “When interacting with fellow students, I feel invisible.”; “When interacting with my close friends, I feel invisible.”). The items tapped into the concepts of recognition as an equal as well as social visibility. Cronbachs α for the scales was .90 for perceived respect by fellow students, and .71 for perceived respect by close friends.

Marburg Perceived Respect Scale. I used an adapted version of the scale by Strahler and colleagues (2015) to measure how strongly participants feel respected by their close friends and fellow students. They developed the scale in the context of stress resilience research. The scale contains five items (e.g. “I feel recognized the way I am.”). Cronbachs α for this scale was .79 for perceived respect by fellow students, and .68 for perceived respect by close friends.

Perceived Horizontal Respect. I used an adapted version of the horizontal respect scale by Decker and Van Quaquebeke (2014) to measure how strongly participants feel respected by their close friends and fellow students. The scale has frequently been used in the organizational psychology context and taps into the concept of perceived equal dignity. It contains four items (e.g.,” I feel treated with the same dignity owed to all human beings.”). Cronbachs α was .86. for perceived respect by fellow students, and .76 for perceived respect by close friends.

Perceived Liking. I measured the perception of being liked by close friends and fellow students with each three items (e.g.,” I feel that the majority of my fellow students would say something nice about me.”; “ I feel that the majority of my close friends would say

something nice about me.”) adapted from a previous study. Cronbachs α for these scales was .67 for perceived liking by fellow students, and .35 for perceived liking by close friends.

Based on related theoretical background I added the Respect for Persons scale by Lallje and colleagues (2009), Vertical Respect Scale by Decker and Van Quaquebeke (2014) as well as the Mindfulness Awareness Attention Scale by Brown and Ryan (2003) as measures of a respectful attitude and Inclusion of Others in the Self scale by Aron and colleagues (1992). However, overall there were no consistent pattern of results found.

Table 7

Self-generated and adapted items to assess perceived respect in Excursus 1.

Scale	Item
Self-generated Items	<ol style="list-style-type: none"> 1. I feel on eye-level. 2. I do not feel taken serious when speaking. 3. I feel invisible. 4. I feel that my opinion is equally recognized. 5. I feel overlooked. 6. I feel treated as human instead of just a means to an end. 7. My concerns are taken serious. 8. I feel disadvantaged unfairly. 9. I feel treated differently. 10. I feel equally respected. 11. My concerns are treated equally. 12. I feel that my needs are ignored. 13. I feel equal-righted.
Marburg Perceived Respect Scale	<ol style="list-style-type: none"> 14. I feel recognized the way I am. 15. I feel of equal value. 16. I feel disregarded as a person. 17. My personal value is recognized. 18. My actions are meaningful.
Horizontal Respect Scale	<ol style="list-style-type: none"> 19. I feel unconditionally respected as a human. 20. I feel treated according to my human dignity. 21. I feel treated like I wish to be treated. 22. I feel accepted for the way I am. 23. I feel treated like I am of a different social class.

4.2 Results and discussion

Preliminary Analysis

All measures for perceived respect strongly correlated among each other and Perceived Liking (see Appendices, Table 17 and 18). Further, *paired samples t-tests* were conducted to compare respect scores between fellow students and close friends. Overall,

participants indicated that they feel highly respected by their close friends and fellow students (see Appendices, Table 19). There was a significant difference of perceived respect, as measured by the Self-generated Items, Marburg Perceived Respect scale, and Perceived Horizontal Respect scale, between fellow students and close friends (see Appendices, Table 20). Overall, participants indicated that they felt more respected and more liked by their close friends than by their fellow students (see table 20).

Factor Analysis

I used a principle component analysis to identify factors underlying the items that have been self-generated, those of the Marburg Perceived Respect Scale and Perceived Horizontal Respect scale regarding perceived respect from fellow students. Initial Eigen values indicated that the first two items explained 45 % of variance and items two to five explained only 4% at maximum. Items 6-23 explained less than 1%. I examined a three-factor solution for all items using a varimax rotation of the factor-loading matrix (see Table 14). All items loaded with a minimum Eigen value of .50 on at least one of the three factors extracted. I preferred a two-factor solution that explained 53 % of variance because a three-factor solution would increase the variance explained only up to 58%. Further, I found that the third factor comprised the reversed worded items (item two, eight, nine, sixteen) instead of a theoretical concept. Furthermore, nine items (item ten, eleven, thirteen, fourteen, nineteen, twenty, twentyone, twentytwo, twentythree) loaded highest on the 'Ingroup equality' factor and nine items loaded highest on the 'Perceived visibility' factor (item one, three, four, five, six, seven, fifteen, seventeen, eighteen). Item five ("I feel overlooked) loaded equally high on both the "Ingroup Equality" and "Reversed Coding" factor. I chose four items from the 'Ingroup Equality' factor (item 11, 13, 14, 19) and three items from the 'Perceived visibility' factor (item 5, 6, 7). The final scale of items five, six, seven, eleven, thirteen, fourteen and nineteen (see Table 8)

provide a very acceptable reliability of $\alpha = .87$ (see Table 15). Based on principal component analysis with varimax rotation a two-factor solution is plausible. The two factors fit the theoretical background on perceived respect, which I propose to constitute the perception of ingroup equality and social visibility.

A potential limitation of the study regards the selected student sample. I theorize that students, as compared to other social groups, are not prone in particular to be disrespected by their fellow students or society more generally, which may also explain the overall high ratings of perceived respect along the different measures of respect used. More specifically, I theorize that the majority of university students that made up the present sample rather perceived themselves as socially privileged within the wider society and not typically in struggle for being recognized as equal. Consequently, the perception of being respected in the sense of being recognized as an equal may not be so central to them than to those are more experienced with being discriminated and having to struggle to be recognized as equals. This would imply that the presented results regarding the items designed to measure 'Ingroup Equality' may not be representative for other samples. While findings by Schaefer and colleagues (2021) support the idea that respect is perceived differently depending on the social status of participants, they showed that despite this difference, recognition as an equal is central to the perception of respect of more privileged groups as well. Further, since the samples of my main experiments constitute student participants as well, I expect the final perceived respect scale to provide sufficient reliability for the following studies.

Table 8

Final perceived respect scale.

Item

I feel unconditionally respected as a human.

I feel treated as human instead of just a means to an end.

My concerns are taken serious.

My concerns are treated equally.

I feel equal-righted.

I feel recognized the way I am.

I feel overlooked.

Note. See Table 16 for a translation into the original language.

5. Empirical Evidence: The role of Respect in Intergroup Conflict

“I came out feeling (...) treated (...) with all the respect and dignity I could expect.”

(Mandela¹⁵, 1989)

By 1987 the people of South Africa were caught amid what has known to be one of the most intractable racial conflicts in history: Opposing the South African Apartheid government was sentenced as a criminal offense. As such, organizations advocating for the end of white minority rule and liberation of black people were banned. Organizing political protest or advising people to stay away from work was prohibited. As a consequence, tens of thousands Anti-Apartheid followers were either imprisoned and tortured in acts of mass detention, or killed¹⁶. In response, members of the ANC and Inkatha Freedom Party targeted white public spaces and government buildings. By the beginning of the nineties around 8500 South Africans died through racial violence. Additionally, the international boycott of the apartheid regime through trade embargoes led the economical rating of the country to drop at the lowest in the world.

Yet, despite the continuous violence and the resulting international pressure, the Apartheid government was reluctant to change their political course and dissolve the Apartheid System. It was not until the South African Intelligence Service initiated secret meetings among representatives of the opponents that the conflict began to transform. These meetings were tentative in nature and designed to investigate whether there was sufficient common ground for official negotiations. Over the course of these meetings a first secret

¹⁵ Mandela in an interview about the first meeting with Apartheid President Botha in 1989.

¹⁶ See report of the “UN Special Committee on the Policies of Apartheid of the Government of South Africa”, from 16th September 1963, for detailed background information.

encounter between then State-President P.W. Botha, who was known as by far the most brutal Apartheid leader, and Nelson Mandela, one of the most crucial Anti-Apartheid figures, was held. From the outset of the meeting Botha and Mandela took care to treat each other respectfully. While Botha made efforts to accommodate the former prisoner and Apartheid adversary as an official statesman¹⁷, Mandela addressed the ‘Afrikaner’ identity of Botha¹⁸. Thus, instead of regarding or degrading each other as political opponents, they both recognized each other as an equal. The mutual respect was perceived from both sides (Independent.co.za, 2006; Perry, 2009; Sampson, 1999) and in particular left Mandela feel as a full-fledged statesman.

This encounter between Mandela and Botha is an important example of the potential of respect in intergroup conflict. By the end of the encounter, Botha agreed to release a prominent Anti-Apartheid leader and fellow of Mandela, which can be viewed as a political symbol for the willingness to reconcile. Obviously, it took several more secretive and public negotiations before the end of Apartheid. However, in retrospect the encounter has been evaluated as a key political event that significantly shaped the way towards reconciliation (Kalley et al., 1999). Thus, for the case of Mandela and Botha I suggest that respect may have been a key ingredient in the re-establishment of relations between groups that have been damaged through misdeeds.

¹⁷ Botha greeted Mandela with a deferential handshake and personally served him tea.

¹⁸ Botha was born as a son of Afrikaner parents, who were descendants of the first Dutch settlers in South Africa. His father fought against the British Empire in the Second Boer War (1899-1902) in order to liberate South Africa from British influence. Bothas’ mother eventually was interned as a prisoner of war by the British. During his time in prison Mandela studied the history of Afrikaner people. In his first meeting with Botha, Mandela spoke Afrikaans and demonstrated fundamental knowledge about Bothas’ cultural identity.

Findings of previous investigations indicate that respect between groups may indeed mitigate negative sentiments towards outgroups (Lalljee et al., 2009; Simon & Grabow, 2014) and initiate processes of re-categorization between groups (Simon et al., 2015). Thus, the following studies aim to investigate whether intergroup respect affects the willingness to reconcile of groups in conflict as well as its underlying emotional processes. According to the Needs-Based Model of reconciliation (Nadler & Shnabel, 2008), in a conflict where one group perpetrated on the other, perpetrators as well as victims suffer from a damaged sense of morality and power respectively. As such, perpetrators perceive themselves as immoral and have a need for social acceptance, whereas victims perceive themselves as powerless and have a need for status. Based on theoretical analyses (De Cremer & Tyler, 2005; Huo et al., 2010) respect is impactful to the extent that identity concerns for acceptance and status are salient. Thus, I theorize that a respectful treatment affects the willingness to reconcile through targeting these very two motives of perpetrators and victims respectively.

Further, the inclusion of equality-based respect into reconciliation research allows to expand on previous findings from the intragroup context, testing the link between respect and the two core motives need for status and need for belongingness or perceived empowerment and perceived acceptance respectively. Here, while findings highlighted the link between respect and acceptance (De Cremer, 2002; Simon & Stürmer, 2005), perceived acceptance was not found to mediate the impact of respect on collective identification or the willingness to engage in group-serving behavior (Simon & Stürmer, 2005). Further, Huo and colleagues (2010) found that the impact respect coming from fellow group members on social engagement with the ingroup was mediated by perceived status. Accordingly, the present study enables to investigate the direct and indirect relations between respect, acceptance and empowerment in the intergroup context.

In the following studies, I aimed to examine whether respect can benefit the willingness to reconcile between victims and perpetrators as compared to role-specific need

satisfaction. Specifically, in two studies I investigated both the victims' and perpetrators' willingness to reconcile under different conditions of respect (respect, disrespect) and need satisfaction (yes, no). I expected that the willingness to reconcile is higher for a respectful than disrespectful treatment for both victims and perpetrator group. Furthermore, I hypothesize that victims and perpetrators should be more willing to reconcile following a respectful treatment because they feel respected. Specifically, I predict that the impact of respect and need satisfaction (acceptance or empowerment) on willingness to reconcile is mediated by the perception of respect.

In order to study the impact of respect on intergroup reconciliation, I adapted the methodological approach of previous Needs-Based Model studies and used messages in order to manipulate respect and need satisfaction (e.g. Nadler & Shnabel, 2008; Shnabel et al., 2009). In order to see, which message fits best to one of the three conditions (respect, empowerment and acceptance) and reduce possible cross over effects, I pre-tested a set of carefully formulated respect, empowerment and acceptance messages for their orthogonality. Based on the results of this pilot study, the selected messages of respect, empowerment and acceptance were later used in my main studies (in Chapter 5 and 6) as allegedly original statements reported in a newspaper article by the participants' outgroup.

5.1 Pilot study

In the original studies of the Needs-Based Model by Shnabel and colleagues (2009), the authors used an experimental framework that was based on historical intergroup conflicts. They designed their victim and perpetrator conditions according to participants identification with groups that share a history of conflict (Study 1: Jewish vs. Arab; Study 2: Jewish vs. German). Since my present studies target the perspective of German university students, who are typically reluctant to identify as Germans, I decided to use a vignette describing an intergroup conflict in the academic university context (students of Uni A vs. students of Uni B). The university conflict is meant to appeal to university students more than national conflicts and thus elicit sufficient relevance in order to manipulate social roles of victim and perpetrator group.

The aim of the present Pilot Study was to develop suitable respect, empowerment and acceptance messages that would fit the content of the vignette. I assessed the effectiveness of the social role manipulation in my main studies.

5.1.1 Method

Sample and Procedure

The sample for the initial pilot study comprised 42 students. First, participants read a brief summary about the vignette, which described an academic competition among students from different universities. Participants learned that a student team (Uni B) unjustly lost the cash prize due to cheating on the part of another student team (Uni A). Next, they rated the 10 messages with regards to perceived respect, perceived empowerment and perceived acceptance. The messages were always presented in the same order of respect, empowerment and acceptance.

Material

Participants rated the following measures on a 7-point Likert-type scale, indicating the extent to which they agreed (1 = not at all agreed, 7 = very much agreed).

Perceived respect. Participants rated each one item to indicate perceived respect (“I feel respected as an equal.”). The respect messages were adapted from previous respect studies (see Chapter 3) and aimed to assess perceived recognition as an equal. One respect message was tested twice with an adapted wording for victims and perpetrators respectively (see item 1 and 10 in Table 9).

Perceived empowerment. Participants rated each one item to indicate perceived empowerment (“I feel encouraged in my skills.”).

Perceived acceptance. Participants rated each one item to indicate perceived acceptance (“I feel morally accepted.”). The needs-based messages were self-generated according to the theory of the Needs- Based Model by Nadler and Shnabel (2008_{ab}): The empowerment messages aimed to praise the skills whereas the acceptance message aimed to convey empathy and understanding for the situation of the outgroup.

Table 9.

Manipulated messages in the original order presented in Pilot Study.

Manipulation messages	Condition
1. During the last team meeting, everyone agreed that we will take your concerns serious.	Respect
2. It is important for us to take your matters serious. We gladly make time to participate in a newly set up festivity to celebrate and acknowledge your team as the real winner.	Respect
3. In an extraordinary team meeting about the recent events we contemplated about the concerns of Team A.	Respect
4. Team B can be proud about the valuable scientific contribution they delivered with their work.	Empowerment
5. Team B should hold exclusive rights to decide about a newly set up festivity.	Empowerment
6. The scientific contribution of Team B's work is valuable, without doubts.	Empowerment
7. We should make efforts to understand and accept Team A. It is not easy to live with the image of a cheater.	Acceptance
8. For us, it is important to think about the motivation of team A as we slowly start to understand why they committed the fraud.	Acceptance
9. We can see that team A has hard times coping with the fraud they committed.	Acceptance
10. During the last team meeting, everyone agreed that we will take the concerns of Team A as serious as our own.	Respect (Perpetrator)

5.1.2 Results

In a first step, I observed which message fits best to one of the six conditions based on the mean values and standard deviation for perceived respect, perceived empowerment and perceived acceptance (e.g., an item with a mean value of 3.50 on perceived respect and a standard deviation of 0.50 was viewed as suitable respect item). Furthermore, the range of the items was considered, selecting those items preferably remaining within its previously designated area (see Appendices, Table 21, 22, 23). Accordingly, six messages were selected.

In a second step, a one-sample t-test was conducted to test for differences from the values suiting the corresponding condition. Based on these results, each one message was selected as suitable empowerment and acceptance message and two respect messages were selected (see Table 10): Message 2 ($M = 5.26$, $SD = 1.53$) was chosen as messages for the empowerment condition, while message 3 ($M = 4.26$, $SD = 1.50$) was selected for the acceptance condition. Message 5 ($M = 4.88$, $SD = 1.57$) and message 6 ($M = 5.00$, $SD = 1.56$) were equally chosen as suitable respect messages.

5.1.3 Discussion

The pre-tested empowerment messages were developed to highlight the competence of victims, as proposed by the authors of the Needs-Based Model. Specifically, Shnabel and colleagues (2008, p. 165) suggested “pointing out victims’ achievement or capabilities” as a strategy for perpetrators to satisfy the victims’ need for status, next to providing control over the conflict and acknowledging responsibility for the victimization. Since the latter overlaps with the theoretical concept of an apology (Wohl et al., 2011) it was not considered for the present investigations. Similarly, in order to satisfy the need for acceptance of perpetrators the authors of the Needs-Based Model proposed several strategies. The willingness for cooperation seems the most straightforward to convey acceptance, while expressing understanding for the circumstances of the misdeeds committed has been proposed as a major strategy. In the present pilot-study I pre-tested both understanding and sympathy for emotional distress. Overall, results of the selected manipulation messages (Table 2) indicate an overlap between messages across the three conditions of respect, empowerment and acceptance. In particular, the respect and acceptance messages display cross over effects that may transfer into findings of our main studies.

Due to the multidimensionality of need satisfaction for victim and perpetrators (see Chapter 2, Table 1) a more extensive pilot study including several proposals of all dimensions of each victim empowerment and perpetrator acceptance would be necessary in order to explore possible overlap with respect. At this point I decided to investigate the remaining dimensions in the following main studies. The pilot tested messages in the present study ought to serve as guiding standard to formulate the messages that were finally used in my main studies.

Table 10
Results of one-sample t-test for selected items in the Pilot Study, with N = 42.

Manipulation messages	Condition	t-value when tested against the value of 4	M (E = Perceived Empowerment, A = Perceived Acceptance, R = Perceived Respect)	Var
1. Team B can be proud about the valuable scientific contribution they delivered with their work.	Empowerment	1.55	5.08 (E)	2.34
			4.23 (A)	2.92
			4.40 (R)	2.88
2. The scientific contribution of your work is valuable, without doubts.	Empowerment	4.00	5.26 (E)	2.35
			4.62 (A)	2.61
			4.88 (R)	2.06
3. For us, it is important to think about the motivation of team A as we slowly start to understand why they committed the fraud.	Acceptance	1.99	3.10 (E)	1.99
			4.26 (A)	2.56
			4.48 (R)	2.40
4. We can see that team A has hard times coping with the fraud they committed.	Acceptance	.38	2.85 (E)	1.71
			4.21 (A)	2.80
			4.10 (R)	2.67
5. It is important for us to take your matters serious. We gladly make time to participate in a newly set up festivity to celebrate and acknowledge your team as the real winner.	Respect	3.72	4.00 (E)	2.90
			5.00 (A)	2.47
			4.88 (R)	2.35
6. During the last team meeting, everyone agreed that we will take the concerns of Team A serious as our own.	Respect	4.15	3.56 (E)	2.94
			4.62 (A)	2.87
			5.00 (R)	2.44

Note. M = Mean; Var = Variance.

5.2 Study 1

In Study 1, I investigated victims and perpetrators willingness to reconcile under different conditions of respect and empowerment or acceptance respectively. As such, empowerment was manipulated as to return instrumental power about the further course of conflict to the victim group (as in Shnabel et al., 2008) whereas social acceptance aimed to manipulate understanding for the circumstances of perpetration as well as inclusion. Respect was manipulated to highlight the ingroups' sense of equal rights and standing. In order to expand on existing studies, I adapted the experimental paradigm of Shnabel and colleagues (2008) as well as Harth and Shnabel (2015) for the present investigations.

5.2.1 Method

Sample

The current sample comprised 224 university students (63 % women, 35 % men, 2 % otherwise; $M_{\text{age}} = 22$ years; range = 18–39 years, 94 % non-psychology students, 6 % psychology students). Participants were recruited at the main university campus. They received a sweet as compensation for their participation.

Design and Procedure

The study had a 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants design. First, participants read a fake newspaper article allegedly taken from the official university magazine. The article described an academic competition among students from different universities. Participants in the victim condition learned that the student team representing the participant's ingroup (Uni A) unjustly lost the cash prize due to cheating on the part of the student team representing their outgroup (Uni B). Participants in the perpetrator condition learned that the student

representing the participants' ingroup (Uni A) cheated on the student team representing their outgroup (Uni B). Participants, then, read an integrated commentary-message on the incident, conveyed by Uni B. In the victim condition, this message varied in the level of respect and empowerment (yes, no). In the perpetrator condition the message varied in the level of respect and acceptance (yes, no). Accordingly, there were eight different versions of newspaper articles. Thus, whereas the story of the article was exactly the same for all participants, it differed in terms of respect and need satisfaction. The respect and disrespect message have been adapted to the perspective of victims and perpetrators and therefore differed in wording (see Table 24 and 25 in the Appendix for an overview of all respect and needs-based messages used in Chapter 5 -7). After reading the article participants completed a questionnaire measuring the dependent variables.

Material

Independent Measures

Respect message:

During the last team meeting everyone agreed that we will take your concerns as serious as our own. Each member of our team took time to think about how we can meet your concerns best.

Disrespect message:

During the last team meeting everyone agreed that our issues are more important than yours. Your concerns are not important for us.

Empowerment message:

We gladly participate in a newly set up festivity. However, only the team of Uni A can decide if our participation is wished.

No empowerment message:

We are determined to participate in a newly set up festivity and already made up our minds about how this should be organized.

Acceptance message:

We understand why you acted that way since we too know about the constant pressure to raise funds. Anyways, the team of Uni B still remains a cooperation partner of ours.

No Acceptance message:

We do not understand why you acted that way since we all share the same pressure to raise funds. We are not sure if we should engage in future cooperation with Uni B.

Dependent Measures

Participants rated the following measures on a 7-point Likert-type scale, indicating the extent to which they agreed with a specific item (1 = *not at all* to 7 = *very much*).

Manipulation Check for Social Roles. In order to assess whether participants understood who is perpetrator and who is victim in the vignette, they answered two open questions asking “Who is the legitimate winner?” and “Who committed the fraud?”.

Emotional Needs. In order to assess the effectiveness of the manipulation for social role, participants in the victim and perpetrator condition rated for items to indicate the degree to which they are in need for empowerment (e.g., “We need more control in interactions with the [participant` outgroup].”) and five items indicating to which degree they are in need for a positive moral image (e.g., “I want outgroup students to understand the reason for our conduct”).

Manipulation Check for Respect. To assess perceived respect of the message, participants rated six self-generated items (e.g., “The message by students of Uni B assures that our concerns are taken serious.”; $\alpha = .68$).

Manipulation Check for Needs-based Messages. In order to check whether the manipulation of needs-based message for victims and perpetrators was successful, I assessed perceived empowerment and perceived acceptance. Participants rated eight items to indicate perceived empowerment (e.g., “The message by students of Uni B assures that we can decide about the ending of the conflict”; $\alpha = .81$) as well as ten items to assess perceived social acceptance (e.g., “The message by students of Uni B assures that we are socially accepted.”; $\alpha = .90$). The order of the empowerment- and acceptance scale was varied within the experimental conditions.

Ingroup Identification. Identification with the ingroup was measured with four items (e.g., “I feel connected to my fellow students.”; cf. Mummendey et al., 1999; $\alpha = .90$). I measured identification in these studies in order to control for variation in responses to respect-based feedback. However, I was not interested in identification as a crucial independent variable.

Willingness to Reconcile. In order to measure the willingness to reconcile with the perpetrator- or victim group respectively, participants rated a ten-item scale based on Shnabel and colleagues (2009; e.g., “The message helps to relieve tension between students from Uni A and Uni B”; $\alpha = .95$). A low score indicated a low willingness to reconcile.

Based on related theoretical background I added measures for perceived public empowerment (Shnabel & Nadler, 2008), outgroup trust (derived from Mitchell, 2000; Noor, et al., 2008), perceived liking from the outgroup (adapted from Simon & Stürmer, 2005) and inclusion of others in the self (IOS) (Aron et al., 1992). However, overall there was no consistent pattern of results found.

5.2.2 Results

Two participants were omitted from the analysis because they were identified as former members of the outgroup or they did not complete the questionnaire.

Manipulation Check for Social Roles. Descriptive results indicate that all 109 participants in the victim condition identified their ingroup correctly as victims, whereas only 55 of 111 participants in the perpetrator condition identified their outgroup correctly as victims. A Fisher's exact test revealed this association between social role and knowing who was the victim in the vignette as significant, two-tailed $p < .01$.

Descriptive results indicate that all 109 participants in the victim condition identified the outgroup correctly as perpetrators, whereas only 21 of 91 participants in the perpetrator condition identified their ingroup correctly as perpetrators. A Fisher's exact test revealed this association between social role and knowing who was the perpetrator in the vignette as significant, two-tailed $p < .01$.

Emotional Needs. Participants in the victim condition rated their need for empowerment slightly above the scale midpoint, $M_{need\ empower} = 4.18$, $t(106) = 1.39$, two-tailed $p = .17$, $d = .16$, and had a marginally-significant higher need for empowerment, $M_{victim} = 4.18$, $SD = 1.33$, than participants in the perpetrator condition, $M_{perpetrator} = 3.81$, $SD = 1.42$, than participants in the perpetrator condition, $t(209) = 1.90$, two-tailed $p = .06$, $d = .26$.

Participants in the perpetrator condition rated their need for moral image slightly above the scale midpoint, $M_{need\ moral} = 4.73$, $t(107) = 5.04$, two-tailed $p < .01$, $d = .49$, and had a lower need for moral image, $M_{perpetrator} = 4.73$, $SD = 1.49$, than participants in the victim condition, $M_{victim} = 5.42$, $SD = 1.07$, $t(216) = 3.93$, two-tailed $p < .01$, Cohen's $d = .53$.

Manipulation Check for Respect. I conducted 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants ANOVA to test the effect of the respect manipulation. Results revealed that the manipulation was successful. The analysis yielded a significant main effect of respect, $F(1, 211) = 20.39$, $p < .01$, $\eta^2 = .32$, with participants in the respect condition feeling more respected, $M_{respect} =$

4.42, $SD = .94$, than in the disrespect condition, $M_{\text{disrespect}} = 3.86$, $SD = 1.13$. Moreover, I found a significant effect for needs-based message (empowerment or acceptance), $F(1, 211) = 6.69$, $p = .01$, $\eta^2 = .10$, indicating that participants who received a message satisfying their role specific needs felt more respected, $M_{\text{yes}} = 4.30$, $SD = .98$, than in the condition, which did not address their needs, $M_{\text{no}} = 3.92$, $SD = 1.15$. Further, I found a significant effect of role, $F(1, 211) = 26.35$, $p < .01$, $\eta^2 = .41$, indicating that participants in the in the perpetrator condition, $M_{\text{perpetrator}} = 4.43$, $SD = 1.02$, felt more respected than those in the victim condition, $M_{\text{victim}} = 3.79$, $SD = 1.06$. I did not find any interaction effects.¹⁹

Manipulation Check for Needs-based Messages. I conducted two separate ANOVAs to test the effect of needs-based message for victims who received an empowerment message and perpetrators who received an acceptance message. First, I conducted a 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA to analyze the effect of the empowerment manipulation for victims on perceived empowerment. The analysis revealed a main effect of empowerment, $F(1, 103) = 8.32$, $p < .01$, $\eta^2 = .07$, indicating that participants who received an empowerment message felt more empowered, $M_{\text{yes}} = 3.75$, $SD = 1.46$, than those who received a no empowerment message, $M_{\text{no}} = 2.97$, $SD = 1.35$. The analysis revealed no significant effect for respect, $F(1, 103) = 1.18$, $p = .28$, $\eta^2 = .01$, $M_{\text{disrespect}} = 3.23$, $SD = 1.42$, $M_{\text{respect}} = 3.49$, $SD = 1.49$, and no interaction, $F(1, 103) = 1.06$, $p = .31$, $\eta^2 = .01$.

Further, I conducted a 2 (respect: respect vs. disrespect) \times 2 (acceptance: yes vs. no) between-participants ANOVA to test the effect of the acceptance manipulation for

¹⁹No interaction was found for respect and needs-based message, $F(1, 211) = 1.08$, $p = .30$, $\eta^2 = .01$, respect and role, $F(1, 211) = .36$, $p = .55$, $\eta^2 = .02$, role and needs-based message $F(1, 211) = .79$, $p = .38$, $\eta^2 = .01$ or respect, needs-based message and role $F(1, 211) = .02$, $p = .90$, $\eta^2 < .01$.

perpetrators on perceived acceptance. The analysis revealed a main effect of acceptance message, $F(1, 103) = 53.45, p < .01, \eta^2 = .33$, indicating that participants who received an acceptance message felt more accepted, $M_{\text{yes}} = 4.51, SD = 1.11$, than those who received a no acceptance message, $M_{\text{no}} = 3.80, SD = 1.21$. Furthermore, the analysis did not reveal an effect for respect, $F(1, 103) = 3.02, p = .09, \eta^2 = .01, M_{\text{respect}} = 4.27, SD = 1.24, M_{\text{disrespect}} = 3.53, SD = 1.11$, and no interaction, $F(1, 103) = 2.63, p = .11, \eta^2 = .01$.

Ingroup Identification. Identification with fellow students was above the scale midpoint ($M = 4.91$), $t(217) = 9.26, p < .01, d = .62$. Furthermore, a 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants ANOVA revealed that there was no significant difference between the experimental conditions of respect, $F(1, 212) = .23, p = .64, \eta^2 < .01$, needs-based message, $F(1, 212) = 1.40, p = .24, \eta^2 = .01$, and role, $F(1, 212) = 2.71, p = .10, \eta^2 = .01$ and no significant interactions.²⁰ Thus, identification with the ingroup did not vary according to the role or experimental condition of respect or needs-based message.

Willingness to Reconcile. A 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants ANOVA with willingness to reconcile as dependent variable, revealed a significant main effect of respect, $F(1, 204) = 26.51, p < .01, \eta^2 = .08$ indicating that the willingness to reconcile is higher for respectful, $M_{\text{respect}} = 3.87, SD = 1.39$, than disrespectful treatment, $M_{\text{disrespect}} = 2.83, SD = 1.44$. Furthermore, I found a significant main effect for needs-based message, $F(1, 204) = 51.06, p$

²⁰ I did not find a significant interaction for respect and needs-based message, $F(1, 212) = .10, p = .80, \eta^2 = .01$, respect and role, $F(1, 212) = 2.39, p = .12, \eta^2 = .01$, role and needs-based message, $F(1, 212) < .001, p = 1.00, \eta^2 < .01$, or respect, needs-based message and role, $F(1, 212) = .56, p = .45, \eta^2 < .01$.

$< .01$, $\eta^2 = .16$, indicating that participants who received a message satisfying their role specific needs were more willing to reconcile with the adversary party, $M_{\text{yes}} = 3.89$, $SD = 1.49$, than those who received message which did not address their needs, $M_{\text{no}} = 2.70$, $SD = 1.27$. Further, I found a significant effect for social role, $F(1, 204) = 8.78$, $p < .01$, $\eta^2 = .03$, indicating that participants in the perpetrator condition, $M_{\text{perpetrator}} = 3.53$, $SD = 1.58$, were more willing to reconcile than those in the victim condition, $M_{\text{victim}} = 3.07$, $SD = 1.40$. Moreover, I found a significant interaction of respect and social role, $F(1, 204) = 7.81$, $p < .01$, $\eta^2 = .02$, as well as for needs-based message and social role, $F(1, 204) = 18.67$, $p < .01$, $\eta^2 = .06$ ²¹.

I consequently conducted a 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA for participants in the victim condition. I found a main effect of respect, $F(1, 102) = 33.61$, $p < .01$, $\eta^2 = .24$, indicating that participants in the victim condition were more willing to reconcile with the perpetrator group when they received a respectful, $M_{\text{yes}} = 3.71$, $SD = 1.30$, than a disrespectful treatment, $M_{\text{no}} = 2.36$, $SD = 1.15$. Further, I found a significant main effect for empowerment, $F(1, 102) = 4.25$, $p = .04$, $\eta^2 = .03$, indicating that participants in the victim condition were more willing to reconcile with the perpetrator group when they received an empowerment message, $M_{\text{yes}} = 3.27$, $SD = 1.41$ than a no empowerment message, $M_{\text{no}} = 2.86$, $SD = 1.36$. The analysis did not reveal a significant interaction, $F(1, 102) = .19$, $p = .67$, $\eta^2 < .01$ (see Figure 5).

Further, I consequently conducted a 2 (respect: respect vs. disrespect) \times 2 (acceptance: yes vs. no) between-participants ANOVA for participants in the perpetrator condition. The revealed no effect for respect, $F(1, 102) = 2.61$, $p = .11$, $\eta^2 = .02$, indicating that there was no significant difference for willingness to reconcile with the victim group for participants who

²¹ I did not find a significant interaction for respect, needs based message and social role, $F(1, 204) = .59$, $p = .44$, $\eta^2 < .01$.

received a respectful, $M_{\text{yes}} = 4.10$, $SD = 1.50$, as opposed to a disrespectful message, $M_{\text{no}} = 3.19$, $SD = 1.54$. The main effect for acceptance was significant, $F(1, 102) = 61.96$, $p < .01$, $\eta^2 = .37$, showing that the willingness to reconcile with the victim group was higher for participants who an acceptance message, $M_{\text{yes}} = 4.52$, $SD = 1.30$, than those who received a no acceptance message, $M_{\text{no}} = 2.54$, $SD = 1.15$. The analysis did not reveal a significant interaction, $F(1, 102) = 1.97$, $p = .16$, $\eta^2 = .01$ (see Figure 6).

Furthermore, planned comparison showed that participants in the victim group were not more willing to reconcile than participants in the perpetrator group following a respectful treatment, $t(94) = 1.36$, $p = .18$, $d = .28$.

Mediation Analysis. In line with my prediction, I found that both experimental manipulations of respect and empowerment affect the victims' willingness to reconcile with a perpetrator group. Thus, I used a multiple regression analysis to test whether perceived respect and perceived empowerment mediate the relationship between respect and the victims' willingness to reconcile with the perpetrator group (Baron & Kenny, 1986). Further, I tested whether the relation between the experimental manipulation of acceptance and perpetrators' willingness to reconcile with the victim group is mediated by perceived acceptance or perceived respect.

Victims. I conducted a multiple regression analysis to test whether the relation between respect and willingness to reconcile was mediated by perceived respect when controlled for perceived empowerment. As hypothesized, results showed that the manipulation of respect led to higher willingness to reconcile, $b = 1.37$, $SEb = .24$, $t = 5.83$, $p < .01$, when controlled for the manipulation for empowerment. The model explained 26 % of variance, $adj.R^2 = .25$. Further, respect led to higher perceived respect, $b = .76$, $SEb = .19$, $t = 3.99$, $p < .01$, when controlled for the manipulation of empowerment. Further, perceived respect led to higher willingness to reconcile, $b = .80$, $SEb = .09$, $t = 8.45$, $p < .01$, when

controlled for perceived empowerment. When entered together, both the experimental manipulation of respect, $b = .81$, $SEb = .19$, $t = 4.15$, $p < .01$, and perceived respect, $b = .66$, $SEb = .09$, $t = 7.11$, $p < .01$, predicted the willingness to reconcile, when controlled for the manipulation of empowerment, $b = .09$, $SEb = .19$, $t = .48$, $p = .63$. The model explained 57 % of variance, $adj.R^2 = .57$. Results of a multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples (Preacher & Hayes, 2004) revealed a significant indirect effect of respect via perceived respect, 95% CI [.25, .87]. This provides evidence for perceived respect as mediator between the experimental manipulation of respect and willingness to reconcile with the perpetrator group. The confidence interval for perceived empowerment included zero, 95% CI [-.01, .28]; thus, the indirect effect was not significant (see Figure 7).

Similarly, I conducted a multiple regression analysis to test whether the relation between empowerment and willingness to reconcile was mediated by perceived empowerment when controlled for perceived respect. Results showed that the manipulation of empowerment was significant in predicting willingness to reconcile, $b = .49$, $SEb = .24$, $t = 2.10$, $p = .04$, when controlled for the experimental manipulation of respect. The model explained 25 % of variance, $adj.R^2 = .25$. Further respect predicted perceived empowerment, $b = .80$, $SEb = .27$, $t = 2.94$, $p < .01$, when controlled for the experimental manipulation of respect. Moreover, perceived empowerment led to higher willingness to reconcile, $b = .23$, $SEb = .07$, $t = 3.28$, $p < .01$, when controlled for perceived respect. When entered together, only perceived empowerment predicted the willingness to reconcile, $b = .21$, $SEb = .07$, $t = 3.16$, $p < .01$, whereas the experimental manipulation did not significantly predict the willingness to reconcile anymore, $b = .09$, $SEb = .19$, $t = .48$, $p = .63$, when controlled for the experimental manipulation of respect, $b = .81$, $SEb = .19$, $t = 4.15$, $p < .01$ and perceived respect, $b = .66$, $SEb = .09$, $t = 7.11$, $p < .01$. The model explained 57% of variance, $adj.R^2 = .57$. Results of the bootstrap confidence interval with 5000 resamples (Preacher & Hayes,

2004) indicated a significant indirect effect of empowerment via perceived empowerment 95% CI [.04, .36]. The confidence interval of perceived respect included zero 95% CI [-.09, .48]; thus, the indirect effect was not significant. This provides evidence for perceived empowerment as mediator between the experimental manipulation of empowerment and willingness to reconcile with the perpetrator group (see Figure 7).

Perpetrators. I applied a similar analysis to test whether the relation between acceptance and willingness to reconcile with the victim group is mediated by perceived acceptance when controlled for perceived respect. Results showed that the manipulation of acceptance was significant in predicting willingness to reconcile, $b = 1.88$, $SEb = .24$, $t = 7.75$, $p < .01$, when controlled for the experimental manipulation of respect. The model explained 41% of variance, $adj.R^2 = .41$. Further, respect predicted perceived acceptance, $b = 1.35$, $SEb = .19$, $t = 7.10$, $p < .01$, when controlled for the experimental manipulation of respect. Moreover, both perceived acceptance, $b = .54$, $SEb = .11$, $t = 4.78$, $p < .01$, and perceived respect, $b = .49$, $SEb = .14$, $t = 3.61$, $p < .01$, led to higher willingness to reconcile. When entered together, the experimental manipulation of acceptance, $b = 1.34$, $SEb = .29$, $t = 4.62$, $p < .01$, and perceived respect, $b = .46$, $SEb = .13$, $t = 3.60$, $p = .01$, predicted the willingness to reconcile, whereas perceived acceptance did not significantly predict the willingness to reconcile, $b = .21$, $SEb = .13$, $t = 1.64$, $p = .10$, when controlled for the experimental manipulation of respect, $b = .13$, $SEb = .25$, $t = .50$, $p = .62$. The model explained 49% of variance, $adj.R^2 = .49$.

I applied a bootstrap procedure with a 95% confidence interval and 5000 resamples to test whether the direct effect of the experimental manipulation of acceptance was mediated by perceived respect or perceived acceptance respectively. Results of the bootstrap confidence interval with 5000 resamples (Preacher & Hayes, 2004) did not reveal a significant indirect effect of perceived acceptance 95% CI [-.13, .79] but of perceived respect 95% CI [.04, .54] (see Figure 8). This provides evidence for perceived respect, but not perceived acceptance, as

mediator between the experimental manipulation of acceptance and willingness to reconcile with the victim group.

5.2.3 Discussion of study 1

In sum, results of Study 1 revealed that a respectful message benefitted the willingness to reconcile for victims but not for perpetrators. As expected, a respectful message recognizing the victim group as an equal was likewise important than returning power over the course of the conflict. Apparently, both messages addressed the victim groups' need for empowerment. Importantly, the impact of each empowerment and respect on the victims' willingness to reconcile was mediated by the perception of empowerment and respect respectively. Thus, returning power and respecting members of the victim group are two different strategies that drive the willingness to reconcile with the perpetrators. Unlike victims, a respectful treatment did not facilitate perpetrators' willingness to reconcile. As opposed to a message of inclusion, recognition as an equal did not drive the perpetrators' willingness to reconcile. However, perpetrators were more willing to reconcile following social acceptance because they felt recognized as an equal not because they felt accepted. Thus, Study 1 suggests that perpetrators too need to feel respected by their victims. Overall, the present findings support my theorizing, that the perception of being respected underlies the impact of needs-based messages.

Notably, as opposed to the manipulation of empowerment and respect the manipulation of social acceptance implied a multidimensional manipulation: The acceptance message conveyed understanding as well as willingness to cooperate while the respect message conveyed equal standing. Hence, I assume that the manipulation of acceptance message was more strongly pronounced than the respect manipulation, which may explain the present findings. A replication of the study including a balanced manipulation of acceptance

Study 1

and respect will provide more clarity. Thus, in Study 2 the acceptance message comprised the willingness to cooperate with the participant's ingroup.

Further, in Study 1 the respect message highlighted the willingness and effort that has been made to consider the participants ingroup. Since this may have served as a possible confound the respect message in Study 2 was adjusted in terms of length and content. Here, recognition as an equal was implemented as a direct statement of recognition as an equal.

5.3 Study 2

5.3.1 Method

Sample

The current sample comprised 248 university students (61 % women, 39 % men; $M_{\text{age}} = 22$ years; range = 18–36 years, 79 % non-psychology students; 21 % psychology students). Participants were recruited at the main university campus. They received a sweet as compensation for their participation.

Design and Procedure

The study had a 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants design. Participants were randomly assigned to one of the eight conditions. Similar to Study 1, participants in the victim condition learned that due to a fraud by the students of the outgroup team (Uni B) the cash prize was not awarded to the legitimate winner, which was the student-team of the participants ingroup (Uni A). In the perpetrator condition, the participant's ingroup was assigned the role of the perpetrator group. Participants learned that due to a fraud of Uni A the cash prize was not awarded to the legitimate winner, Uni B (participants outgroup). The article continued with an integrated commentary-message on the incident, conveyed by the outgroup. Depending on the condition, this message varied in respect- and needs-based message (empowerment vs. control for victims and acceptance vs. control for perpetrators). These manipulated messages have been developed as an improved version of the pilot tested messages. After reading the article participants completed a questionnaire.

Material

Independent Measures

Respect Message:

It is of utmost importance for us to hear what the [participants ingroup] team thinks about the recent matters as we take their claims and concerns very serious.

Disrespect Message:

It is irrelevant for us to hear what the [participants ingroup] team thinks about the recent matters as their claims and concerns are only minor issues for us.

Empowerment Message:

The team of Uni A should decide about our participation in a newly set up festivity.

No Empowerment Message:

We are determined to participate in a newly set up festivity and already made up our minds about how this should be organized.

Acceptance Message:

The [participants ingroup] still remain a cooperation partner of ours.

No Acceptance Message:

It will be tough to engage in further cooperation with the [participants ingroup].

Dependent Measures

If not indicated otherwise, participants rated the following measures on a 7-point Likert-type scale, indicating the extent to which they agreed with a specific item (1 = *not at all* to 7 = *very much*).

Manipulation Check for Social Roles. In order to assess whether participants understood who is perpetrator and who is victim in the vignette, they answered two open questions asking “Who is the legitimate winner?” and “Who committed the fraud?”.

Emotional Needs. In order to assess the effectiveness of the manipulation for social role, participants in the victim and perpetrator condition rated for items to indicate the degree to which they are in need for empowerment (e.g., “We need more control in interactions with the [participant` outgroup].”) and five items indicating to which degree they are in need for a positive moral image (e.g., “I want outgroup students to understand the reason for our conduct”).

Manipulation Check for Perceived Respect. Participants rated eight items to indicate perceived empowerment (e.g., “The message by students of Uni B assures that we can decide about the ending of the conflict”; $\alpha = .77$).

Manipulation Check for Needs-based Messages. Further, participants rated ten items to assess perceived social acceptance (e.g., “The message by students of Uni B assures that we are socially accepted.”; $\alpha = .85$). In order to assess perceived respect of the message, participants rated seven items (e.g., “The message by students of Uni B assures that our concerns are taken serious.”; $\alpha = .81$). The order of the empowerment- and acceptance scale was varied randomly within the experimental conditions.

Ingroup Identification. In order to measure identification with the ingroup participants rated the same items used in Study 1 ($\alpha = .92$).

Willingness to Reconcile. In order to measure the willingness to reconcile participants rated the same items used in Study 1 (cf. Shnabel et al., 2008; $\alpha = .96$).

5.3.2 Results

Five participants were omitted from the analysis because their mother tongue was either other than German or they did not complete the questionnaire.

Manipulation Check for Social Roles. Descriptive results indicate that all 121 participants in the victim condition as well as the majority (188 from 123) participants in the perpetrator condition identified the victim group correctly. A Fisher's exact test revealed no association between social role and knowing who was the victim in the vignette, two-tailed $p = .06$.

Descriptive results indicate that almost all (121 from 122) participants in the victim condition, and almost all (122 from 125) participants in the perpetrator condition identified the perpetrator group correctly. A Fisher's exact test revealed no association between social role and knowing who was the perpetrator in the vignette, two-tailed $p = .62$.

Emotional Needs. Participants in the victim condition rated their need for empowerment slightly above the scale midpoint, $M = 4.27$, $t(124) = 2.41$, two-tailed $p = .02$, $d = .22$, and had a marginally-significant higher need for empowerment, $M_{victim} = 4.27$, $SD = 1.25$, than participants in the perpetrator condition, $M_{perpetrator} = 3.53$, $SD = 1.35$; $t(250) = 4.48$, two-tailed $p < .01$, $d = .56$.

Participants in the perpetrator condition rated their need for moral image above the scale midpoint, $M = 4.90$, $t(126) = 7.40$, two-tailed $p = .01$, $d = .66$, which was not significantly different, $M_{perpetrator} = 4.90$, $SD = 1.37$, from participants in the victim condition, $M_{victim} = 5.05$, $SD = 1.14$; $t(251) = .98$, two-tailed $p = .33$, Cohen's $d = .12$.

Manipulation Check for Perceived Respect. I conducted 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants ANOVA for the perception of respect. Results revealed a significant main effect of respect, $F(1, 231) = 80.05$, $p < .01$, $\eta^2 = .23$, needs-based message, $F(1, 231) = 12.70$, $p < .01$, $\eta^2 = .04$, and role, $F(1, 231) = 10.10$, $p < .01$, $\eta^2 = .03$, which were qualified by a

significant three-way interaction of respect, role and needs- based message, $F(1, 231) = 7.14$, $p < .01$, $\eta^2 = .02$.²²

Manipulation Check for Needs-based Messages. I conducted a 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA to test the effect of empowerment and respect on perceived empowerment. The analysis did not reveal a significant effect for empowerment, $F(1, 113) = .75$, $p = .39$, $\eta^2 < .01$, indicating that participants in the empowerment condition did not feel more empowered, $M_{\text{yes}} = 4.24$, $SD = 1.18$, than participants in the no empowerment condition, $M_{\text{no}} = 4.08$, $SD = 1.03$. Further, I found a significant effect for respect, $F(1, 113) = 9.58$, $p < .01$, $\eta^2 = .07$, indicating that participants in the respect condition felt more empowered, $M_{\text{respect}} = 4.45$, $SD = 1.08$, than those in the disrespect condition, $M_{\text{disrespect}} = 3.86$, $SD = 1.06$, and a marginal significant interaction, $F(1, 113) = 3.81$, $p = .05$, $\eta^2 = .03$.

I then conducted a 2 (respect: respect vs. disrespect) \times 2 (acceptance: yes vs. no) between-participants ANOVA to test the effect of acceptance and respect on perceived acceptance. The analysis revealed a significant effect for acceptance, $F(1, 112) = 47.91$, $p < .01$, $\eta^2 = .23$, indicating that participants in the acceptance condition felt more accepted, $M_{\text{yes}} = 4.08$, $SD = .87$, than those in the no acceptance condition, $M_{\text{no}} = 3.02$, $SD = 1.06$. Furthermore, I found a significant effect for respect, $F(1, 112) = 34.46$, $p < .01$, $\eta^2 = .17$, indicating that participants in the respect condition felt more accepted, $M_{\text{respect}} = 3.97$, $SD = .96$, than those in the no acceptance condition, $M_{\text{disrespect}} = 3.07$, $SD = 1.08$. I did not find a significant interaction, $F(1, 112) = 1.12$, $p = .29$, $\eta^2 < .01$.

²² The interactions between respect and role, $F(1,231) = 1.66$, $p = .20$, $\eta^2 < .01$, and needs-based message and role, $F(1,231) = 5.62$, $p = .02$, $\eta^2 < .01$, were not significant.

Ingroup Identification. Identification with the ingroup was above the scale midpoint ($M = 4.99$), $t(243) = 11.16, p < .01$. Furthermore, a 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants ANOVA revealed that there was no significant difference between the experimental conditions of respect, $F(1, 236) = .12, p = .73, \eta^2 < .01$, needs-based message, $F(1, 236) = 2.23, p = .14, \eta^2 < .01$, and role, $F(1, 236) = .76, p = .38, \eta^2 < .01$, and no significant interactions.²³ Thus, identification with the ingroup did not vary according to the role or experimental condition of respect or needs-based message.

Willingness to Reconcile. A 2 (respect: respect vs. disrespect) \times 2 (need-based message: yes vs. no) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on the willingness to reconcile revealed a significant main effect of respect, $F(1, 234) = 129.10, p < .01, \eta^2 = .24$, needs-based message, $F(1, 234) = 59.93, p < .01, \eta^2 = .12$, and role $F(1, 234) = 52.43, p < .01, \eta^2 = .10$, which were qualified by a significant three-way interaction of respect, needs-based message and role, $F(1, 234) = 6.74, p = .01, \eta^2 = .01$.²⁴

Furthermore, planned comparison showed that participants in the perpetrator group were more willing to reconcile than participants in the victim group following a respectful treatment with marginal significance, $t(124) = 1.97, p = .05, d = .35$.

Accordingly, I conducted a separate 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA for participants in the victim

²³ I did not find a significant interaction for respect and needs-based message, $F(1, 230) = .18, p = .67, \eta^2 < .01$, respect and role, $F(1, 230) = .05, p = .82, \eta^2 < .01$, or role and needs-based message, $F(1, 230) = .17, p = .68, \eta^2 < .01$, or respect, needs-based message and role, $F(1, 230) = .01, p = .91, \eta^2 < .01$.

²⁴ I found significant interactions for respect and social role, $F(1, 234) = 14.20, p < .01, \eta^2 = .03$, as well as for needs-based message and social role, $F(1, 234) = 49.17, p < .01, \eta^2 = .09$.

condition on the willingness to reconcile. The analysis revealed a significant main effect for respect, $F(1, 121) = 141.93, p < .01, \eta^2 = .54$, indicating that participants in the victim condition were more willing to reconcile with the perpetrator group when they received a respectful, $M_{\text{respect}} = 3.97, SD = 1.16$, than a disrespectful treatment, $M_{\text{disrespect}} = 1.86, SD = .79$ (see Figure 9). Further, I did not find a significant effect for needs-based message, $F(1, 121) = .43, p = .51, \eta^2 < .01$, or interaction, $F(1, 121) = 1.05, p = .31, \eta^2 < .01$, indicating that participants who received an empowering message were not more willing to reconcile, $M_{\text{yes}} = 2.95, SD = 1.48$, than those who received a no empowerment message, $M_{\text{no}} = 2.85, SD = 1.43$.

I conducted a separate 2 (respect: respect vs. disrespect) \times 2 (acceptance: yes vs. no) between-participants ANOVA for participants in the perpetrator condition on the willingness to reconcile. The analysis revealed a significant main effect of respect, $F(1, 121) = 28.97, p < .01, \eta^2 = .12$, and acceptance, $F(1, 121) = 86.07, p < .01, \eta^2 = .36$, which was qualified by a significant interaction, $F(1, 121) = 4.32, p = .04, \eta^2 = .02$, indicating that the impact of acceptance depends on the level of respect (see Figure 10). Perpetrators were significantly more willing to reconcile following an acceptance or no acceptance message that was respectful than disrespectful, $MD_{\text{accept}} = .70, p = .02$; $MD_{\text{no accept}} = 1.58, p < .01$, and vice versa.

Mediation Analysis. I used a multiple regression analysis to test whether the impact of the experimental manipulation of respect and needs-based message on perpetrators' and victims' willingness to reconcile was mediated by perceived respect and perceived empowerment or perceived acceptance respectively.

Victims. In line with expectations, I found that both respect and empowerment affected the victims' willingness to reconcile with a perpetrator group. The results of a mediation analysis (Baron & Kenny, 1986) showed that the manipulation of respect led to

higher willingness to reconcile, $b = 2.11$, $SEb = .18$, $t = 11.89$, $p < .01$, and higher perceived respect, $b = 1.37$, $SEb = .19$, $t = 7.03$, $p < .01$, when controlled for the manipulation of empowerment. Further, perceived respect led to higher willingness to reconcile, $b = .79$, $SEb = .09$, $t = 8.71$, $p < .01$, when controlled for perceived empowerment. When entered together, perceived respect, $b = .45$, $SEb = .08$, $t = 5.50$, $p < .01$, and the experimental manipulation, $b = 1.54$, $SEb = .16$, $t = 8.33$, $p < .01$, predicted the willingness to reconcile. A bootstrap analysis with a 95% confidence interval and 5000 resamples revealed that the relationship between respect and the willingness to reconcile with the perpetrator group was mediated by perceived respect. The indirect effect of respect via perceived respect was significant, as its confidence interval did not include zero 95% CI [.32 to .98]. Perceived empowerment predicted the willingness to reconcile but was not a reliable mediator 95% CI [-.03 to .16] (see Figure 11).

Similarly, results showed that the manipulation of empowerment was not significant in predicting willingness to reconcile, $b = .12$, $SEb = .18$, $t = .65$, $p = .52$, and perceived empowerment, $b = .15$, $SEb = .15$, $t = .78$, $p = .44$, when controlled for the experimental manipulation of respect. Moreover, perceived empowerment did not lead to higher willingness to reconcile, $b = .07$, $SEb = .12$, $t = .64$, $p = .52$, when controlled for perceived respect. When entered together, perceived empowerment, $b = .09$, $SEb = .08$, $t = 1.04$, $p = .30$, and the experimental manipulation, $b = .07$, $SEb = .16$, $t = .42$, $p = .67$, did not predict the willingness to reconcile. A bootstrap analysis with a 95% confidence interval and 5000 resamples revealed no mediation by perceived empowerment 95% CI [-.03 to .08] or perceived respect 95% CI [-.15 to .23] (see Figure 11).

Perpetrators. I applied the same mediation analysis (Baron & Kenny, 1986) to participants in the perpetrator condition. Results showed that the manipulation of respect led to higher willingness to reconcile, $b = 1.14$, $SEb = .22$, $t = 5.33$, $p < .01$, when controlled for the manipulation of acceptance. The model explained 46 % of variance, $adj.R^2 = .46$. Further

Study 2

respect led to higher perceived respect, $b = 1.11$, $SEb = .20$, $t = 5.67$, $p < .01$, when controlled for the manipulation of acceptance. Further, perceived respect led to higher willingness to reconcile, $b = .57$, $SEb = .10$, $t = 5.75$, $p < .01$, when controlled for perceived acceptance. When entered together, only perceived respect, $b = .57$, $SEb = .09$, $t = 6.10$, $p < .01$, predicted the willingness to reconcile but the experimental manipulation of respect did not, $b = .16$, $SEb = .22$, $t = .72$, $p = .47$, suggesting a full mediation by perceived respect, when controlled for the experimental manipulation of acceptance, $b = 1.13$, $SEb = .21$, $t = 5.32$, $p < .01$, and perceived acceptance, $b = .28$, $SEb = .19$, $t = 2.30$, $p = .02$. The model explained 64 % of variance, $adj.R^2 = .64$. Results of a bootstrap analysis with a 95% confidence interval and 5000 resamples revealed that the relationship between respect and the willingness to reconcile with the victim group was mediated by perceived respect 95% CI [.37 to 1.07] and perceived acceptance 95% CI [.01 to .58] (see Figure 12). The confidence interval of the contrast contained zero 95% CI [-.93 to .06], suggesting that the indirect effects did not differ significantly.

Further, results showed that the manipulation of acceptance was significant in predicting willingness to reconcile, $b = 1.96$, $SEb = .22$, $t = 9.12$, $p < .01$, when controlled for the experimental manipulation of respect. The model explained 46 % of variance, $adj.R^2 = .46$. Further, respect led to perceived acceptance, $b = 1.05$, $SEb = .16$, $t = 6.75$, $p < .01$, when controlled for the experimental manipulation of respect. Moreover, perceived acceptance led to higher willingness to reconcile, $b = .54$, $SEb = .12$, $t = 4.50$, $p < .01$, when controlled for perceived respect. When entered together, the experimental manipulation of acceptance, $b = 1.13$, $SEb = .21$, $t = 5.32$, $p < .01$, and perceived acceptance predicted the willingness to reconcile, $b = .28$, $SEb = .12$, $t = 2.30$, $p = .02$, when controlled for the experimental manipulation of respect, $b = .16$, $SEb = .05$, $t = .72$, $p = .47$, and perceived respect, $b = .57$, $SEb = .09$, $t = 6.10$, $p < .01$. The model explained 64 % of variance, $adj.R^2 = .64$. Results of a bootstrap analysis with 95% confidence interval and 5000 resamples revealed that the

relationship between acceptance and the willingness to reconcile with the victim group was mediated by perceived respect 95% CI [.20 to .70] and by perceived acceptance 95% CI [.01 to .56] (see Figure 12). The confidence interval of the contrast contained zero 95% CI [-.59 to .24], suggesting that the indirect effects did not differ significantly.

5.3.3 Discussion of study 2

As expected, participants in the victim condition were more willing to reconcile following a respectful treatment. Also, in line with my predictions, a respectful treatment drives victims' willingness to reconcile through making them feel recognized as an equal. Despite the absence of a direct effect of empowerment I found an indirect effect of empowerment by perceived respect. Participants felt increasingly respected following an empowering treatment and consequently were more willing to reconcile. The mediation of empowerment by perceived respect supports my assumption that the perception of respect underlies the impact of victim empowerment.

Unlike Study 1, findings from the second study showed that the experimental manipulation of respect but not empowerment changed the perception of empowerment. I therefore suggest that the correction of the experimental manipulation of respect, in terms of length and content, may have had an effect on perceived empowerment. Additionally, it is reasonable to assume that a change in manipulating respect may weaken the impact of empowerment on perceived empowerment given that the perception of respect accounts for the impact of empowerment. This may also give support to the assumed theoretical overlap of respect and empowerment. Consequently, I assume that the changed respect manipulation may have accounted for the diminished impact of empowerment in the present study. Furthermore, despite the diminished empowerment effect, the successful variation of the

respect manipulation increased stimuli representation and thus contributed to the generalizability of the present findings of respect (Brunswick, 1944; Dhimi et al., 2004).

Further, the present findings showed that accepting perpetrators in a respectful way, or vice versa, drives their willingness to reconcile the most. Notably, mediation analyses showed that a respectful treatment as well as social acceptance affects the willingness to reconcile of perpetrators because they feel respected in addition feeling accepted. Thus, feeling recognized as an equal by the victim group seems fundamental.

5.3.4 Discussion of Study 1 and 2

Respect and Needs based Messages

In the current line of research, I investigated whether respect can help to reconcile relations between groups in conflict that have been damaged through misdeeds. Accordingly, I tested the impact of a respectful treatment on the willingness to reconcile of victim and perpetrator group alongside to need-satisfaction (Nadler & Shnabel, 2008).

Findings across both studies showed that victims were more willing to reconcile following a respectful treatment. Specifically, victims were more willing to reconcile following a respectful message because they felt respected. Further, findings also showed that perceived respect also underlies the impact of empowerment, while a direct impact of empowerment was not effective when respect was provided (in Study 2).

Importantly, this does not contradict assumptions of the Needs-Based Model (Shnabel et al., 2008). Rather, the present findings are in line with the proposed conceptual overlap of respect and victim empowerment. Both empowering victims through providing control over the conflict and respecting victims convey the willingness to change the power dynamic between victims and perpetrators. On the one hand the empowerment message reinforces concrete participation rights of victims and on the other hand a respectful treatment stresses

that they are generally recognized as equals. Notably, I argue that while respect and empowerment may overlap in their perception, they differ in how they are implemented. Specifically, I theorize that the dynamic that is induced by providing control to the victim group (e.g., “The [participants ingroup] should decide about our participation in a newly set up festivity.”) is similar to an apology, where victims get to decide if at all or under which circumstances they will forgive the perpetrators group (e.g., Nadler & Liviatan, 2006). Accordingly, I suggest that with this type of empowerment the former power imbalance is reversed and the victim group rises into a position of dominance. This is unlike a respectful treatment, which is based on power sharing instead of power domination (Simon, 2007). Specifically, respect does not imply to reduce the power of the sender but recognize the other as an equal, which involves giving equal rights and voice to the recipient. Thus, taking a higher status than the opponent group may be effective in changing victims’ willingness to reconcile but “(...) the important point is that it does not seem necessary to explicitly set these additional processes in motion as long as equality recognition is ensured.” (Simon et al., 2015, p. 10). In other words, in order to increase victims’ willingness to reconcile it is not necessary to put perpetrators down but treat the victim group with respect.

Importantly, the present findings do not suggest that victim empowerment, as defined by the Needs-Based Model, is obsolete. After all, returning power to the victim group has been shown to trigger their willingness to reconcile with perpetrators. Yet, while Shnabel and colleagues (2009) list respect alongside a number of empowerment strategies, the findings rather suggest that recognition as an equal is at the heart of victim empowerment. As expected, both studies confirmed that empowerment and respect are successful to the extent that victims feel respected. As I only tested one dimension or strategy of victim empowerment, future research should investigate the processes behind the remaining empowerment strategies such as taking responsibility for the injustice caused and emphasizing the victim groups’ competence (Shnabel et al., 2008). In light of the present

findings, I infer that respect may be seen as a more precise psychological concept than victim empowerment, as it relies on perceived respect as the core process and primary facet behind respect. As opposed victim empowerment is a multidimensional concept and the underlying processes of each dimension are not yet clear.

Furthermore, using an improved version of the acceptance manipulation in Study 2, findings confirmed that accepting perpetrators is important in order to affect the willingness to reconcile of perpetrators and suggests that respect adds to the impact of acceptance. Specifically, the impact of acceptance is reinforced when combined with respect. Thus, telling perpetrators to belong to the group should be paired with respect for them, too. Again, this is not to tell that the assumptions and findings showing the importance of acceptance for perpetrators are irrelevant. Rather, I suggest that the present findings may contribute to unfold a more complex process behind the concept of acceptance and its experimental implementation. In the present study, I aimed to separate the perception of respect and acceptance in order to study its distinct impact for perpetrators. Yet, outside experimental settings, it is likely that a message of acceptance is naturally affected by other concepts, such as the level of respect. Therefore, I speculate that in most cases perpetrators acceptance is more or less deliberately communicated together with respect instead of disrespect.

The idea that acceptance and respect are intertwined is also supported by findings from the mediation analyses. Here, findings showed that respect and acceptance initiate both perceived acceptance and perceived respect but the predominant process that affects the willingness to reconcile with victims is performed by the perception of respect. In other words, perpetrators are more willing to reconcile following a respectful or accepting message because they feel respected. Thus, as predicted, the present findings indicate that respect plays an important role in explaining the impact of acceptance. I theorize that respecting perpetrators may compensate for the lack of belongingness as it conveys that they are recognized as an equal by the moral community. With this, the perception of respect reveals

to be an important marker for social acceptance. In other words, to the extent that perpetrators feel respected as equivalent moral actors they are more willing to reconcile.

In an attempt to break down the underlying logic behind the present findings I suggest that perpetrators may believe that “Because I am accepted to the group I feel respected”. Thus, perpetrator acceptance is more than just being part of the group and its core meaning also comprises to feel recognized as an equal, which goes beyond plain feelings of belongingness. This implies that knowing to be accepted enables to feel recognized as an equal. In highlighting the respect-belongingness link the present study is the first to demonstrate the impact of respect in the context of moral inferiority and that respect speaks to the social role of perpetrators, too. I suggest that a message of respect from victims is important to perpetrators as it is used to define the belongingness to the moral community and possibly the morality of the perpetrator group itself. This parallels the social processes underlying the impact of respect within groups, where group members are assumed to seek for relational information that informs them about their standing within their group (Janoff-Bulman & Werther, 2008). I recommend for future research to continue studying the social impact of respect in shaping the perception of belongingness in the context moral inferiority.

Likewise, I propose to investigate whether a respectful treatment or the perception of it may possibly relieve feelings of guilt and shame that typically characterize the emotions of perpetrators (Nadler, 2006). If respected persons feel more confident (Renger et al., 2017) and experience more human-like emotions as studies have shown (Renger et al., 2016) I suspect that perpetrators who feel recognized as an equal by members of the moral community should feel less guilty.

Furthermore, the finding of perceived respect as the underlying process of respect and acceptance furthers its conceptual understanding. The mediation by perceived respect highlights that giving respect to another person does not necessarily make another person feel respected. Instead, any respect gesture has as well to be perceived as respectful by the

recipient in order to re-establish social relations. Because only to the extent that the respected person actually feels respected, respect can benefit social relations. It is therefore important to check and not rush over the experience of being respected. This is also in line with propositions by humanistic psychology, which highlights that individuals can only be sure that they perceive the other as they want to be perceived by asking and talking to people (Rogers, 1967). Thus, for the purpose of therapy or intergroup reconciliation, perceived respect should be viewed as a discrete step in the analysis of interpersonal interaction. Accordingly, I propose to incorporate the notion of perceived respect as an important aspect within the social-psychological conception of respect.

Limitations and Future Directions

In the following I would like to point out two potential limitations as well as important directions for future research. Firstly, consistent with the original studies on the Needs-Based Model and respect, I used messages to manipulate respect and need-based messages. It should be noted that I developed a number of self-generated messages for both respect and needs-based messages. Here, I carefully considered previous manipulations of intragroup respect and disrespect messages by Simon and Stürmer (2003), as well as Simon and colleagues (2006), and Renger and Simon (2011) in order to transfer the empirical implementation of equality-based respect (Simon, 2007) from the intragroup- into the intergroup-conflict context. Since one of the aims of the present study was to empirically unfold the theoretically assumed overlap between respect and the needs-based messages I made first attempts to tease apart the manipulation messages of each concept. Therefore, a selection of the self-generated messages of respect, empowerment and acceptance was pre-tested for possible overlap in the Pilot Study, in order to develop preferably orthogonal conditions.

Although the selected messages were carefully pilot-tested for orthogonality and designed in accordance with the conceptualization by the authors of the Needs-Based Model

(Shnabel et al., 2009) I found undesired cross-over effects between the respect and acceptance messages in Study 2. On the one hand, these results could speak to an actual overlap between both concepts, which is also in line with the indirect effect of acceptance by perceived respect. Notably, in order to achieve stimuli representation, it is not desirable to experimentally disentangle the manipulation of respect and acceptance at maximum. In real-life environment, the perception of respect and acceptance will likely converge in many cases. On the other hand, these findings also seem to unfold the ambiguity in the multidimensional conceptualization as well as the methodological approach to manipulate perpetrator acceptance. Shnabel and colleagues (2009) used a collection of subordinate concepts in order to define each social acceptance and empowerment. Yet, no further theoretical specification or empirical differentiation has been conducted to test for possible differences between the respective sub-concepts. The level of multidimensionality impedes a comprehensive interpretation of the found overlap between respect and the acceptance construct. A more detailed theoretical and empirical analysis of need-satisfaction for perpetrators and victims will facilitate the development of a more independent manipulation and thus the interpretation of results.

Further, for sake of comparability I chose to test the impact of respect within the empirical framework of the Needs-Based Model and manipulated respect, acceptance and empowerment as written messages. Thus, my methodological approach to combine respect and need-satisfaction within one message is based on previous studies by the authors of the Needs-Based Model (e.g., Nadler & Shnabel, 2008). The methodological challenge to develop distinct manipulations by means of combined messages has become clear from the present findings. This is also aligned with critic by Simon (2007), who warns that participants may perceive the inconsistency of respect and need-satisfaction in the mixed conditions (e.g., Respect and No Acceptance) as contradictory and confusing. As an alternative, in a number of studies orthogonal manipulations have been implemented by means of a written message to

manipulate respect and a score rating to manipulate a related concept (e.g., evaluation; Simon & Stürmer, 2003). However, as mentioned previously using score ratings to manipulate victim empowerment or perpetrator acceptance may provide the risk of confound and complicate the conceptual understanding of empowerment and acceptance even further. Thus, future research is needed in order to explore new ways to separate respect and need-satisfaction manipulations, as for instance memory recall.

In sum, results of the present studies indicate that perceived respect underlies both perpetrators' and victims' willingness to reconcile. Although perceived respect did not mediate victim empowerment on willingness to reconcile, the overall pattern of findings is in line with my expectations: Feeling respected appears to be central in triggering the willingness to reconcile among victim and perpetrator group. Further, findings indicate that a respectful treatment addresses both, those with a social role of perpetrators, who seek for belongingness to a moral community, and those with a social role of victims, who seek for status in the eyes of those who mistreated them. This implies that the impact of respect is not necessarily tied to groups that hold a disadvantaged status, such as victims. Instead dominating groups such as perpetrators are sensitive to respect, too.

While the present results confirm the importance of respect in shaping the willingness to reconcile, further studies are needed in order to clarify whether a respectful treatment indeed increases the willingness to reconcile or whether disrespect further deteriorates relations between groups in conflict and decreases the willingness to reconcile. The inclusion of a control condition would shed light on the direction of impact that respect has on the willingness to reconcile. Furthermore, I wondered whether respect alone is sufficient to affect the willingness to reconcile. Thus, in the following studies I proceeded to investigate the discrete impact of respect independent of role specific need satisfaction.

6. Empirical Evidence: Respect and Need-satisfaction

“(...) [what Mandela had been fighting for all his life was] ordinary respect. Apartheid had been the opposite of ordinary respect.”

(Walther Sisulu, 2013²⁵)

Findings from Chapter 5 suggest that the perception of respect possibly underlies the impact of classic need satisfaction (victim empowerment and perpetrator acceptance; Shnabel & Nadler, 2008) on the willingness to reconcile. This is in line with a number of empirical and theoretical studies showing that respect directly targets individuals' sense of status and belongingness (for an overview see Huo & Binning, 2008). A number of theoretical approaches (De Cremer & Tyler, 2005; Huo et al., 2010; Janoff-Bulman & Werther, 2008;) suggest that social concerns shape the impact of a respectful treatment. Specifically, it has been proposed that the impact of respect differs depending” (...) on how people interpret the situation and (...) may vary as a function of peoples concerns” (De Cremer & Tyler, 2005, p. 144).

In the same line, Janoff-Bulman and Werther (2008) theorize that a respectful treatment is perceived differently along the lines of group membership. They predict that, those who are part of the group are concerned about their equal status within the group. Accordingly, they should be more prone to interpret respect as a sign of empowerment. Further, those who are not part of the group should be concerned about their belongingness. Accordingly, they should perceive respect as a sign of acceptance. I suggest that these concerns are also made salient by the social role that group members take in a context of

²⁵ Walther Sisulu in an interview for a personal portrait on Nelson Mandela by John Carlin (2013).

intergroup conflict. Specifically, I suggest that victims, as members of the moral community, should be more willing to reconcile because respect satisfies the need for empowerment. On the other hand, perpetrators, as (almost) excluded members of the moral community, should be more willing to reconcile because respect satisfies the need for acceptance.

Thus, in the present chapter I will present two experimental studies aimed to 1) examine the link between perceived respect and the perception of victim empowerment and perpetrator acceptance more closely and 2) test the sole impact of (dis)respect for victims and perpetrators willingness to reconcile. Specifically, I investigated whether respect alone is sufficient in order to affect the willingness to reconcile (Study 1) including a control condition (Study 2). In line with my previous theoretical and empirical analyses, I predict that the willingness to reconcile for victims and perpetrators is greater following a respectful than a neutral or disrespectful message. Further I predict that perceived empowerment and perceived acceptance affect willingness to reconcile of victims and perpetrators respectively, because they feel respected. In other words, I predict that perceived respect underlies the impact of perceived empowerment for victims and the perceived acceptance for perpetrators.

6.1 Study 1

Study 1 had three main goals: First, I aimed to test if respect alone affects the willingness to reconcile of victims and perpetrators. Consequently, in the following study I investigated the sole impact of respect versus disrespect. A second aim of the study was to test whether perceived respect underlies the impact of perceived empowerment and acceptance on the victims and respectively perpetrators' willingness to reconcile. Additionally, based on findings by Simon and colleagues (2015) I tested whether respect affects victim's and perpetrator's willingness to re-categorize as one group, in order to explore whether respect can induce a cognitive shift in the conceptual representation between groups in conflict. Further, I studied the willingness to re-categorize as a repeated measure, prior and post the manipulated message. I hypothesized that the willingness to re-categorize as one group should change according to the level of respect.

6.1.1 Method

Sample

The current sample comprised 197 university students (71% women, 27% men, 2% otherwise identified; $M_{\text{age}} = 22$ years; range = 17–34 years, 79% non-psychology students, 21% psychology students). Participants were recruited at the main university campus.

Design and Procedure

The study had a 2 (respect: respect vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants design. Participants were randomly assigned to the four conditions. The vignette of the cover story was the same as in previous studies of Chapter 5. Participants read about a fraud in an article but before reading the commentary messages by the outgroup, they indicated their willingness to re-categorize. Afterwards, participants

continued reading the article with an integrated commentary-message on the incident, conveyed by the outgroup. Depending on the condition, this message varied in respect. In the following, participants completed a questionnaire with dependent measures. At the end, they were thanked and offered a sweet as compensation for their participation. The next day, participants received an email with a debriefing letter.

Material

Independent Measures

Respect:

„It is of tremendous importance for us to hear the perspective of [participant`s ingroup]. We take their rights and claims very serious. “

Disrespect:

“It is pretty much irrelevant for us to know about the opinion of [participant`s ingroup]. Their rights and claims are only secondary. “

Dependent Measures

Participants rated each three items to indicate their need for empowerment (e.g., “We need more influence in academic competition.”, $\alpha = .86$, $\alpha = .84$) and need for moral image (e.g., “I want the outgroup to see our perspective” $\alpha = .86$, $\alpha = .91$) before and after they read the message by the opponent group. Further, participants rated the same items as in the studies of the previous chapter to indicate the effectiveness of the social role manipulation, perceived empowerment ($\alpha = .89$), perceived social acceptance ($\alpha = .88$), perceived respect of the message ($\alpha = .92$), ingroup identification ($\alpha = .89$), and willingness to reconcile ($\alpha = .97$). Further, I measured the willingness to re-categorize into a common group. Consistent with

previous research (e.g., Simon & Stürmer, 2005) perceived liking was measured as a control variable ($\alpha = .75$).

In addition, participants rated to what extent they felt like one group (“I perceive the [participants ingroup] and the [opponent group] as one group.”), two groups (“I perceive the [participants ingroup] and the [opponent group] as two group.”), or individuals (“I perceive the [participants ingroup] and the [opponent group] as individuals.”); on a scale ranging from 1 = *not at all* to 7 = *very much*; Gaertner, Mann, Murrell & Dovidio, 1989) before (pre-measurement) and after (post-measurement) they read the manipulated commentary-message by the opponent group.

Based on related theoretical background I added measures for perceived public empowerment (Shnabel & Nadler, 2008), outgroup trust (derived from Mitchell, 2000), inclusion of others in the self (IOS; Aron et al., 1992) and an additional forced-choice question for the willingness to re-categorize (“I perceived students from my ingroup and outgroup as belonging to one group, two groups or individuals”; Gaertner et al., 1989). However, overall there was no consistent pattern of results found.

6.1.2 Results

Manipulation Check for Social Roles. Descriptive results indicate that 100 of 101 participants in the victim condition as well as the 95 of 96 participants in the perpetrator condition identified the victim group correctly. A Fisher’s exact test revealed no association between social role and knowing who was the victim in the vignette, two-tailed $p = 1.00$.

Descriptive results indicate that 100 of 101 participants in the victim condition, and all 96 participants in the perpetrator condition identified the perpetrator group correctly. A Fisher’s exact test revealed no association between social role and knowing who was the perpetrator in the vignette, two-tailed $p = 1.00$.

Emotional Needs. Participants in the victim condition rated their need for empowerment slightly above the scale midpoint, $M = 4.23$, $t(97) = 1.61$, two-tailed $p = .11$, $d = .16$, which was not significantly different, $M_{victim} = 4.23$, $SD = 1.44$, from participants in the perpetrator condition, $M_{perpetrator} = 4.20$, $SD = 1.38$; $t(192) = .16$, two-tailed $p = .87$, $d = .02$.

Participants in the perpetrator condition rated their need for moral image above the scale midpoint, $M = 4.83$, $t(93) = 6.06$, two-tailed $p < .01$, $d = .63$, which was not significantly different, $M_{perpetrator} = 4.83$, $SD = 1.33$, from participants in the victim condition, $M_{victim} = 4.76$, $SD = 1.37$; $t(194) = -.34$, two-tailed $p = .73$, $d = -.05$.

Perceived Respect. Descriptive statistics showed that 25 % of participants reported that they felt respected below a score of 2.57, 50 % reported that they felt respected above a score of 4.00 and 25 % of participants rated that they felt respected above a score of 5.43. Perceived respect was non-normally distributed, with a skewness of .07 ($SE = .18$) and kurtosis of -1.11 ($SE = .35$).

I conducted a 2 (respect: respect vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on perceived respect. As expected, the analysis revealed a significant main effect of respect, $F(1, 189) = 216.35$, $p < .01$, $\eta^2 = .53$, indicating that participants in the respect condition felt more respected ($M_{respect} = 5.04$, $SD = 1.33$) than in the disrespect condition ($M_{disrespect} = 2.78$, $SD = .87$). Moreover, the analysis revealed a significant effect for role, $F(1, 189) = 24.41$, $p < .01$, $\eta^2 = .11$, indicating that participants in the perpetrator conditions felt more respected ($M_{perpetrator} = 4.38$, $SD = 1.50$) than those in the victim condition ($M_{victim} = 3.73$, $SD = 1.65$). There was no a significant interaction, $F(1, 189) = 1.12$, $p = .29$, $\eta^2 < .01$.

Ingroup Identification. Identification with fellow students was above the scale midpoint ($M = 5.19$), $t(196) = 13.60$, $p < .01$. A 2 (respect: respect vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA revealed that there was neither a significant difference between the experimental conditions of respect, $F(1, 193) = 1.10$, $p = .30$, $\eta^2 < .01$, nor role, $F(1, 193) = 3.42$, $p = .07$, $\eta^2 = .02$, and no significant interaction, $F(1, 193) = .04$, $p = .85$, $\eta^2 < .01$.

Perceived Liking. I conducted a 2 (respect: respect vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on perceived liking. The analysis revealed a significant main effect of respect, $F(1, 190) = 36.32$, $p < .01$, $\eta^2 = .16$, indicating that participants in the respect condition felt more liked, $M_{\text{respect}} = 4.70$, $SD = 1.09$, than those in in the disrespect condition, $M_{\text{disrespect}} = 3.68$, $SD = 1.24$. Moreover, the analysis did not reveal a significant effect for role, $F(1, 190) = .61$, $p = .43$, $\eta^2 < .01$, $M_{\text{victim}} = 4.34$, $SD = 1.23$, $M_{\text{perpetrator}} = 4.13$, $SD = 1.29$, and no interaction, $F(1, 190) = .08$, $p = .78$, $\eta^2 < .01$.

Willingness to Reconcile. As expected, the 2 (respect: respect vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on willingness to reconcile revealed the significant main effect of respect, $F(1, 185) = 267.91$, $p < .01$, $\eta^2 = .59$, indicating that the willingness to reconcile is higher for a respectful, $M_{\text{respect}} = 4.84$, $SD = 1.47$, than a disrespectful treatment, $M_{\text{disrespect}} = 2.00$, $SD = .97$. Further, the analysis revealed a significant effect for role, $F(1, 185) = 14.26$, $p < .01$, $\eta^2 = .07$, indicating that participants in the perpetrator condition were more willing to reconcile, $M = 3.81$, $SD = 1.90$ than those in the victim condition, $M = 3.30$, $SD = 1.89$. The analysis revealed a significant interaction of respect and role, $F(1, 185) = 7.10$, $p < .01$, $\eta^2 = .04$, indicating that perpetrators were more willing to reconcile when they received a respectful treatment than victims (see Figure 13).

Furthermore, planned comparison showed that participants in the perpetrator group were more willing to reconcile than participants in the victim group following a respectful treatment, $t(101) = 4.21, p < .01, d = .83$.

Willingness to Re-categorize. As expected, the 2 (respect: respect vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on willingness to re-categorize as one group revealed a significant main effect of respect, $F(1, 192) = 33.43, p < .01, \eta^2 = .15$, indicating that participants were more willing to re-categorize as one group following a respectful, $M_{\text{respect}} = 3.22, SD = 1.85$, than a disrespectful treatment, $M_{\text{disrespect}} = 1.87, SD = 1.29$. The effect for social role, $F(1, 192) = .02, p < .90, \eta^2 < .01$, as well as for the interaction of respect and social role, $F(1, 192) = .04, p < .85, \eta^2 < .01$, was not significant.

Further, I conducted a 2 (time: pre- vs. post-measurement; within-participants) \times 2 (respect: respect vs. disrespect; between-participants) \times 2 (role: victim vs. perpetrator; between-participants) mixed-model ANOVA on the willingness to re-categorize as one group. As expected, the analysis revealed a significant main effect of time, $F(1, 195) = 10.73, p < .01, \eta^2 = .05$, and respect, $F(1, 192) = 14.73, p < .01, \eta^2 = .07$, which was qualified by significant interaction of time and respect $F(1, 195) = 35.89, p < .01, \eta^2 < .16$, indicating that participant's willingness to re-categorize as one group increased after they read a message by the opponent group, when this message was respectful, $M_{\text{pre}} = 2.26, SD = 1.47, M_{\text{post}} = 3.22, SD = 1.85$. As opposed results indicated that participant's willingness to re-categorize as one group decreased after they read a message from the opponent group, when this message was

disrespectful, $M_{respect} = 2.15$, $SD = 1.26$, $M_{disrespect} = 1.87$, $SD = 1.33$. The effect for social role was not significant, $F(1, 195) = .07$, $p = .79$, $\eta^2 < .01$.²⁶

Mediation Analysis. I conducted a multiple regression analysis in order to test whether the impact of the experimental manipulation of respect and needs-based message on perpetrators' and victims' willingness to reconcile was mediated by perceived respect, perceived empowerment or perceived acceptance (Baron & Kenny, 1986).

Victims. I used a multiple regression analysis to test whether perceived respect mediated the relationship between respect and the willingness to reconcile with the perpetrator group (Baron & Kenny, 1986). Results revealed that the manipulation of respect led to higher willingness to reconcile, $b = 2.42$, $SEb = .31$, $t = 7.89$, $p < .01$, and explained 39 % of variance, $adj.R^2 = .39$. Further, respect predicted higher perceived respect, $b = 2.15$, $SEb = .29$, $t = 8.32$, $p < .01$. Further, perceived respect led to higher willingness to reconcile, $b = .51$, $SEb = .10$, $t = 5.20$, $p < .01$, when controlled for perceived empowerment and perceived acceptance. When entered together, perceived respect, $b = .50$, $SEb = .10$, $t = 4.86$, $p < .01$, and perceived acceptance, $b = .62$, $SEb = .10$, $t = 5.98$, $p < .01$, but not the experimental manipulation, $b = .08$, $SEb = .24$, $t = .32$, $p = .75$, or perceived empowerment, $b = -.01$, $SEb = .09$, $t = -.16$, $p = .87$, predicted the willingness to reconcile. The overall model explains 81 % of variance, $adj.R^2 = .81$.

Similarly, I conducted a multiple regression analysis to test whether perceived empowerment mediated the relation between respect and willingness to reconcile. Results revealed that the manipulation of respect led to higher willingness to reconcile, $b = 2.42$, SEb

²⁶ The interaction of respect and social role, $F(1, 195) = .04$, $p = .84$, $\eta^2 < .01$, time and social role, $F(1, 195) = .04$, $p = .84$, $\eta^2 < .01$, as well as time respect and social role, $F(1, 195) < .01$, $p = .96$, $\eta^2 < .01$, were not significant.

Study 1

= .31, $t = 7.89$, $p < .01$, and higher perceived empowerment, $b = 1.06$, $SEb = .25$, $t = 4.27$, $p < .01$. Further, perceived empowerment did not lead to higher willingness to reconcile, $b = -.02$, $SEb = .09$, $t = -.20$, $p = .84$, when controlled for perceived respect and perceived acceptance. When entered together, perceived respect, $b = .50$, $SEb = .10$, $t = 4.86$, $p < .01$, and perceived acceptance, $b = .62$, $SEb = .10$, $t = 5.98$, $p < .01$, but not the experimental manipulation, $b = .08$, $SEb = .24$, $t = .32$, $p = .75$, or perceived empowerment, $b = -.01$, $SEb = .09$, $t = -.16$, $p = .87$, predicted the willingness to reconcile.

I conducted a multiple regression analysis to test whether perceived acceptance mediated the relation between respect and willingness to reconcile. Results revealed that the manipulation of respect led to higher willingness to reconcile, $b = 2.42$, $SEb = .31$, $t = 7.89$, $p < .01$, and higher perceived acceptance, $b = 2.09$, $SEb = .26$, $t = 8.13$, $p < .01$. Further, perceived acceptance led to higher willingness to reconcile, $b = .63$, $SEb = .10$, $t = 6.37$, $p < .01$, when controlled for perceived empowerment and perceived respect. When entered together, perceived respect, $b = .50$, $SEb = .10$, $t = 4.86$, $p < .01$, and perceived acceptance, $b = .62$, $SEb = .10$, $t = 5.98$, $p < .01$, but not the experimental manipulation, $b = .08$, $SEb = .24$, $t = .32$, $p = .75$, or perceived empowerment, $b = -.01$, $SEb = .09$, $t = -.16$, $p = .87$, predicted the willingness to reconcile.

Results of a multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples (Preacher & Hayes, 2004) revealed a significant indirect effect by perceived respect, 95% CI [.68 to 1.57], and perceived acceptance, 95% CI [.91 to 1.73], but not by perceived empowerment, 95% CI [-.22 to .16] (see Table 27; Figure 15). Contrast analysis revealed that the indirect effects by perceived empowerment and perceived acceptance differed significantly, as well as the indirect effects by perceived empowerment and perceived respect. However, the indirect effects by perceived respect and perceived acceptance did not differ as the confidence interval contained zero 95% CI [-.43 to .79].

Perpetrators. I applied a similar analysis to test whether perceived respect, perceived empowerment or perceived acceptance mediate the relationship between respect and the willingness to reconcile with the victim group. Results showed that the manipulation of respect was significant in predicting willingness to reconcile, $b = 3.39$, $SEb = .18$, $t = 19.14$, $p < .01$, and explained 80 % of variance $adj.R^2 = .80$. Further, respect significantly predicted perceived respect, $b = 2.51$, $SEb = .17$, $t = 14.34$, $p < .01$. Moreover, perceived respect, $b = .74$, $SEb = .10$, $t = 7.70$, $p < .01$, led to higher willingness to reconcile when controlled for perceived acceptance and perceived empowerment. When entered together, the experimental manipulation of respect, $b = 1.86$, $SEb = .32$, $t = 5.80$, $p < .01$, and perceived respect, $b = .43$, $SEb = .10$, $t = 4.43$, $p < .01$, but not perceived acceptance, $b = .17$, $SEb = .09$, $t = 1.85$, $p = .07$ or perceived empowerment, $b = .04$, $SEb = .08$, $t = .51$, $p = .61$ predicted the willingness to reconcile. The overall model explains about 86 % of variance, $adj.R^2 = .86$.

Similarly, I conducted a multiple regression analysis to test whether perceived acceptance mediated the relation between respect and willingness to reconcile. Results showed that the manipulation of respect was significant in predicting willingness to reconcile, $b = 3.39$, $SEb = .18$, $t = 19.14$, $p < .01$, and perceived acceptance, $b = 2.38$, $SEb = .19$, $t = 12.82$, $p < .01$. Moreover, perceived acceptance, $b = .41$, $SEb = .10$, $t = 4.25$, $p < .01$, led to higher willingness to reconcile when controlled for perceived respect and perceived empowerment. When entered together, the experimental manipulation of respect, $b = 1.86$, $SEb = .32$, $t = 5.80$, $p < .01$, but not perceived acceptance, $b = .17$, $SEb = .09$, $t = 1.85$, $p = .07$, predicted the willingness to reconcile.

Similarly, I conducted a multiple regression analysis to test whether perceived empowerment mediated the relation between respect and willingness to reconcile. Results showed that the manipulation of respect was significant in predicting willingness to reconcile, $b = 3.39$, $SEb = .18$, $t = 19.14$, $p < .01$, and perceived empowerment, $b = 1.66$, $SEb = .22$, $t = 7.60$, $p < .01$. Moreover, perceived empowerment, $b = .10$, $SEb = .09$, $t = 1.10$, $p = .27$, did

not lead to higher willingness to reconcile when controlled for perceived respect and perceived acceptance. When entered together, the experimental manipulation of respect, $b = 1.86$, $SEb = .32$, $t = 5.80$, $p < .01$, predicted the willingness to reconcile but not perceived acceptance, $b = .04$, $SEb = .08$, $t = .51$, $p = .61$. Results of a multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples (Preacher & Hayes, 2004) revealed a significant indirect effect by perceived respect, 95% CI [.59 to 1.70], and perceived acceptance, 95% CI [.03 to .83], but not by perceived empowerment, 95% CI [-.18 to .33] (see Table 30; Figure 16). Results of a contrast analysis revealed that the indirect effects by perceived acceptance and perceived respect differed significantly 95% CI [-1.78 to -.42]. Thus, the point estimates for the indirect effects suggests that the indirect effect by perceived respect is larger than by perceived acceptance.

Mediation: Does Perceived Respect Satisfy Empowerment and Acceptance Needs?

Victims. I conducted a mediation analysis in order to test if the impact of perceived acceptance and perceived empowerment respectively on the perpetrators' and victims' willingness to reconcile is mediated by perceived respect. I conducted a multiple regression analysis to test whether perceived respect mediated the relation between perceived empowerment and the victim groups' willingness to reconcile. Results showed that perceived empowerment was significant in predicting the willingness to reconcile, $b = .87$, $SEb = .12$, $t = 7.20$, $p < .01$, and explained 36 % of variance, $adj.R^2 = .36$. Further, perceived empowerment predicted perceived respect, $b = .84$, $SEb = .10$, $t = 8.83$, $p < .01$. Moreover, perceived respect, $b = .50$, $SEb = .09$, $t = 5.52$, $p < .01$, led to higher willingness to reconcile when controlled for perceived acceptance. When entered together, only perceived respect, $b = .51$, $SEb = .10$, $t = 5.20$, $p < .01$, but not perceived empowerment, $b = -.02$, $SEb = .09$, $t = -$

.20, $p = .84$, predicted the willingness to reconcile, when controlled for perceived acceptance, $b = .63$, $SEb = .10$, $t = 6.37$, $p < .01$. The model explained 82 % of variance, $adj.R^2 = .82$.

I conducted a multiple regression analysis to test whether perceived acceptance mediated the relation between perceived empowerment and the victim groups' willingness to reconcile. Results showed that perceived empowerment was significant in predicting the willingness to reconcile, $b = .87$, $SEb = .12$, $t = 7.20$, $p < .01$, and perceived acceptance, $b = .68$, $SEb = .11$, $t = 6.40$, $p < .01$. Moreover, perceived acceptance, $b = .63$, $SEb = .10$, $t = 6.49$, $p < .01$, led to higher willingness to reconcile when controlled for perceived respect. When entered together, only perceived acceptance, $b = .63$, $SEb = .10$, $t = 6.37$, $p < .01$, but not perceived empowerment, $b = -.02$, $SEb = .09$, $t = -.20$, $p = .84$, predicted the willingness to reconcile, when controlled for perceived respect, $b = .51$, $SEb = .10$, $t = 5.20$, $p < .01$. A multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples revealed that the relation between perceived empowerment and victims' willingness to reconcile was mediated by perceived respect 95% CI [.28 to .59] and perceived acceptance 95% CI [.32 to .63]. Contrast analysis revealed that the indirect effects by perceived respect and perceived acceptance did not differ significantly 95% CI [-.19 to .27].

Perpetrators. I conducted a multiple regression analysis to test whether perceived respect mediated the relation between perceived acceptance and the perpetrator groups' willingness to reconcile. Results showed that perceived acceptance was significant in predicting the willingness to reconcile, $b = 1.02$, $SEb = .08$, $t = 12.77$, $p < .01$, and explained 64 % of variance, $adj.R^2 = .64$. Further, perceived acceptance predicted perceived respect, $b = .75$, $SEb = .07$, $t = 10.61$, $p < .01$. Moreover, perceived respect, $b = .99$, $SEb = .08$, $t = 11.96$, $p < .01$, led to higher willingness to reconcile when controlled for perceived empowerment. When entered together, perceived respect, $b = .74$, $SEb = .09$, $t = 7.89$, $p < .01$, and perceived acceptance, $b = .41$, $SEb = .09$, $t = 4.45$, $p < .01$, predicted the willingness to reconcile, when

Study 1

controlled for perceived empowerment, $b = .09$, $SEb = .09$, $t = 1.02$, $p = .31$. The model explained 80 % of variance, $adj.R^2 = .80$.

Similarly, I conducted a multiple regression analysis to test whether perceived empowerment mediated the relation between perceived acceptance and the perpetrator groups' willingness to reconcile. Results showed that perceived acceptance was significant in predicting the willingness to reconcile, $b = 1.02$, $SEb = .08$, $t = 12.77$, $p < .01$, and perceived empowerment, $b = .55$, $SEb = .07$, $t = 7.35$, $p < .01$. Moreover, perceived empowerment, $b = .19$, $SEb = .10$, $t = 2.03$, $p = .05$, led to higher willingness to reconcile with marginal significance. When entered together, only perceived acceptance, $b = .41$, $SEb = .09$, $t = 4.45$, $p < .01$, but not perceived empowerment, $b = .09$, $SEb = .09$, $t = 1.02$, $p = .31$, predicted the willingness to reconcile, when controlled for perceived acceptance, $b = .41$, $SEb = .09$, $t = 4.45$, $p < .01$. A bootstrapping procedure with a 95% confidence interval and 5000 resamples revealed that the relation between perceived acceptance and perpetrators willingness to reconcile was mediated by perceived respect 95% CI [.41 to .75] but not by perceived empowerment 95% CI [-.06 to .15].

Findings of Study 1 provide first indications that respect alone affects the willingness to reconcile of victims and perpetrators. Instead of using different messages for differing social roles our data revealed that one and the same respect message enhanced reconciliation via felt respect. Accordingly, the present findings once more highlight the central role of perceived respect and extend the original assumptions of the Needs-Based Model (Nadler & Shnabel, 2008) in the following way: Victims and perpetrators who feel empowered or accepted were more willing to reconcile because they feel recognized as an equal. In addition, my findings give support to previous findings by Simon and colleagues (2015) showing that respect as opposed to disrespect affects the willingness to re-categorize as one group and add that a respectful message by the opponents group indeed increases re-categorization processes of victims and perpetrators as compared to before they received any message at all.

6.2 Study 2

The aim of the present study was to replicate and validate findings from Study 1 and investigate a rather technical yet unaddressed question about the direction of effects: Does a respectful treatment improve conflictual intergroup relations or does a disrespectful treatment harms them? To examine the specific impact of respect and disrespect, I included a control condition which implies a neutral message. I expect that a respectful treatment leads to higher willingness to reconcile for victims and perpetrators than a neutral message.

6.2.1 Method

Sample

The current sample comprised 217 university students (54% women, 44% men, 2% otherwise identified; $M_{\text{age}} = 23$ years; range = 18–52 years). Participants were recruited at the main university campus.

Design and Procedure

The study had a 3 (respect: respect vs. neutral vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants design. The procedure essentially followed the same paradigm as in Study 1. Before continue reading the article, participants completed questions pre-measuring their group categorization. Afterwards, they read the commentary-message on the incident, conveyed by the outgroup. Depending on the condition, this message varied in respect. Respect and disrespect messages were the same as before, the neutral message read: “*The topic is important. We are waiting for the next steps of investigation.*” (adapted from Renger et al., 2016). After completing the questionnaire measuring all independent variables,

participants were thanked and offered a sweet as compensation for their participation.

Debriefing took place a few days later via email.

Dependent Measures

Dependent measures were the same as in Study 1, again showing acceptable reliabilities (perceived respect, $\alpha = .87$; perceived empowerment, $\alpha = .85$; perceived acceptance, $\alpha = .88$; identification, $\alpha = .92$; perceived liking $\alpha = .75$, and willingness to reconcile, $\alpha = .93$). The only difference was that the scales of each three items that previously measured the need for empowerment and the need for acceptance before and after the manipulated messages, were now measured at one point in time with each six items (need for empowerment $\alpha = .86$; need for moral image, $\alpha = .88$) and after participants received the messages.

Based on related theoretical background I added measures for solidarity with the outgroup (adapted from Leach et al., 2008; Neufeld et al., 2019) and inclusion of others in the self (IOS; Aron et al., 1992). However, overall there was no consistent pattern of results found.

6.2.2 Results

Manipulation Check for Social Roles. Descriptive results indicate that 82 of 83 participants in the victim condition as well as the 118 of 127 participants in the perpetrator condition identified the victim group correctly. A Fisher's exact test revealed no association between social role and knowing who was the victim in the vignette, two-tailed $p = .09$.

Descriptive results indicate that all 84 participants in the victim condition, and 122 of 126 participants in the perpetrator condition identified the perpetrator group correctly. A

Fisher's exact test revealed no association between social role and knowing who was the perpetrator in the vignette, two-tailed $p = .15$.

Emotional Needs. Participants in the victim condition rated their need for empowerment slightly above the scale midpoint, $M = 4.79$, $t(83) = 5.14$, two-tailed $p < .01$, $d = .56$, which was significantly higher, $M_{victim} = 4.79$, $SD = 1.41$, than participants in the perpetrator condition, $M_{perpetrator} = 4.13$, $SD = 1.62$; $t(206) = 3.04$, two-tailed $p < .01$, $d = .43$.

Participants in the perpetrator condition rated their need for moral image around the scale midpoint, $M = 4.14$, $t(123) = 1.27$, two-tailed $p = .21$, $d = .11$, which was significantly lower, $M_{perpetrator} = 4.14$, $SD = 1.19$, than participants in the victim condition, $M_{victim} = 4.81$, $SD = 1.26$; $t(205) = 3.89$, two-tailed $p < .01$, $d = .55$.

Perceived Respect. Descriptive statistics show that the average perceived respect score was 4.03 ($SD = 1.36$). Further, 25 % of participants reported that they felt respected below a score of 3.00, 50 % reported that they felt respected above a score of 4.14 and 25 % of participants rated that they felt respected above a score of 5.00. Perceived respect was non-normally distributed, with a skewness of $-.07$ ($SE = .17$) and kurtosis of $-.56$ ($SE = .34$).

I conducted a 3 (respect: respect vs. neutral vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on perceived respect. Results revealed that the manipulation was successful. The analysis yielded a significant main effect of respect, $F(1, 199) = 31.08$, $p < .01$, $\eta^2 = .24$. Pairwise comparison revealed that participants who received a respectful message felt more respected, $M_{respect} = 4.56$, $SD = 1.44$, than those in the disrespect condition, $M_{disrespect} = 3.07$, $SD = .14$, but not when compared to those in the neutral condition, $M_{neutral} = 4.30$, $SD = .15$. The difference between participants in the respect condition and neutral condition was not significant. Moreover, the analysis revealed a significant effect for role, $F(1, 199) = 15.04$, $p < .01$, $\eta^2 = .07$, indicating that participants in the perpetrator

conditions felt more respected, $M_{perpetrator} = 4.29$, $SD = 1.26$, than those in the victim conditions, $M_{victim} = 3.63$, $SD = 1.42$. Further, there was no significant interaction, $F(1, 199) = .90$, $p = .40$, $\eta^2 < .01$.

Ingroup Identification. Again, identification with fellow students was above the scale midpoint ($M = 5.19$), $t(208) = 11.86$, $p < .01$. There was a significant difference between the experimental conditions of role, $F(1, 203) = 13.02$, $p < .01$, $\eta^2 = .06$, indicating that participants in the victim condition identified with their ingroup to a greater extent, $M_{victim} = 5.63$, $SD = 1.41$, than those in the perpetrator condition, $M_{perpetrator} = 4.90$, $SD = 1.42$. Further, there was not significant difference between the experimental conditions of respect, $F(1, 203) = .84$, $p = .44$, $\eta^2 < .01$, and no interaction, $F(1, 203) = 1.37$, $p = .26$, $\eta^2 = .01$.

Perceived Liking. I conducted a 3 (respect: respect vs. neutral vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA on perceived liking. Pairwise comparison showed that participants who received a respectful message were not more willing to reconcile, $M_{respect} = 3.94$, $SD = 1.22$ than those in the control condition, $M_{neutral} = 4.00$, $SD = 1.17$. Further, participants who received a respectful and neutral message were more willing to reconcile than those who received a disrespectful message ($M_{disrespect} = 3.43$, $SD = 1.40$). Moreover, the analysis did not reveal a significant effect for role, $F(1, 205) = .01$, $p = .91$, $\eta^2 < .01$, $M_{victim} = 4.34$, $SD = 1.23$, $M_{perpetrator} = 4.13$, $SD = 1.29$, and no interaction, $F(2, 205) = .43$, $p = .65$, $\eta^2 < .01$.

Willingness to Reconcile. A 3 (respect: respect vs. neutral vs. disrespect) \times 2 (role: victim vs. perpetrator) between-participants ANOVA with willingness to reconcile as dependent variable revealed a significant main effect of respect, $F(2, 176) = 20.10$, $p < .01$, $\eta^2 = .17$. Pairwise comparison showed that participants who received a respectful message were

more willing to reconcile, $M_{\text{respect}} = 3.77$, $SD = .15$, than those in the control condition, $M_{\text{control}} = 3.21$, $SD = .15$, and disrespect condition, $M_{\text{disrespect}} = 2.41$, $SD = .15$. Further, the difference between disrespect and neutral condition was significant, indicating that participants in the neutral condition were more willing to reconcile than in the disrespect condition.

Furthermore, the analysis revealed a significant effect for role $F(1, 176) = 17.97$, $p < .01$, $\eta^2 = .09$, indicating that participants in the perpetrator condition were more willing to reconcile, $M_{\text{perpetrator}} = 3.52$, $SD = 1.36$, than those in the victim condition, $M_{\text{victim}} = 2.77$, $SD = 1.16$ (see Figure 14). There was no significant interaction, $F(2, 176) = .77$, $p = .48$, $\eta^2 < .01$.

Furthermore, planned comparison showed that participants in the perpetrator group were more willing to reconcile than participants in the victim group following a respectful treatment, $t(59) = 2.74$, $p < .01$, $d = .71$.

Mediation Analysis. I conducted a mediation analysis in order to test whether the impact of the experimental manipulation of respect and needs-based message on perpetrators' and victims' willingness to reconcile was mediated by perceived respect, perceived empowerment or perceived acceptance (Baron & Kenny, 1986).

Victims. Results of a multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples (Preacher & Hayes, 2004) to test whether perceived respect mediated the relationship between respect and the willingness to reconcile with the perpetrator group. Results revealed a significant indirect effect by perceived respect, 95% CI X1 [.23 to 1.07], 95% CI X2 [.18 to .97], but not by perceived acceptance, 95% CI X1 [-.13 to .36], 95% CI X2 [-.06 to .32], or perceived empowerment, 95% CI X1 [-.24 to .06], 95% CI X2 [-.04 to .09] (see Figure 17).²⁷

²⁷ I used a dummy coding procedure in order to analyze the multicategorical predictor variable respect.

Perpetrators. Results of a multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples (Preacher & Hayes, 2004) to test whether perceived respect, perceived empowerment or perceived acceptance mediated the relationship between respect and the willingness to reconcile with the victim group. Results revealed a significant indirect effect by perceived respect, 95% CI X1 [.14 to .79], 95% CI X2 [.09 to .71], but not by perceived acceptance, 95% CI X1 [-.16 to .19], 95% CI X2 [-.08 to .09], or perceived empowerment, 95% CI X1 [-.02 to .35], 95% CI X2 [-.03 to .33] (see Figure 18).^{28 29}

Mediation: Does Perceived Respect Satisfy Empowerment and Acceptance Needs? I conducted several multiple regression analyses in order to test if the impact of perceived acceptance and perceived empowerment respectively on the perpetrators' and victims' willingness to reconcile is mediated by perceived respect.

Victims. I conducted a multiple regression analysis to test whether perceived respect mediated the relation between perceived empowerment and the victim groups' willingness to reconcile. Results showed that perceived empowerment did not predict the willingness to reconcile, $b = .21$, $SEb = .17$, $t = 1.20$, $p = .23$, and explained 1 % of variance, $adj.R^2 = .01$. Further perceived empowerment predicted perceived respect, $b = .61$, $SEb = .21$, $t = 2.87$, $p < .01$. Moreover, perceived respect, $b = .43$, $SEb = .09$, $t = 4.76$, $p < .01$, led to higher willingness to reconcile when controlled for perceived acceptance. When entered together, only perceived respect, $b = .43$, $SEb = .09$, $t = 4.80$, $p < .01$, but not perceived empowerment, $b = -.19$, $SEb = .16$, $t = -1.22$, $p = .23$, predicted the willingness to reconcile when controlled

²⁸ Perceived liking did not moderate any of the reported effects.

²⁹ I used a dummy coding procedure in order to analyze the multicategorical predictor variable respect.

for perceived acceptance, $b = .15$, $SEb = .15$, $t = 1.02$, $p = .31$. The model explained 36 % of variance, $adj.R^2 = .36$.

I conducted a multiple regression analysis to test whether perceived acceptance mediated the relation between perceived empowerment and the victim groups' willingness to reconcile. Results showed that perceived empowerment did not predict the willingness to reconcile, $b = .21$, $SEb = .17$, $t = 1.20$, $p = .23$, but perceived acceptance, $b = .47$, $SEb = .13$, $t = 3.73$, $p < .01$. Moreover, perceived acceptance did not lead to higher willingness to reconcile when controlled for perceived respect, $b = .10$, $SEb = .15$, $t = .67$, $p = .50$. When entered together, neither perceived acceptance, $b = .15$, $SEb = .15$, $t = 1.02$, $p = .31$, nor perceived empowerment, $b = -.19$, $SEb = .16$, $t = -1.22$, $p = .23$, predicted the willingness to reconcile when controlled for perceived respect, $b = .43$, $SEb = .09$, $t = 4.80$, $p < .01$.

A multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples revealed that the relation between perceived empowerment and victims' willingness to reconcile was mediated by perceived respect 95% CI [.03 to .44] but not by perceived acceptance 95% CI [-.09 to .19] (see Table 44).

Perpetrators. Similarly, I conducted a mediation analysis to test whether perceived respect mediated the relation between perceived acceptance and the perpetrator groups' willingness to reconcile. Results showed that perceived acceptance significantly predicted the willingness to reconcile, $b = .34$, $SEb = .13$, $t = 2.66$, $p < .01$, and explained 6 % of variance, $adj.R^2 = .06$. Further, perceived acceptance predicted perceived respect, $b = .56$, $SEb = .10$, $t = 5.40$, $p < .01$. Moreover, perceived respect, $b = .49$, $SEb = .10$, $t = 4.86$, $p < .01$, led to higher willingness to reconcile when controlled for perceived empowerment. When entered together, perceived respect, $b = .48$, $SEb = .11$, $t = 4.42$, $p < .01$, but not perceived acceptance, $b = .08$, $SEb = .13$, $t = .58$, $p = .57$, predicted the willingness to reconcile when controlled for perceived empowerment, $b = .31$, $SEb = .13$, $t = 2.33$, $p = .02$. The model explained 27% of variance, $adj.R^2 = .27$.

Study 2

I conducted a multiple regression analysis to test whether perceived empowerment mediated the relation between perceived acceptance and the perpetrator groups' willingness to reconcile. Results showed that perceived empowerment significantly predicted the willingness to reconcile, $b = .34$, $SEb = .13$, $t = 2.66$, $p < .01$, but perceived respect, $b = .30$, $SEb = .08$, $t = 3.90$, $p < .01$. Moreover, perceived respect led to higher willingness to reconcile when controlled for perceived empowerment, $b = .30$, $SEb = .13$, $t = 2.26$, $p = .03$. When entered together, only perceived respect, $b = .31$, $SEb = .13$, $t = 2.33$, $p = .02$, but not perceived empowerment, $b = .08$, $SEb = .13$, $t = .58$, $p = .57$, predicted the willingness to reconcile when controlled for perceived empowerment.

A multiple mediation analysis using a bootstrapping procedure with a 95% confidence interval and 5000 resamples revealed the relation between perceived acceptance and perpetrators' willingness to reconcile was mediated by perceived respect 95% CI [.10 to .41] but not by perceived empowerment 95% CI [-.01 to .20] (see Table 45).

Findings of Study 2 showed that a respectful treatment improved the relation between victim and perpetrator group while disrespect harmed them. Specifically, respecting a member of the opponent group made a positive difference for intergroup reconciliation when compared to a neutral stance. Consistent with findings from the previous chapter, the central mediating process underlying the impact of respect on the willingness to reconcile of victims and perpetrator group goes back to the perception of respect. Further, in line with findings from Study 1 perceived respect also mediated the impact of perceived acceptance and perceived empowerment on the perpetrators' and victims' willingness to reconcile. Again, perceived acceptance was found as an additional mediator for the impact of perceived empowerment on the victims' willingness to reconcile. Findings of the mediating role of perceived acceptance for perpetrators could not be confirmed and therefore remain unclear. Additionally, consistent with previous findings by Simon and colleagues (2015) I found that a

respectful treatment between groups in conflict affected the victims' and perpetrators' willingness to re-categorize into a common group.

6.2.3 Discussion of study 1 and 2

The presented investigations tested the sole impact of respect and disrespect on the willingness to reconcile for victim and perpetrator group. As expected and in line with results from the previous chapters, findings revealed that respect alone may affect the willingness to reconcile of groups in conflict. Specifically, I found that while a respectful treatment benefits, a disrespectful treatment deteriorates the willingness to reconcile of victims and perpetrators.

These findings challenge assumptions of the Needs- Based Model of reconciliation (Nadler & Shnabel, 2008) that argue for a role specific treatment. Instead of using different messages for differing social roles I could show that one and the same respect message furthered reconciliation among victim and perpetrator group. An acceptance or empowerment message seems no longer necessary in order to affect perpetrators' willingness to reconcile.

Notably, findings of the mediation analyses support the central role of respect for reconciliation. Overall, I found that perceived respect underlies the impact of respect on victims' and perpetrators' willingness to reconcile. Thus, groups in conflict were more willing to reconcile following a respectful treatment because they felt respected. Further, Study 1 showed that respect is effective for both victim and perpetrator group's willingness to reconcile because it is perceived as respectful and accepting, while Study 2 revealed perceived respect as the only mediating process. I speculate that this difference may reflect uncontrolled variation in the respect experience between participants of the study samples. As such, recent empirical findings by Schaefer and colleagues (2021) suggest that the process behind respect may differ according to the social standing of participants and experience of being recognized as an equal in society. They suggest that participants who are aware of their own groups social struggle for recognition as an equal are more concerned with feeling

recognized as an equal than those who do not have to struggle for recognition. Thus, I suggest that the core meaning of the respect message for participants in Study 1, also implied feeling accepted, because beyond their experimental role, they are concerned with being accepted as a member of the social majority. Further, the inconsistency in findings may as well go back to methodological limitations of the study, as the sample size may have been too small in order to reach sufficient power and detect possible indirect effects by perceived acceptance.

Furthermore, and in line with findings from Chapter 3, I found that respect affects the willingness to re-categorize as one group and thus blurs the intergroup categorization between victims and perpetrators. Thus, next to changes in the attitude, respect causes changes in the cognitive representation towards the outgroup. The present result supports previous findings of the respect-recategorization link (Simon et al., 2015) and sheds light on the underlying psychological processes behind the uniting impact of respect for the intergroup conflict context.

Assuming that victims and perpetrators are more willing to reconcile if their need for empowerment and their need for acceptance respectively is satisfied, I investigated whether the impact of their satisfied needs on their willingness to reconcile is mediated by perceived respect. Findings show that perceived respect indeed mediated the link between perceived empowerment and victims' willingness to reconcile. On a theoretical level, this is in line with the assumed conceptual overlap between victim empowerment and respect (Shnabel et al., 2008). Specifically, the present results partly confirm the assumptions by the authors of the Needs-Based Model who proposed respect as a sub concept of victim empowerment (Shnabel et al., 2009, p. 165). Further, I found that members of the perpetrator group who feel accepted are more willing to reconcile because they feel respected. Thus, for participants in the present studies, role-specific need satisfaction is effective because they feel respected by their opponent group.

Limitations and future research

I would like to point out three directions for future research. Firstly, I found that the perception of respect remained the same following a respectful and a neutral message. In other words, a neutral message is perceived as respectful as a respect message. This finding indicates that in order to feel recognized as an equal by outgroup members it does not matter if the message is formulated in a particular respectful way. Rather, any (neutral) message, that is not formulated in disrespectful ways, triggers the perception of respect. This finding mirrors observations from within group dynamics (Simon et al., 2015). It has been reasoned that ingroup members expect to be treated respectfully to the extent that they identify with their ingroup. Similarly, I suspect that participants in the present study identified with members of the opponent group to an extent that made them expect to be treated respectfully. This is likely to be the case as both participants ingroup and outgroup group share a common identity as university students. This is opposed to argumentation by Simon et al. (2015) who explained found participants misidentified outgroup respect as coming from the ingroup because they did not expect respect from outgroup members.

Secondly, in Study 1 I included a neutral message as a control condition in order to test in what way our respect and disrespect message affect the willingness to reconcile. In order to narrow down the positive or negative impact of respect and disrespect respectively, it is important that future research continues to test various control conditions. For instance, in order to verify the unique impact of respect it should be tested along diverse positive concepts. Similarly, disrespect should be tested along other related negative concepts, such as dehumanization.

Thirdly, more skeptical readers may raise valid doubts about the practical efficacy of perceived respect in intergroup conflicts, as the initial motivation to respect an outgroup member may appear challenging itself. Groups in conflict engage in coping strategies that reinforce negative belief systems about the conflict and particularly about the adversary group

(Bar-Tal, 2000). Changing this belief system is necessary in order to introduce the willingness to reconcile. Importantly, this does not imply to like or sympathize with the outgroup. In fact, it is unrealistic to expect that groups in conflict start liking each other in order to reconcile. A respectful attitude provides a pragmatic stance as compared to liking or hating the adversary group. Indeed, findings from previous studies have shown that in order to respect one another people do not have to agree (Zelasny, 2013) or like each other (Lallje et al., 2009). Instead, a respectful treatment is based on recognizing the equal voice of another person.

Thus, I argue that holding a respectful attitude towards the opponent group should involve less internal resistance than strategies suggested for perpetrator acceptance or victim empowerment. For instance, I assume that it takes more effort for victims to empathize with the emotional distress of their perpetrators or develop understanding for the circumstances of the transgression. Although the current line of research did not aim to address the motivation of individuals to act respectful I would like to stress the importance of investigating the motivational aspects of respect. Specifically, I suggest that future studies should investigate the cognitive requirements of a respectful mind-set that are associated with a respectful attitude. Further, since conflict parties engage in coping strategies that involve a high cognitive load (Kelman, 2004) successful reconciliation approaches should account for this. Hence, studies should explore how cognitively effortful it is to think and act empowering, accepting or respectfully towards others.

In sum, the present investigations made an important contribution to unravel the question whether disrespect breaks intergroup relations or whether respect unites groups in conflict. According to the presented findings I could confirm that respect alone benefits the willingness to reconcile between victims and perpetrators. Importantly, the present findings firstly suggest that respect alone can be helpful for those who suffer from victimization as an alternative form of structural inequality as well as for those who suffer from fear of exclusion due to their immorality. Consequently, I propose to view respect as an important concept to

further reconciliation within conflict systems that go beyond a bilateral division of social roles.

Finally, the study of respect in the context of the Needs-Based Model contributed to a better understanding of why victim and perpetrator groups are more willing to reconcile and more generally when and why people are more sensitive to a message of respect. I could show that the perception of respect explains an important part of the relation among need satisfaction and the willingness to reconcile. In accordance with theoretical analyses on the twofold impact of respect, I found that the processes that organize the perception of respect are aligned with the social circumstances marked by the role of victim and perpetrators. Apparently, the salience of the social roles as victims and perpetrators unfolds a socio-emotional context in which respect and its perception are prone to impact diverse needs. Hence, I feel encouraged in my view that respect is more than a mere act of common courtesy but rather a powerful social element to re-build good relations.

7. Excursus 2: Integrating Respect and Empowerment Message

The reported studies thus far aimed at investigating the distinct impact of respect and role-specific need satisfaction on the willingness to reconcile. Consequently, I developed individual messages of respect and need-satisfaction (see Excursus 1) and combined them according to the experimental condition desired (e.g., respect and no victim empowerment). At an earlier stage of my research I investigated yet an alternative method to investigate and experimentally manipulate respect and victim empowerment messages. Based on the theoretical background I aimed to intertwine respect and empowerment in one message.

Following the authors of the Needs-Based Model of reconciliation respect seems to play a crucial role in the conceptual make-up of victim empowerment. On the one hand, Shnabel and colleagues (2008) propose respect as a way to empower victimized groups. Specifically, based on the examples provided, I assume that they refer to appraisal respect, the type of respect that implies evaluation of performance. On the other hand, Shnabel and colleagues (2008) define perceived empowerment as a “sense of being an (...) influential actor, (...) whose rights are respected.” (Shnabel et al., 2008; p. 163), which is closely related to the theory of perceived equality-based respect by Simon (2007). Additionally, the message used to manipulate empowerment in one of the original studies of the Needs-Based Model underline the importance of treating victims respectfully and stress that they “(...) have the right to live in respect (...).” (Shnabel et al., 2009; p. 1024)³⁰. The conceptualization and experimental implementation of victim empowerment would imply that it per sé includes a

³⁰ The complete manipulated message for victim empowerment in the study used by Shnabel and colleagues (2009) read: “When we [participants’ outgroup] discuss harsh and painful events such as the one in Kfar Kasem, we should acknowledge the right of [participants’ ingroup] in Israel to be independent and to determine their own fate and future; it is important for us to remember that [participants’ ingroup] in Israel have the right to live in respect and with their heads up, and to feel strong and proud in their homeland.” (Shnabel et al., 2009; p. 1024).

respectful treatment or framing and accordingly leaves victims feel respected. In other words, the integration of respect and victim empowerment seems theoretically anticipated.

Thus, in the present study, I integrated respect and empowerment into one message (e.g., respectful victim empowerment), instead of combining them as a mixed message (e.g., respect and victim empowerment). Specifically, I aimed to investigate the impact of a respectful as opposed to a disrespectful empowerment and no empowerment message on the victims' willingness to reconcile with the perpetrator group. Based on the theoretical background and experimental findings presented thus far, I expect an interaction effect between respect and empowerment such that the positive effect of empowerment on the willingness to reconcile with the perpetrator group is stronger for those who receive a respectful empowerment message.

Like in studies of the previous chapters, I adapted the experimental paradigm and methodological approach from Shnabel and Nadler (2008) as well as Harth and Shnabel (2015) and used messages to manipulate victim empowerment and respect.

7.1 Method

Sample

The current sample comprised 108 university students (61 % women, 38 % men; $M_{\text{age}} = 22$ years; range 18-30 years; non-psychology students = 78, psychology students = 30). Participants were recruited at the main university campus. They received a course credit or a sweet as compensation for their participation.

Design and procedure

The study had a 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants design. Participants were randomly assigned to one of the four

conditions. First, participants read a fake newspaper article allegedly taken from the official student magazine. The article described a national academic competition addressing university students. Participants learned that the student team representing the participant's ingroup (Uni A) unjustly lost the cash prize due to cheating on the part of the student team representing their outgroup (Uni B). Hence, the participant's ingroup was assigned the role of the victim group. The article continued that, although the fraud was revealed the prize money could not be refunded to the team of Uni A retroactively. However, a ceremony declaring Uni A as the legitimate winner was planned. Participants, then, read an integrated commentary-message on the incident, conveyed by Uni B. Depending on the condition, this message varied in the level of respect and empowerment. Respect was manipulated to convey recognition as an equal. Empowerment was manipulated to convey acknowledgement for the victim groups' competence (as in Shnabel et al., 2008). Accordingly, there were four different versions of newspaper articles. After reading the article participants completed a questionnaire.

Material

Independent Variables

Unlike investigations in Chapters 5 and 6, I did not manipulate respect and empowerment as distinct messages. Instead, I integrated respect and empowerment into one messages as to become intertwined verbally and causally.

Respectful Empowerment

„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist zweifellos hoch. Unabhängig davon ist es uns wichtig die Anliegen der FSU ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir

uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit das Team der Uni Jena seinen rechtmäßigen Sieg gebührend feiern kann.“

Respectful No Empowerment

„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK- Innovationspreis ist ungewiss, denn erst ein Realitätstest wird den tatsächlichen Nutzen der Jenaer Arbeit zeigen. Nichtsdestotrotz ist es uns wichtig die Anliegen der FSU ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit das Team der Uni Jena seinen rechtmäßigen Sieg gebührend feiern kann.“

Disrespectful Empowerment

„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist zweifellos hoch. Wir haben jedoch wirklich wichtigeres zu tun als uns mit den Belangen der Uni Jena aufzuhalten und kündigen an einer erneuten Preisverleihung für das Team der FSU nicht beizuwohnen.“

Disrespectful No Empowerment

„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK- Innovationspreis ist ungewiss, denn erst ein Realitätstest wird den tatsächlichen Nutzen der Jenaer Arbeit zeigen. Außerdem haben wir wirklich wichtigeres zu tun als uns mit den Belangen der Uni Jena aufzuhalten und kündigen an einer erneuten Preisverleihung für das Team der FSU nicht beizuwohnen.“

Dependent Measures

Manipulation Check for Social Roles. In order to assess whether participants understood who is perpetrator and who is victim in the vignette, they answered two open questions asking “Who is the legitimate winner?” and “Who committed the fraud?”.

Manipulation Check for Respect. To assess perceived respect of the message, participants rated four self-generated items (e.g., “The message by students of Uni B assures that our concerns are seen as equally important.”; $\alpha = .82$).

Manipulation Check for Empowerment. In order to check whether our manipulation of needs-based message for victim was successful, I assessed perceived empowerment. Participants rated three items to indicate perceived empowerment (e.g., “The message by students of Uni B assures that [ingroup members] can be proud of their work.”; $\alpha = .91$).

Ingroup Identification. Participants rated the same four items as participants in the studies of the previous chapters to indicate ingroup identification ($\alpha = .90$).

Willingness to Reconcile. Participants rated the same ten items as participants in the studies of the previous chapters to indicate willingness to reconcile ($\alpha = .95$).

Based on related theoretical background, additional measures of the willingness to reconcile as a group (adapted from Shnabel & Nadler, 2008; Shnabel et al., 2009) and as an individual student (adapted from Shnabel et al., 2009), the willingness to forgive (adapted from Noor et al., 2008), outgroup trust (derived Mitchell, 2000), and inclusion of others in the self (IOS; Aron et al., 1992) were included. However, overall there was no consistent pattern of results found.

7.2 Results

Manipulation Check for Social Role. Descriptive results indicate that 106 of 107 of participants identified the victim group correctly and 106 of 107 participants identified the perpetrator group correctly.

In the following analyses, seven participants were omitted from the analysis because their mother tongue was either other than German or they did not complete the questionnaire.

Manipulation Check for Respect. I conducted a 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA with perceived respect as dependent variable. The analysis revealed a significant main effect for respect, $F(1, 101) = 73.24, p < .01, \eta^2 = .39$, such that the average perceived respect was significantly higher for respectful, $M_{respect} = 4.81, SD = 1.30$, than for disrespectful messages, $M_{disrespect} = 2.88, SD = 1.13$. The effect of empowerment was significant at $F(1, 101) = 11.49, p < .01, \eta^2 = .06$, showing that the average perceived respect was significantly higher for participants who received empowerment, $M_{yes} = 4.21, SD = 1.56$, than those who received no empowerment, $M_{no} = 3.46, SD = 1.46$. Importantly, the interaction of respect and empowerment was not significant, $F(1, 101) = 1.16, p = .28, \eta^2 = .01$.

Manipulation Check for Empowerment. Further, a 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA with perceived empowerment as dependent variable was analyzed. The analysis revealed a significant main effect for respect, $F(1, 101) = 26.93, p < .01, \eta^2 = .15$, such that the average perceived empowerment was significantly higher for respectful, $M_{respect} = 4.83, SD = 1.87$, than for disrespectful messages, $M_{disrespect} = 3.30, SD = 1.82$. The main effect of empowerment was significant, $F(1, 101) = 47.55, p < .01, \eta^2 = .27$, showing that participants who received empowerment felt more empowered, $M_{yes} = 5.08, SD = 1.56$, than those who received no empowerment, $M_{no} = 3.02, SD = 1.86$. The interaction between respect and empowerment was not significant, $F(1, 101) = .06, p = .82, \eta^2 < .01$. Thus, the manipulation of empowerment appeared to be successful.

The carry-over effects of the respect and empowerment manipulations indicate that a respectful and empowering treatment may be related concepts. Nevertheless, although the correlation of perceived respect and perceived empowerment, $r = .72, p < .001$, and the common variance explained, 63 %, are in support of this assumption, the effect sizes

demonstrate that respect and empowerment are not identical. The size of the effect of the respect manipulation on perceived respect is almost 4 times as high as the size of the effect of the empowerment manipulation, $\eta^2 = .39$ and $\eta^2 = .06$. Likewise, the main effect of the empowerment manipulation of perceived empowerment was higher than the effect of the respect manipulation, $\eta^2 = .27$ and $\eta^2 = .15$.

Ingroup Identification. Identification with the ingroup was above the scale midpoint, $M = 5.23$, $t(105) = 11.33$, $p < .01$, $d = 1.10$. A 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA with identification with the ingroup as dependent variable, revealed that there was no significant effect for respect, $F(1, 102) = .12$, $p = .73$, $\eta^2 < .01$, or empowerment, $F(1, 102) = 1.44$, $p = .23$, $\eta^2 = .01$ and no significant interaction either, $F(1, 102) = .64$, $p = .42$, $\eta^2 = .01$. These results indicate that the manipulation had no significant effect on identification with the ingroup.

Willingness to Reconcile. A 2 (respect: respect vs. disrespect) \times 2 (empowerment: yes vs. no) between-participants ANOVA with willingness to reconcile as dependent variable, revealed a significant main effect for respect, $F(1, 102) = 58.97$, $p < .01$, $\eta^2 < .01$, and empowerment, $F(1, 102) = 7.79$, $p < .01$, $\eta^2 = .04$, which was qualified by significant interaction of respect and empowerment, $F(1, 102) = 5.42$, $p = .02$, $\eta^2 = .03$, indicating that victims were more willing to reconcile following an empowerment or no empowerment message that was respectful than disrespectful, $MD_{empower} = 1.92$, $p < .01$; $MD_{no\ empower} = 1.03$, $p < .01$ (see Table 46). Further, victims were more willing to reconcile following a respect message that was empowering as opposed to not empowering, $MD_{empower} = .98$, $p < .01$, whereas no significant difference was observed between a disrespectful message that was empowering or not, $MD_{empower} = .09$, $p = .74$. As hypothesized, the willingness to reconcile

with the perpetrator group was highest when the empowerment message was respectful (see Figure 19).

Mediation Analysis. I used a multiple regression analysis to investigate whether the perception of being respected mediates the effect of the interaction on the willingness to reconcile. Before testing, the interaction term of respect and empowerment was computed (Aiken & West, 1991). In order to reduce multicollinearity all variables were centered. Results indicate that the interaction term was a significant predictor of the willingness to reconcile, $b = .89$, $SEb = .38$, $p = .02$, but not the perception of respect, $b = -.49$, $SEb = .45$, $p = .29$ ³¹, when controlled for the experimental manipulation of respect and empowerment. The first model predicting willingness to reconcile explained 39,6 % of variance. Further, the perception of respect significantly predicted the willingness to reconcile, $b = -.60$, $SEb = .07$, $p < .01$. The interaction term predicted the willingness to reconcile, after controlling for the mediator, perceived respect, and the manipulation of respect and empowerment, $b = .73$, $SEb = .33$, $p = .03$. The model explained 56,1 % of variance. These results suggest a full mediation of the interaction term by perceived respect (see Figure 20).

Further multiple regression analyses were tested to investigate whether perceived empowerment mediates the effect of the interaction on the willingness to reconcile. The results indicate that the interaction term of respect and empowerment predicted the willingness to reconcile, $b = .89$, $SEb = .38$, $p = .02$, but not perceived empowerment, $b = .14$, $SEb = .60$, $p = .82$ ³², when controlled for the experimental manipulation of respect and empowerment. The first model explained 39,6 % of variance. Further, the perception of

³¹ The experimental condition of respect predicted perceived respect, $b = -1.69$, $SEb = .32$, $p < .01$, when controlled for the experimental condition of empowerment and the interaction term.

³² The experimental condition of respect, $b = -1.63$, $SEb = .43$, $p < .01$, and empowerment predicted perceived respect, $b = -2.14$, $SEb = .42$, $p < .01$, when controlled for the interaction term.

empowerment significantly predicted willingness to reconcile, $b = -.41$, $SEb = .05$, $p < .01$.

The interaction term coefficient decreased after controlling for the mediator, perceived empowerment, and the manipulation of respect and empowerment, $b = 1.00$, $SEb = .33$, $p < .01$. The model explained 56,3 % of variance. These results suggest a full mediation by perceived empowerment (see Figure 20).

7.3 Discussion

As expected, results of the present study suggest that empowerment affects victims' willingness to reconcile depending on whether it is conveyed respectfully or not. More specifically, findings showed that victims were more willing to reconcile when they received a respectful empowerment than a disrespectful empowerment from perpetrators. Further, I could show that a respectful empowerment affects victims' willingness to reconcile because they feel respected and empowered. Thus, consistent with previous findings the perception of respect underlies the impact of victims' need satisfaction. On a theoretical level, my present findings confirm the theoretical assumption by Shnabel and colleagues (2008) that the conceptual integration of respect and empowerment is plausible and effective. On a methodological level, the present study reveals yet an alternative way to manipulate and investigate the role of respect and need satisfaction on victims' willingness to reconcile.

In a wider sense, it seems important to consider how need satisfaction should be conveyed to victims and perpetrator groups. Next to an explicit message of respect, a respectful communication style seems effective, too. Thus, the present results put stress on undertones and between the line messages within communication between groups in conflict. Possibly, the impact of victim empowerment on the willingness to reconcile with the perpetrator group is not just determined by the level of respect but other concepts as well.

Although the carry-over effect of the respect and empowerment manipulation indicated a conceptual overlap between respect and empowerment, further findings also

demonstrated unique effects of the respect manipulation on perceived respect showing that respect was well perceived as such. Future studies should continue to investigate the integrated impact of respect and need satisfaction by means of different methodological approaches. In sum, the present study provides further support for the important role of respect and the perception of it for intergroup reconciliation and sheds light on the importance of how messages should be conveyed to groups in conflict

8. General Discussion

8.1 Overview of presented studies

In my present dissertation I investigated whether respect and disrespect improve or respectively harm relations within and between groups. I aimed to expand existing research on respect by two aspects: First, I tested the impact of respect and disrespect, within and between groups, against a neutral condition. Second, I experimentally investigated the impact of respect between groups in conflict.

Drawing on propositions by Social Identity Theory (Tajfel & Turner, 1979) and Social Categorization Theory (Oaks, Haslam & Turner, 1994; Wenzel, 2000) I suggested that a respectful treatment should be relevant for social relations between rather than within groups. Indeed, first findings indicated that respect coming from the ingroup may be perceived likewise a neutral treatment, whereas respect coming from outgroup members may dissolve intergroup boundaries (Simon et al., 2015). Accordingly, in Chapter 3 I aimed to show that perceived respect, ingroup identification, group-serving motivation and group salience should vary as a function of the source and the level of respect. Both studies followed the same procedure, which was adapted from Renger and Simon (2011). Ingroup identification was manipulated according to procedures of the minimal group paradigm. Further, respect, disrespect and the neutral condition were manipulated through chat messages, allegedly coming from ingroup members.

For both studies, I expected and found that participants should feel more respected and display a higher ingroup identification, group salience and group-serving motivation following a respectful or neutral treatment compared to a disrespectful treatment from the ingroup. Further, Study 2 was conducted to extend the scope of findings through adding source (ingroup vs. outgroup) as a further factor next to the level of respect. Furthermore, I assessed perceived category salience as an additional variable to measure the extent to which

participants engage in intergroup categorization. As expected I found the predicted interaction of source and level of respect, which indicated an opposed patterns for category salience along the source of message. Specifically, my findings showed that ingroup disrespect as well as outgroup respect negatively affects ingroup identification and perceived category salience. The emerging evidence on the beneficial impact of outgroup respect for intergroup life, paved the way to study respect in the context of intergroup conflicts.

Thus, drawing on findings from Chapter 3, I assumed that respect may affect the willingness to reconcile between victim and perpetrator group. Based on the theoretical work about the twofold impact of respect and the perception of it, I assumed that respect may affect social relations to the extent that it impacts the perception of status or belongingness (Janoff-Bulman & Werther, 2008; Huo & Binning, 2008; Huo et al., 2010). Therefore, the concept seemed to be a promising candidate to address the needs of victims, who are in need for empowerment due to their damaged sense of power and perpetrators, who are in need for social acceptance due to their damaged moral image (Nadler & Shnabel, 2008).

Thus, in bringing together the theory of respect and the Needs-Based Model of reconciliation (Nadler & Shnabel, 2008), I conducted two studies that focused on the combined impact of respect and role-specific need satisfaction. I adopted the experimental paradigm by Shnabel and Nadler (2008) as well as Harth and Shnabel (2015). Accordingly, participants read a fake newspaper article describing a conflict between a university ingroup and a university outgroup. I manipulated social role by a description of participant's ingroup as either cheating (perpetrator group) or as those who have been cheated on (victim group) in an academic competition. Consistent with the original studies on the Needs-Based Model of reconciliation (e.g., Shnabel & Nadler, 2008) as well as studies on respect (e.g., Simon et al., 2015), I manipulated respect, victim empowerment and perpetrator acceptance respectively as messages from the participant's outgroup within the same article. I created these messages based on a selection of pilot-tested respect, empowerment, and acceptance messages. I

predicted and found that a message of respect affects both victim and perpetrators willingness to reconcile and was overall mediated by the perception of respect. Specifically, Study 1 revealed that a message of respect affected the willingness to reconcile for victims but not for perpetrators. After improving the comparability of the acceptance and respect message in terms of length and content in Study 2, I found that perpetrator`s willingness to reconcile varied as a function of respect and acceptance and that respect but not empowerment predicted victim`s willingness to reconcile. In terms of methodological quality, I assume findings of Study 2 to be more representative. Mediation analyses showed that victims and perpetrators were more willing to reconcile following a respectful, empowering and accepting message because they felt respected and not because they felt empowered or accepted respectively. An exploratory analysis revealed that the perception of respect also mediated the impact of perceived empowerment and perceived acceptance on victims and respectively perpetrators willingness to reconcile.

Furthermore, I conducted two studies investigating the sole impact of respect on victims and perpetrators willingness to reconcile following the same procedure as in the previous studies. Furthermore, I aimed to investigate whether perceived respect underlies the emotional process behind role-specific need satisfaction and replicate findings from the previous studies. Study 1 investigated the impact of respect as opposed to disrespect, while Study 2 included a neutral message as a baseline measure into the design. I predicted and found that the willingness to reconcile is greater following a respectful than a neutral treatment and greater following a neutral than a disrespectful treatment. In other words, respect improves and disrespect deteriorates the willingness to reconcile when compared to a neutral message. Furthermore and in line with my predictions, I found that respect alone affects the willingness to reconcile of victims and perpetrators because they felt respected and accepted. In addition, I could show that the extent to which victims and perpetrators felt empowered and accepted respectively predicted their willingness to reconcile because they

felt respected. In other words, the perception of respect carried the impact of victim and perpetrator need satisfaction. Despite variations of the additional mediating processes, the key finding Chapter 5 and 6 is that a central aspect of the relation between role-specific need satisfaction as well as the perception of needs and willingness to reconcile, depends on whether people feel respected.

In Chapter 7, I investigated the impact of respect on victims' willingness to reconcile, next to empowerment, using yet another methodological variation. Again, I followed the same procedure as in the previous studies, only this time respect and empowerment were merged into one message. I predicted and found that the impact of an empowerment message on victims willingness to reconcile is stronger when the message was respectful than disrespectful. Furthermore, the impact of respect also held for the no empowerment message: Participants were more willing to reconcile following a no empowerment message that was respectful than disrespectful.

8.2 Excursus 3: Critical Reflection of the presented studies in the context of open data policy

“By embracing the fact that our present understanding is surely imperfect, identification of error presents an opportunity, not a threat.”

(Nosek et al., 2019)

During the course of my investigations as reported in the present dissertation, psychological scientists strived to reconsider and improve the reproducibility and transparency of experimental psychological research (Van t` Veer & Giner-Sorolla, 2016). In response to a growing replication debate³³ they proposed the development of an open data policy plan (e.g., Schönbrodt et al., 2017) in order to increase the credibility of research findings. In short, open data policy recommends that researchers report their plan of research including, hypotheses, methods, and analyses before conducting studies (pre-registration practice) in order to reduce the uncertainty of statistical tests, publication and report bias and prevent selective reporting of outcomes (Nosek et al., 2019). Meanwhile, after some years of critical discussion, the changes of scientific practice along the lines of open data policy seems widely recognized.

While I highly agree with the reformation of open data policy and its scientific aims, I did not conduct my studies according to the then relatively new criteria of open data policy nor did I pre-register my studies. Thus, in the following I will not argue in detail why I did not consider methodological recommendations of the now widely recognized criteria open data

³³ Criticism towards the science of psychology grew since a number of popular findings did not replicate and thus rather revealed to be false positives (e.g. Camerer et al., 2018). A debate around the meaning and contributions of exact and conceptual replication (e.g., Earp & Trafimow, 2015) was then followed by concrete proposition of how to improve replicability and thus general credibility of psychological research.

policy. Instead I attempt to openly reflect and discuss core methodological limitations of my studies along the criteria of open data policy in order to contribute to future investigations on respect and need satisfaction.

In Chapter 5, I investigated the impact of respect and needs-based message on the willingness to reconcile of participants in the victim and perpetrator condition. Here, my focus was not to replicate the effects and the full design of the original studies of the Needs-Based Model (Shnabel & Nadler, 2008, Study 4: 2 (role: victim vs. perpetrator) \times 2 (message: empowerment vs. acceptance) \times 2 (time: before vs. after receiving the message)). Instead, I aimed to expand the study design and methodological framework based on studies that supported the original effects (Shnabel et al. 2009; Shnabel et al., 2013; 2 (role: victim vs. perpetrator) \times 2 (message: acceptance and empowerment; 2 (role: disadvantaged vs. advantaged) \times 2 (message: warm-reassuring and competent-reassuring)). Specifically, my main focus was to investigate the combined impact of respect and need-satisfaction on the willingness to reconcile of participants in the victim and perpetrators condition. Thus, I decided to add respect as an additional factor next to social role and needs-based message.

Furthermore, in order to avoid design complexity, I used role-specific messages that had been found to affect victims and perpetrators willingness to reconcile. Thus, in order to manipulate needs-based message, participants in the victim condition only received an empowering or no empowering message and participants in the perpetrator condition only received an accepting or no accepting message. Overall participants were assigned to one of the eight conditions: 2 (role: victim vs. perpetrator) \times 2 (needs-based message: yes vs. no) \times 2 (respect: respect vs. disrespect). At the time that I conducted my studies, all published studies on the Needs-Based Model using the full design supported the finding of the interaction of role and needs-based message. Thus, in line with previous studies (e.g. Harth & Shnabel, 2015) I adopted the interaction finding of role and needs-based message, showing that victims

and perpetrators are more willing to reconcile after their respective psychological needs are satisfied, for the conceptual as well as methodological planning of my studies.

In order to understand my present findings, a more critical view on the methodological approach used to adopt the Needs-Based Model framework may be helpful, especially in the light of the latest standards of open data policy and replication guidelines. Thus, in the following I will discuss four significant methodological limitations that consider the replicability of the Needs-Based Model framework and interpretation of my own findings.

Firstly, in order to study the impact of respect, empowerment and acceptance on victim perpetrators groups' willingness to reconcile, I strived to adopt the methodological paradigm of the Needs-Based Model studies as closely as possible regarding materials and procedure. Since my studies were conducted in a different cultural context than the original studies, I aimed to use a vignette that was relatable to German undergraduates, who made up the majority of participants. Since German university students have been shown to be reluctant of their national identification as Germans, mainly due to the history of World War 2, I chose to manipulate an institutional conflict at university level instead of a national conflict. I can only speculate at this point whether the contextual transformation of national into university identification may have played a role in explaining my findings. The authors of the Needs-Based Model used the ongoing Israel-Palestine conflict in order to manipulate the intergroup conflict and its social roles for Israeli participants (Shnabel et al., 2009). It is likely that Israeli participants in the original studies were more involved into the conflict and its social roles than German participants who were presented with an institutional conflict (university conflict), simply because of a difference in relevance. A replication by Baranski and colleagues (2022) of study 4 by Shnabel and Nadler (2008) highlighted that the relevance of the intergroup conflict may account for different findings in the Needs-Based Model framework. Specifically, they found the interaction effect of social role and needs-based message only for those studies that used a conflict scenario relevant to the participants but not

for studies using a less relevant scenario. This may also explain the small or diminished findings of the empowerment effect in Studies 1 and 2 of Chapter 5. In other words, it is possible that messages of victim empowerment, perpetrator acceptance as well as respect did not affect the participants' willingness to reconcile (or only to a limited extent) because they could imagine their social roles and the intergroup conflict not so well. This may as well account for the mediation results by perceived respect, perceived empowerment, and perceived acceptance. Therefore, future studies should focus on the relevance of the intergroup conflict scenario for participants and compare the present results to studies using more relevant conflict scenarios.

Second, in order to investigate the compared impact of respect and need satisfaction, it was highly important to develop parallel messages. I therefore decided for a “no empowerment” and a “no acceptance” condition, which implied the reverse phrasing of the empowerment (“We are determined to participate in a newly set up festivity and already made up our minds about how this should be organized.”) and acceptance messages (“It will be tough to engage in further cooperation with the [participants' ingroup]”) respectively. In the original studies the impact of needs-based messages was tested against no message control conditions, which have been labeled as ‘no acceptance’ and ‘no empowerment’ conditions (Shnabel & Nadler, 2008). The ‘no empowerment’ and ‘no acceptance’ conditions in my present studies do not provide a baseline but rather imply the opposed concepts. In other words, I measured the impact of an empowering and accepting message as compared to a ‘degrading’ and ‘neglecting’ message respectively. This adaptation enabled an empirical and theoretical comparison between the impact of disrespect, no empowerment and no acceptance on victims and perpetrators willingness to reconcile. As opposed to the theoretical predictions of the Needs-Based Model the theoretical and empirical background of respect is based on the conceptualization of a respectful as opposed to a disrespectful treatment. Accordingly, the majority of investigations compared the impact of respect on ingroup relations between

participants in a respectful as opposed to a disrespectful condition (e.g., Simon & Stürmer, 2003, Sleebos et al., 2006; Renger & Simon, 2011). Nevertheless, I am well aware about the differences between the conditions and the experimental design in my reported studies and those in the original studies of the Needs-Based Model. For these reasons, it is not possible to draw direct comparison between the present findings and those of previous investigations studying the impact of needs-based messages. Furthermore, future studies should also investigate the impact of respect and needs-based messages including control conditions: 2 (role: victim vs. perpetrator) \times 2 (respect: respect vs. control) \times 2 (needs-based messages: yes vs. control).

Third, a further theoretical limitation of my studies resulted from the broadly defined concept of victim empowerment and perpetrator acceptance within the Needs-Based Model theory. I discussed the complications in theoretically and empirically specifying messages of empowerment, acceptance and respect in my theoretical chapter. A core challenge in developing needs-based messages for my studies resulted from the multifaceted structure of the original empowerment and acceptance, which each contained several related concepts. In order to sharpen my predictions and experimental methods, I decided to specify the definition of victim empowerment and perpetrator acceptance based on the theory and example messages presented in published articles by the authors of the Needs-Based Model. Replications or follow-up studies on the combined or comparative impact of respect and needs-based messages should discuss this matter with the authors of the Needs-Based Model.

Fourth, a major methodological limitation concerns the small sample size of my studies. In order to plan my sample size, I consulted comparable studies by the authors of the Needs-Based Model. In an original study with a comparable design to mine Nadler and Shnabel (2008) decided for a sample size of 155 university undergraduates. The proposed sample size according to Simonsohn (2013) would have been 2.5 times the sample size of the

original study ($N = 388$). Based on a G*power analysis³⁴, I planned my studies in Chapter 5 and 6 with a minimum sample size of 220 and 197 undergraduate students respectively.

Admittedly, with regards to the experimental designs of my studies and in the context of open data policy a larger sample size would have been necessary to ensure sufficient statistical power. However, due to limited resources as a PhD student, which among others specify in sharing the study sample and help of student assistants with a number of department colleagues and time constraints related to a limited number of weeks where data collection is feasible, as well as the time intensive paper and pencil method used, my studies did not reach sufficient sample size. This implies that I cannot draw inferences from the non-significant main effects of empowerment and acceptance in Chapter 5 (see Brandt et al., for further argumentation). I am hopeful that my findings with regards to the impact of respect will be confirmed in replications with larger statistical power. Therefore, I welcome and advise for replications of my investigations that consider power analyses according to the recommendations of open data policy. Until then, my investigations may be categorized as preliminary and indicate an important direction for the effect of respect and disrespect on the willingness to reconcile between victims and perpetrators conflict.

Unfortunately, the outlined methodological drawbacks of my studies limit the explanatory power of my presented findings. I am very certain that my presented studies would have benefitted from the implementation of the present open data policy. Although I did not consider the criteria of open data policy I tried to correct some conceptual drawbacks of the Needs-Based Model along the way. In line with the debate that has led to the present open data policy efforts, I can agree with the importance to firstly improve conceptual and

³⁴ G*Power analysis revealed that a total sample size of 210 participants is needed to achieve a power of .095 with an effect size of $f = .25$, in testing a three-way interaction.

methodological limitations of the original study and its findings before adding a new concept such as respect into the original framework.

Does respect unite or break the unity within and between groups?

8.3 Does respect unite or break the unity within and between groups?

One of the main aims of my presented research investigations has been to find out whether respect benefits relations within and between groups and whether disrespect harms them. In other words, I sought to clarify the direction of the respect effect along different sources of respect (ingroup vs. outgroup; victim vs. perpetrator group). Thus far, several authors speculated that respect may be perceived as the baseline treatment among members of the same group (Renger & Simon, 2011; Simon et al., 2015). As predicted, findings showed that getting respected from fellow group members did not facilitate cohesion among those who were already united. Specifically, a respectful treatment from fellow group members does not improve social identification, the motivation to make efforts for fellow group members or increase category salience. Thus, while people may feel entitled to or expect a respectful treatment by those who are socially close to them (Wenzel, 2000), actually receiving respect does not improve their bonds. Rather, in order to maintain good relations with fellow group members, it is more important to avoid disrespect by the ingroup (and by the outgroup).

While first findings indicated that outgroup respect may have a beneficial impact on relations between groups, my present findings showed that respect coming from the outgroup *decreased* category salience. Notably, the impact of respect and disrespect on intergroup differences revealed to be reversed: Respect from the ingroup and disrespect from the outgroup deteriorated, whereas disrespect from the ingroup and respect from the outgroup benefitted intergroup relations. These findings make an important point for the supposed potential of respect to unify people, also across group boundaries. Seemingly, respect unfolds its power in contexts that are not directly characterized by participation inequality within but more indirectly characterized by divergent political views between groups. The underlying processes of outgroup respect are yet to be clarified. At this point, I follow explanations by Simon (2007) who suggested that respect can benefit relations between people despite their

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differences. This way, recognition as an equal may serve as a corrective experience against mere irrelevance or more concrete reservations against the outgroup, that are based on a history of misdeeds.

Indeed, findings from the intergroup reconciliation studies reveal that respect may indeed 'correct' for experiences of victimization and perpetration. That is, a respectful treatment between groups in conflict improves, while disrespect deteriorates intergroup reconciliation. The consistent positive finding of outgroup respect also supports the assumption that respect may be an important antecedent of social identification (Simon & Stürmer, 2003). Since the exchange of respect has been shown to reinforce social identification within groups and decrease perceptions of differences between groups, it may be viewed as a potential concept to initiate bottom-up processes of group formation (Postmes et al., 2005; Simon, 2007). Possibly, the perception of being recognized as an equal may itself become a group norm that initiates new social bonds (Taylor, 2020). Interestingly, recent investigations by Simon and colleagues (2019) suggest that the act of respecting outgroups may initiate social processes within the sender of respect that produce intergroup tolerance. Both processes may explain the emergence of subgroups in intergroup contexts, such as the Freedom Riders (Taylor, 2020), a political group of black and white civil rights activists, who formed a social identity based on their mutual respect for each other. The social identification between the formerly unknown individuals, was formed among others by the mutual respectful treatment for each other (e.g., Hasselmann, 2011).

Similarly, the experience of disrespect may also initiate processes of social identification with disrespected others. Outside the experimental context, the experience of disrespect is oftentimes embedded into an extended social context like a society that comprises different social groups. Thus, in a societal context, there may be more than a single disrespected individual but instead an infinite number of citizens who have been treated

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disrespectfully. Those who already received disrespect may be known to each other. In this way, being treated disrespectfully may become a common fate (Campbell, 1958) and enable or intensify the identification with disrespected others. In this way, the social identification through the common experience of disrespect may disturb the unity within groups.

Overall, my presented findings revealed a more differentiated impact of respect on social cohesion that differs as a function of the source and level of respect. In order to not fall prey to the big hopes about the positive impact of respect, it is important to consider the social affiliation of the parties involved. Put simply, a respectful treatment will neither always be perceived as such by everyone nor will it always improve the social climate. In more practical terms, I suggest that a respectful treatment can improve social bonds in settings that highlight intergroup boundaries, such as mixed-race neighbourhoods and schools or political committees. On the other hand, respecting like-minded or same-group people seems less crucial. Further, in social contexts where confrontation or even conflicts about wrong-doings are typical, it is advisable to prioritize mutual respect and simultaneously install structures (e.g., anti-discrimination offices) to dissolve experiences of disrespect.

Can respect re-build shattered relations between groups?

8.4 Can respect re-build shattered relations between groups?

Based on findings indicating the positive impact of outgroup respect on intergroup relations by Simon and colleagues (2015) and results from Chapter 3, I investigated whether respect affects relations between groups that have been damaged by misdeeds. Overall, all studies confirmed that respect indeed shapes the willingness to reconcile of victims and perpetrators and that the perception of being respected mediates for this effect. When compared to needs-based messages, findings (except for Excursus 2) consistently revealed a direct impact of respect on victims' willingness to reconcile. For perpetrators, the empirical support for the additional impact of respect on intergroup reconciliation was less straightforward. After correcting the methodological limitations of the manipulated messages, I found an interaction of respect and needs-based message. When respect was tested alone, findings showed that a respectful treatment increased while disrespect deteriorated victims' and perpetrator's willingness to reconcile. Thus, while the impact of respect varies for different social roles and needs-based messages, the overall pattern of results shows that respect and its perception may re-build intergroup relations, following intergroup misdeeds. Notably, this implies that the experience of being recognized as an equal may reach across the severe reservations that result of conflict. In particular, while respect had previously been shown to shift the cognitive representation of intergroup relations, the present studies showed that respect affects the willingness to overcome threats to the social identity of victim and perpetrator group in order to unite again. Again, my findings support the idea that respect unfolds its potential when shared with those who least expect it or do not feel entitled to be recognized as an equal. Thus, the study of respect in intergroup reconciliation once more clarifies that respect is effective in re-establishing relations between victim and perpetrator group, despite magnitude gap and their opposing experiences of the conflict more generally.

A more practical implication of these findings would be that it is advisable to engage in respectful interactions even in situations of intergroup misdeeds. Although respect should

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be investigated in context involving more severe intergroup misdeeds, those advocating for a respectful and warning of a disrespectful approach towards who perpetrated should be taken serious. Accordingly, the actual challenge resulting from the present findings is how to elicit the motivation to respect hostile groups. While recent studies highlight the link between respect and intergroup tolerance (e.g. Velthuis, 2021), it remains a task for future lines of research how to get there. Thus, what makes people respect each other, outside the laboratory context?

Furthermore, the direct exchange of messages or communication between groups in conflict is not always possible or wanted by the parties involved. Therefore, I propose that a further area of research should consider alternative ways of communicating respect between groups in conflict. Recent findings on the Needs-Based Model support the possibility that opponent-like third parties may as well be successful in satisfying the needs of conflict parties (Harth & Shnabel, 2015). It would be interesting to test if respect from a third party may as well positively affect the willingness to reconcile between victims and perpetrators. Next to variations in the source of respect, it may also be important to differentiate between a collective and individual level of communication. Here, De Cremer and Mulder (2007) recommend that respect should be communicated on an individual level whenever the need for status and acceptance are presented as individual needs. While my present investigations investigated group respect and concentrated on the collective need for status and acceptance, future studies should test the impact of respect that is communicated on an individual level in order to affect the willingness to reconcile between groups and individuals.

Does respect affect different social roles differently?

8.5 Does respect affect different social roles differently?

As outlined previously, the impact of respect on the victims' willingness to reconcile was overall consistent, while the impact of empowerment and the perception of it on victims' willingness to reconcile diminished. Specifically, in my first study the impact of respect and empowerment message was mediated by perceived respect and not by perceived empowerment. Notably, in my second study I found an overlap of experimental manipulations of respect and empowerment, while the impact of empowerment diminished. Furthermore, two further studies measuring the sole impact of respect revealed that the link between feeling empowered and the victims' willingness to reconcile was also mediated by perceived respect. These results indicate that respect is highly relevant for those who have been victimized. Since respect has been theorized to imply the willingness to share rights and thus power (Simon, 2007, p. 323), I suggest that recognizing victims as an equal corrects for the experience of feeling powerless. In this sense, a respectful treatment 'empowers' victims not by a concrete act of letting them decide about the further course of conflict or highlighting their competences, as suggested by Shnabel and colleagues (2009; see Table 1) but by giving them equal rights and power despite their powerless status. The present line of studies indicate, that the specific experience of being recognized as an equal seems to be the appropriate treatment to address the victimized. Thus, while Shnabel and colleagues (2009) theorized respect as a subconcept of victim empowerment, my present investigations rather indicate that respect may be the essential process behind empowerment.

Furthermore, I suggest that to the extent that victims feel threatened in their sense of power, respect may also be relevant for those who have been victimized, beyond the experience of concrete misdeeds, such as disadvantaged groups. While several studies illustrated that respect affects social relations despite structural inequality (e.g., participation rights; Simon et al., 2006), I speculate that respect may as well counter-power (Simon, 2007, p. 323) the experience of structurally disadvantaged groups. Accordingly, in the same way as

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respect has been shown to affect victims' willingness to reconcile, it may cause disadvantaged groups to display more positive attitudes towards the outgroup.

Further, a victim identity may also be characterized by a lack of social visibility and experience of everyday discrimination, such as described by the figure of the Invisible Man in the same-titled novel by Ralph Ellison (1952), who constantly faces ignorance in a racially-divided America of the 50's. In the same line, members of minority groups frequently express the need to be seen (Hviid et al., 2013) and recognized for their self-designated identity (e.g., Pherson et al., 2014). Here, "victimization signifies the denial or withdrawal of social recognition as a respected and esteemed member of society" (Bachmann & Simon, 2014; p. 200). The experience of being recognized as an equal has been shown to mediate the impact of victimization on life satisfaction for discriminated group members (Bachmann & Simon, 2014) and predict the level of prejudice towards outgroups (Simon & Grabow, 2012). Here, I suggest that the experience of respect may very directly address the experience of those who feel misunderstood and unseen by society and should, for instance, affect intergroup relations between discriminated minority and discriminating majority groups.

While my present findings revealed a consistent main effect of respect for victims, its impact on the perpetrators willingness to reconcile interacted with acceptance. Thus, respect adds to the impact acceptance. Notably, I found that the impact of respect and acceptance on perpetrators willingness to reconcile was mediated by perceived respect and not by perceived acceptance. When studying respect alone, I found perceived acceptance as an additional mediator for the experimental manipulation of respect. Thus, respect is effective in changing perpetrators willingness to reconcile because it is perceived as respectful and possibly also because it is perceived as accepting. The found mediation by perceived acceptance is also in line with the cross-over effect of the experimental manipulation of respect and acceptance (see Chapter 5, Study 2). On the one hand, further attempts to create more orthogonal manipulation of respect may contribute to more clarity about the distinct impact of respect

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and its underlying process. On the other hand, the overlapping perceptions of respect and acceptance in the present studies may not just hint towards a conceptual overlap but towards an actual overlapping perception of respect and acceptance by perpetrators. Possibly, the perception of being recognized as an equal and being accepted are inseparable for those who identify as perpetrators.

While the conceptual overlap between respect and acceptance has been established earlier (Simon & Stürmer, 2005), the present findings clarify its impact for the social role of perpetrators. Although the experience of perpetrators is not directly characterized by a loss of power (Nadler & Shnabel, 2008), I suggest that the loss of moral image may imply a loss in social power. Thus, next to the need for acceptance perpetrators too should have a need for social power, although because of other reasons that victims. This may explain the indirect effect of respect on perpetrators. Accordingly, I suggest that for perpetrators the power of respect lies in the experience of being recognized as an equal and possibly feeling accepted, despite moral demotion.

Furthermore, my findings can also be interpreted in the light of differing attributional processes (Janoff-Bulman & Werther, 2008). As such, the impact of respect and the perception of it may differ depending on the social status as in or outgroup member. While those who are already part of the group, such as victims, should be more concerned with their ingroup status, those who are not member of the ingroup, perpetrators, should be concerned with being accepted. Thus, the underlying processes of respect for victims who are part of the moral community addresses their need for status, while for perpetrators respect who are not part of the moral community, respect targets their need for acceptance. I propose that future investigations should analyze the impact of respect for social identities beyond the context of intergroup conflict (e.g., the impact of respect for adolescents, who have a salient need for status, as opposed to elderly people who may have a salient need to belong).

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Notably, I suggest that respect should be effective to the extent that victims and perpetrators are still have a salient need for status and acceptance. Here respect may work as a counter-power (Simon, 2007) against the powerless victim and despised perpetrators. In other words, the impact of respect should be limited to those intergroup conflicts with an active struggle for recognition. However, I suggest that once there is no need or social concern to be part of the moral ingroup, the impact of respect should diminish.

Next to the underlying processes of respect, Chapter 5 also investigated the underlying processes of role specific need-satisfaction of victims and perpetrators. Findings revealed that victims are more willing to reconcile if they feel empowered, depending on whether they feel recognized as an equal. Likewise, mediation results for perpetrators revealed that they are more willing to reconcile if they feel accepted depending on whether they feel recognized as an equal. These findings indicate that the perception of respect accounts for role-specific identity concerns of victims and perpetrators, namely the need for status and the need for acceptance respectively. This way, my present findings support the assumption that a respectful treatment is perceived along the lines of people's identity concerns for belongingness and status (e.g., De Cremer & Tyler, 2005; Huo & Binning, 2008). For the context of intergroup conflict, the perception of being recognized as an equal is relevant for victims because they seek for status and relevant for perpetrators who seek for belongingness.

Overall, the presented findings indicate that respect and the perception of it may possibly bridge the divergent perspectives of conflict parties. For the first time, it becomes apparent that the division of social roles and needs as suggested by the Needs-Based Model may be less crucial to initiate reconciliation than proposed (e.g., Nadler & Shnabel, 2008). I therefore speculate that if respect speaks to both victim and perpetrator group it may also address 'duals' (SimanTov-Nachlieli & Shnabel, 2014); that is groups who fulfill the roles and reflect needs of both victim and perpetrator. SiemanTov-Nachlieli and colleagues (2014) found that duals have a heightened need for both empowerment and acceptance and the

satisfaction of either one increased the willingness to reconcile. Since results showed that perceived respect mediates the impact of perceived empowerment and acceptance I speculate that a respectful treatment should address both needs and further the willingness to reconcile for duals.

8.6 Challenges in studying respect as a social psychological concept

While I am hopeful that my presented studies contributed to an evolved understanding of the impact of respect within and between groups, it also highlighted several challenges in the study of respect as a social psychological concept. Therefore, in the following I will outline four theoretical and methodological challenges that I encountered during my investigations. Here, I will also point to opportunities for development in the study of respect.

Firstly, conceptualizing respect for the purpose of studying its social psychological consequences, has been and still is an interdisciplinary process, that requires an integration of theories from different disciplines, such as moral philosophy, sociology and psychology. Given, the differing research paradigms and theoretical reasoning used to analyze and build concepts in philosophy and sociology, I had to transform and adapt the different theoretical approaches to respect into a social psychological understanding with regards to the concepts terminology as well as core aspects of the perception of respect. While there exists a large number of philosophical and sociological research on respect, I selected from those that seemed relevant for within and between group life. Finally, I chose to follow the work by Simon (2007), who based his conceptualization of respect on the philosophical theory of recognition respect by Honneth (1995) and adapted his conceptualization to the intergroup (conflict) context.

However, despite my own and efforts by other researchers to define respect for the purpose of experimental manipulation, the present conceptualization of respect still leaves room to specify what it actually means to “recognize another as an equal” (and what not),

which is described as the core of respect following Simon (2007). This is especially relevant for the experimental study of respect. Specifically, it remains unclear how the social recognition as an equal should be implemented. In other words, how to convey respect experimentally? I suspect that this methodological unclarity of respect in social psychology is a residue of the extensive philosophical discourse around respect that provides a number of helpful but at times very abstract and diverging sub-concepts of respect (e.g., Honneth, 1995). While the aim of moral philosophy is to systemize and evaluate respect along ethical points of view, the aim of social psychology is to understand the social impact of a respectful attitude or behavior. The methodological unclarity is also reflected by the diverse comprehension, theory building and experimental implementation of respect in social-psychological research.

In an attempt to grasp the social psychological meaning, I pilot-studied my respect messages and developed a scale to measure respect for the intragroup conflict context. Nevertheless, more qualitative approaches will be helpful to confirm or correct the present understanding of respect and its perception and thereby increase validity of the concept more generally. For example a study asking students and other target groups to describe situations in which they felt respected and disrespected and rating their experience along different measures of respect and other close concepts would help to narrow down the ways in which respect could be manipulated.

Second, in order to increase comparability, I decided to adopt the experimental method used to manipulate respect and disrespect as written messages from previous studies³⁵. However, when trying to transform the psychological concept of respect into a verbal statement of one or two sentences, I realized the importance of conveying respect messages authentically. Specifically, it became clear to me that a specific respect message

³⁵ In Chapter 3, I adapted the manipulated messages developed by Renger and Simon (2011) and added a neutral message to the manipulation of respect and disrespect in order to ensure credibility.

may sometimes be successful in order to make people feel respected and at other times may be perceived as artificial or exaggerated and therefore fail to convey respect. For instance, the respect message I developed for the context of intergroup conflict (“I take your concerns serious.”) may not necessarily be appropriate to convey respect between two strangers without a history of conflict. Therefore, it may be worthwhile considering the type of relation between people or groups (e.g., friendship, romantic relationship, work relation, parent-child relation, political relations, etc.) in order to improve our understanding of the impact of respect.

Yet another alternative may be to convey respect through gestures or a certain behavior instead of words. Indeed, many of the popular acts of respect within and between groups did not involve verbal statements but were rather characterized by symbolical gestures. By way of example, the Warsaw genuflection by Willi Brandt or Mandela’s hospitality towards former enemies have been conveyed and understood beyond words. In the case of the Warsaw genuflection the photograph of Willi Brandt kneeling in a specific historical scene, conveyed respect and humility towards the victims of the holocaust in an unequivocal manner. Accordingly, in order to ensure credibility and develop the experimental manipulation of respect, I recommend that future studies should consider pilot-testing stimuli other than written messages, such as photographs of collective respect experiences, descriptions of real-live or historic events that involved a respectful treatment or memory recalls of participant’s individual respect experiences. Studying the impact of respect within and between groups using a variety of respect stimuli, would also contribute to the generalizability of findings.

Third, results of the pilot-test as well as manipulation checks in Chapter 5 and 7 revealed that the perception of respect oftentimes overlapped with the perception of empowerment and acceptance. On the one hand, these finding highlight the challenge to create an orthogonal experimental manipulation of respect and possibly seize the theoretically

assumed overlap. On the other hand, these findings may also hint towards a true overlap between the psychological states of feeling respected, empowered and accepted. As explained in previous sections of this chapter, further studies are needed in order to understand whether there is a systematic pattern of overlap between respect and empowerment or acceptance. Lastly, it is up to further research to investigate and discuss the relevance of these overlapping perception in predicting social relations within and between groups.

Furthermore, future studies should continue to investigate and manipulate the perception of disrespect as compared to well-studied concepts. For instance, it would be insightful to investigate the differences and overlap between disrespect and contempt. Typically, contempt is directed at individuals or groups who are seen as less capable (Hodson & Costello, 2007; Izard, 1977) and simply unworthy of attention (Fischer & Giner-Sorolla, 2016). This interacts with the theory of disrespect that is defined by non-recognition (Simon, 2007) and viewing the other as incapable (Darwall, 2004).

Fourth, following the philosophical approach by Darwall (2004) and Honneth (1995) the perception of respect results from the social interaction between two persons. Therefore, I propose to also include the perspective of the sender of respect. This implies that the psychological processes of sender and recipient of respect should both be considered relevant in order to understand the recipients' perception of respect and the social impact of respect for the relation between sender and recipient. First investigations indicate that the sender of respect may generally enjoy the interaction less than the recipient of respect (Methner, 2018). Among others, the sender of respect felt less authentic and experienced less positive affect than the recipient of respect. On a cognitive level, a sender's respectful attitude has been found to be associated with a higher self-other overlap (Laham et al., 2010). Thus, I theorize that respect requires diverse mental resources on the side of the sender, especially when relations with the recipient of respect are already damaged.

This implies that despite the motivation to act respectfully, a respectful behavior may be interrupted when the sender of respect is undergoing a situation of high cognitive or emotional load.

8.7 Conclusion

The starting point of my presented dissertation was to find out if and how respect is more than symbolically meaningful, especially for intergroup relations. While developing my working model of respect, I was confronted with a partly fragmented and multidisciplinary theory of respect, which gave rise to update the social psychological concept of respect by Simon (2007) in hopes for improvement. Along the way to understand and assess how it feels like to be respected for ingroup and outgroup members and specifically for those of opponent groups, I developed a new measure of perceived respect. Here, the link between perceived respect and a specific type of perceived visibility seems to be important and should be included in future analyses and research on respect.

Overall, my present findings support the central role of respect in addressing the experience of those who are seen as different, due to their political views, their salient need for empowerment or acceptance. Thus, getting respected benefits social relations despite or because of these social differences. Notably, I found that the perception of respect seems to play a crucial role in explaining the impact of respect on the willingness to reconcile for different social roles, such as victims and perpetrators. Thus, a respectful treatment may rebuild social relations, which have formerly been shattered by concrete misdeeds across and possibly beyond different social roles. Consequently, I conclude that respect as well as disrespect plays a critical role in maintaining and re-building social relations.

9. Acknowledgements

In the following I want to thank the people who my endeavor would have been impossible without. First, I would like to express my appreciation in equal shares to Prof. Dr. Thomas Kessler and Prof. Dr. Nicole Harth for supervising me. I am extremely grateful for their trust and support that enabled me to generate ideas and think critically at each stage of my research. I am especially thankful for the numerous intellectual and personal discussions we had during meetings, at conferences, and during lunch breaks, which tremendously contributed to my intellectual and personal growth. I always felt that my ideas and concerns were taken seriously.

Furthermore, I am deeply grateful to the Palestinian and Israeli members of the DFG-research project “Hearts of Flesh - not Stone” for trusting and teaching me about life in conflict. The numerous encounters and discussions in Palestine, Israel and Germany, over the course of our common research and beyond, challenged me to develop a critical perspective of my personal identification as a German woman of color and the social privileges that come with having my voice being heard.

A special thanks also goes to my former colleagues from the social psychology department of the Friedrich Schiller University in Jena, who integrated me into the team naturally and dared to reflect and (at times) act on our political responsibility as social scientists collectively.

I am also grateful for my therapist, Dr. Schmitt, who supported me during the last stage of my doctoral research and taught me about self-respect. Lastly I would like to thank supporters from the Respect Research Group, my friends of color and all people who shared their experiences and perspectives on the topic of (dis)respect with me.

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Summary

The present dissertation dealt with the question whether respect can help to (re-)establish positive social relations within and between social groups. Thus far, experimental investigations on respect mainly concentrated on the impact of respect between members of the same group. It has been found that a respectful as opposed to a disrespectful treatment from ingroup members improves social identification among members of the same group (e.g., Simon & Renger, 2011) and their motivation to serve their group (Simon & Stürmer, 2003). Only few studies examined the impact of respect between members of different groups (Simon & Grabow, 2012; Simon et al., 2015). Here, Simon and colleagues (2015) found that respect as opposed to disrespect may foster the willingness to re-categorize as a common ingroup. This raised the question of whether respect may as well affect attitudes between groups in conflict. Thus, in the present dissertation, I investigated the impact of respect for the willingness to reconcile between victim and perpetrator group. Here, I adopted the Needs-Based Model of reconciliation (Shnabel & Nadler, 2008) as a theoretical and empirical framework.

Furthermore, it remained unclear in previous studies, whether respect improves or disrespect harms social relations within and between groups when compared to a neutral treatment. Based insights from Social Identity Theory (Tajfel & Turner, 1986) and Social Categorization Theory (Oaks, Haslam & Turner, 1994; Wenzel, 2004) it has been assumed that respect may be perceived as the baseline treatment among members of the same group and therefore may not improve ingroup relations as compared to a neutral treatment (Renger & Simon, 2011; Simon et al., 2015).

The present thesis followed two aims: First, it investigated whether the impact of respect depends on the level (respect, neutral, disrespect) and source of the respect (ingroup, outgroup) message. It was hypothesized that social identification with the ingroup and the

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motivation to serve the ingroup is higher for participants who receive a respectful than a disrespectful message from ingroup members and higher for those who received a neutral than those who received a disrespectful message. No difference was expected between those who received ingroup respect and those who received a neutral message. When outgroup source was added as an additional condition it was hypothesized that category salience varies as a function of the source and the level of respect. Two computer-based studies were conducted in order to test the outlined hypotheses. The first study investigated the impact of the level of respect, whereas the second study investigated both the level as well as the source of respect. The study paradigm was adapted from Renger and Simon (2011). Ingroup identification was manipulated according to procedures of the minimal group paradigm and the level of respect was manipulated by differing chat messages allegedly coming from an ingroup or outgroup member. Findings showed that participants felt more respected, more identified and motivated to work for their ingroup following a respectful and neutral treatment as opposed to a disrespectful treatment. Further, findings showed evidence for the interaction of source and level of respect for the dependent variable category salience. Here, ingroup disrespect as well as outgroup respect negatively affected ingroup identification and perceived category salience of ingroup members when compared to a neutral treatment.

Second, this thesis aimed at testing the impact of respect for intergroup reconciliation between victims and perpetrators. Studies of Chapter 5 examined if the willingness to reconcile of victims is affected by respectful and empowering messages and if the perpetrators' willingness to reconcile is affected by respectful and accepting messages (Nadler & Shnabel, 2008). It was hypothesized that the willingness to reconcile for victim and perpetrator group is greater following a respectful than a disrespectful message by the opponent group. Further, it was hypothesized that the perception of respect mediates the impact of respect and need satisfaction on victims and perpetrators willingness to reconcile. In two studies of Chapter 6 the sole effect of a respectful as opposed to disrespectful message on

the victims and perpetrators willingness to reconcile was investigated. Further, it was tested whether perceived respect underlies this impact.

In Chapter 5 and 6, the experimental paradigm was adapted by Shnabel and Nadler (2008) as well as Harth and Shnabel (2015). Participants received a fake newspaper article, which described a conflict between university ingroup and university outgroup. Role was manipulated by a description of participants ingroup as either cheating on the outgroup (perpetrator group) or as those who have been cheated on (victim group) in an academic competition. Findings of Chapter 5 showed that participants in the victim condition were more willing to reconcile after they received a respectful as opposed to a disrespectful message by perpetrators. A similar pattern of results was found for participants in the perpetrator condition. Furthermore, results of Chapter 6 showed that respect alone can increase the willingness to reconcile of victims and perpetrators. Overall, multiple-mediation analyses in both chapters revealed that perceived respect might be a key mechanism in promoting reconciliation.

In sum, the present findings contributed to the empirical and theoretical understanding of the role of respect for social relations within and between groups and specifically for those that have been shattered by misdeeds between groups. In particular, the presented studies reveal important insights into the impact that respect and disrespect coming from an outgroup or opponent source may have on ingroup identification, the motivation to serve the ingroup, category salience and intergroup reconciliation. Accordingly, the results offer practical implications for the importance of respect for social contexts, that are characterized by encounters of people with different social roles and group affiliations.

Zusammenfassung

Die vorliegende Dissertation beschäftigte sich mit der Frage ob ein respektvoller Umgang positive Beziehung zwischen Mitgliedern derselben oder unterschiedlicher sozialer Gruppen herstellen bzw. wiederherstellen kann. Bisher haben sich experimentelle Untersuchungen hauptsächlich darauf konzentriert, welchen Einfluss ein respektvoller Umgang innerhalb derselben Gruppe hat. Hierbei wurde gezeigt, dass ein respektvoller im Vergleich zu einem respektlosen Umgang die soziale Identifikation mit der eigenen Gruppe (e.g., Simon & Renger, 2011) sowie die Motivation sich für diese einzusetzen verbessert (Simon & Stürmer, 2003).

Nur wenige Studien untersuchten bisher den Einfluss von Respekt zwischen Mitgliedern unterschiedlicher sozialer Gruppen (Simon & Grabow, 2012; Simon et al., 2015). Hierbei, fanden Simon und Kollegen (2015) heraus, dass ein respektvoller Umgang im Vergleich zu einem respektlosen Umgang der Fremdgruppe, die Bereitschaft sich mit dieser als eine gemeinsame Gruppe zu re-kategorisieren fördert. Auf Grundlage dieser Befunde ist es naheliegend zu vermuten, dass ein respektvoller Umgang auch die Einstellungen zwischen Mitgliedern verfeindeter Gruppen, im Kontext eines Intergruppenkonfliktes, beeinflussen könnte. In der vorliegenden Dissertation wurde daher untersucht, ob ein respektvoller Umgang sich auf die Versöhnungsbereitschaft zwischen Mitgliedern von Opfer- und Tätergruppe auswirkt. Die Untersuchungen basierten hierbei auf den theoretischen und empirischen Annahmen des Needs-Based Versöhnungsmodells (Shnabel & Nadler, 2008).

Außerdem blieb in vorherigen Studien bisher unklar, ob ein respektvoller Umgang zur Verbesserung oder ein respektloser Umgang zur Verschlechterung sozialer Beziehungen, im Vergleich zu einer neutralen Behandlung, beiträgt. Basierend auf den Erkenntnissen der Social Identity Theory (Tajfel & Turner, 1986) sowie der Social Categorization Theory (Oaks, Haslam & Turner, 1994; Wenzel, 2004) wird angenommen, dass Mitglieder derselben

Gruppe einen respektvollen Umgang untereinander wohlmöglich als standardmäßig voraussetzen und daher, im Vergleich zu einer neutralen Behandlung, die Beziehungen innerhalb einer Gruppe nicht verbessert.

Die vorliegende Dissertation verfolgte zwei Ziele: Erstens wurde untersucht ob der Einfluss von Respekt abhängig von dem Level (Respekt, Neutral, Respektlos) sowie der Quelle der Respektnachricht (Eigengruppe, Fremdgruppe) ist. Es wurde erwartet, dass die soziale Identifikation mit der Eigengruppe sowie die Motivation sich für diese einzusetzen höher ist, wenn die Studienteilnehmer*innen eine respektvolle Nachricht, im Vergleich zu einer respektlosen Nachricht, ihrer Eigengruppenmitglieder erhalten. Es wurde außerdem erwartet, dass die soziale Identifikation mit der Eigengruppe sowie die Motivation sich für diese einzusetzen höher ist, wenn die Studienteilnehmer*innen eine neutrale Nachricht im Vergleich zu einer respektlosen Nachricht von Eigengruppenmitgliedern erhalten. Es wurde jedoch kein Unterschied zwischen Studienteilnehmer*innen die eine respektvolle und denjenigen die eine neutrale Nachricht ihrer Eigengruppe erhalten erwartet. Bei den Studien in denen zusätzlich der Faktor Quelle der Respektnachricht untersucht wurde, wurde erwartet, dass beide Faktoren, die Quelle sowie das Level der Respektnachricht, die wahrgenommene Category Saliency der Studienteilnehmer*innen beeinflussen.

Um die genannten Hypothesen zu testen wurden zwei Computer-basierte Studien durchgeführt. In der ersten Studie wurde zunächst nur der Einfluss des Levels der Respektnachricht untersucht. In der zweiten Studie wurden die Einflüsse von Level und Quelle der Respektnachricht untersucht. Der Studienaufbau wurde von Renger und Simon (2011) adaptiert. Hierbei wurde die Identifikation mit der Eigengruppe nach den Verfahren des Minimalen Gruppenparadigmas manipuliert. Das Level der Respektnachricht wurde mittels unterschiedlicher Chat-Nachrichten manipuliert, die vermeintlich von einem Eigen- oder Fremdgruppenmitglied geschickt wurden. Die Ergebnisse zeigten, dass die Studienteilnehmer*innen sich mehr respektiert fühlten, mehr identifizierten und mehr

motiviert waren sich für die Eigengruppe einzusetzen, nachdem sie eine respektvolle oder neutrale Nachricht im Vergleich zu einer respektlosen Nachricht erhielten. Darüber hinaus zeigten die Ergebnisse der wahrgenommenen Category Saliency eine Interaktion der Faktoren Quelle und Level der Respektnachricht. Hierbei wurde gefunden, dass sowohl eine respektlose Nachricht der Eigengruppe als auch eine respektvolle Nachricht der Fremdgruppe, im Vergleich zu einer neutralen Behandlung, die soziale Identifikation mit der Eigengruppe sowie die Category Saliency der Eigengruppenmitglieder negativ beeinflusste.

Das zweite Ziel dieser Dissertation war es den Einfluss von Respekt auf die Versöhnungsbereitschaft zwischen Opfer- und Tätergruppe zu untersuchen. In Kapitel 3 wurde anhand von zwei Studien untersucht, ob die Versöhnungsbereitschaft von Mitgliedern der Opfergruppe durch eine Nachricht beeinflusst wird die Respekt und Empowerment vermittelt und ob die Versöhnungsbereitschaft von Mitgliedern der Tätergruppe durch eine Nachricht beeinflusst wird, die Respekt und Akzeptanz (Nadler & Shnabel, 2008) vermittelt. Es wurde eine höhere Versöhnungsbereitschaft für Mitglieder der Opfer- und Tätergruppe erwartet, die eine respektvolle im Vergleich zu einer respektlosen Nachricht von der gegnerischen Fremdgruppe erhielten. Außerdem wurde erwartet, dass die Wahrnehmung von Respekt jeweils den Effekt von Respekt und Empowerment für Opfer bzw. den Effekt von Akzeptanz für Täter mediiert. Darüber hinaus wurde in Kapitel 4 anhand von zwei Studien der alleinige Einfluss einer respektvollen im Vergleich zu einer respektlosen Nachricht für die Versöhnungsbereitschaft von Mitglieder der Opfer- und Tätergruppe untersucht. Außerdem wurde untersucht ob dieser Effekt ebenfalls durch die Wahrnehmung von Respekt mediiert.

Die Studien der Kapitel 3 und 4 wurden im paper-pencil Format durchgeführt. Für den Aufbau der Experimente wurden die Studienparadigma von Shnabel und Nadler (2008) sowie Harth und Shnabel (2015) adaptiert. Die Studienteilnehmer*innen lasen einen gefälschten Zeitungsartikel indem ein Konflikt, im Kontext eines akademischen Wettbewerbes, zwischen Student*innen ihrer eigenen und einer auswärtigen Universität beschrieben wurde. Der Faktor

Rolle wurde durch die Beschreibung der Eigengruppe als diejenigen, welche in dem akademischen Wettbewerb die Gruppe der auswärtigen Universität betrogen (Tätergruppe) oder diejenigen, welche von der auswärtigen Gruppe betrogen wurden (Opfergruppe) manipuliert. Ergebnisse in Kapitel 3 zeigen, dass Studienteilnehmer*innen in der Opfergruppe mehr versöhnungsbereit waren, nachdem sie eine respektvolle im Vergleich zu einer respektlosen Nachricht der Tätergruppe erhielten. Ein ähnliches Ergebnismuster wurde für Studienteilnehmer*innen in der Tätergruppe gefunden. Ergebnisse der Studien aus Kapitel 4 zeigten außerdem, dass eine einzelne Respekt Nachricht, losgelöst von Empowerment- oder Akzeptanz Nachrichten, die Versöhnungsbereitschaft von Teilnehmer*innen der Opfer- und Tätergruppe beeinflusst. Insgesamt wiesen die Ergebnisse der Mediationsanalysen in beiden Kapiteln außerdem darauf hin, dass der Wahrnehmung von Respekt eine Schlüsselfunktion für die Verbesserung der Versöhnungsbereitschaft zukommt.

Zusammengefasst lässt sich sagen, dass die vorliegenden Ergebnisse zu einem verbesserten empirischen sowie theoretischem Verständnis, über den Einfluss den Respekt für die Beziehungen innerhalb und zwischen sozialen Gruppen, beitragen- insbesondere für jene konflikthafte Beziehungen zwischen Gruppen, welche aufgrund von Missetaten beschädigt wurden. Die Studien weisen insbesondere auf den Einfluss den Respekt und Respektlosigkeit haben, wenn sie von Fremd- oder feindlichen Gruppen kommen, hin. Praktische Schlussfolgerungen für die gesellschaftliche Bedeutung von Respekt lassen sich vor allem für jene sozialen Kontexte ableiten, in denen Menschen mit unterschiedlichen sozialen Rollen bzw. Gruppenzugehörigkeiten zusammenkommen.

11.Appendix

11.1 Chapter 3

11.1.1 Pilot-tested items in original language

Aussagen	Diese Aussage empfinde ich als ...						
	respekt los	neutrale -	neutrale -	neutrale	neutrale -	neutrale -	respekt voll
1.) „Du kannst darauf vertrauen, dass ich mir die Zeit nehmen werde, sorgfältig über deine Vorschläge nachzudenken.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.) „Ich bin gar nicht so sehr daran interessiert, was du zu dem Thema denkst ... es macht doch sowieso keinen Unterschied, oder?“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.) „Ich bin neugierig wie es weiter geht.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.) „Ich brauche deine Vorschläge nicht wirklich. Ich habe bezüglich dieses Themas schon meine ganz eigene Meinung.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.) „Hi. Du kannst sicher sein, dass ich deine Meinung als Gruppenmitglied ernst nehmen werde.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.) „Danke für deine Vorschläge. Du kannst dir sicher sein, dass ich mir die Zeit nehmen werde, sorgfältig über deine Vorschläge nachzudenken.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.) „Deine Vorschläge sind angekommen.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.) „Ich finde es schwierig deine Vorschläge zu bewerten ohne sie mit meinen eigenen zu vergleichen. Aber es ist ja sowieso egal, oder?“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.) „Ich habe ein paar Ideen für die Postergestaltung.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.) „Du hast dir wirklich viele Gedanken darüber gemacht. Das sind sehr konkrete Vorschläge. Ich muss erst darüber nachdenken, damit ich dir meine Meinung zu deinen Vorschlägen sagen kann.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aussagen	Diese Aussage empfinde ich als ...						
	respekt los	· neutrale	·· neutrale	neutrale	· neutrale	· neutrale	· respekt voll
11.) „Ich bin schon gespannt, welche Gruppe gewinnt.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.) „Deine Vorschläge sind gerade angekommen. Ich hab sie mir angeschaut. Das muss ich ja tun, aber eigentlich interessieren sie mich nicht wirklich.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.) „Ich habe mir deine Vorschläge durchgelesen, weil ich das tun sollte. Aber eigentlich hätte ich lieber was anderes gemacht. Ich habe schon eine ganz eigene Meinung zu dem Thema.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.) „Mal sehen, wie das Poster nachher wird.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.) „Ich habe deine Vorschläge bekommen. Ich finde sie sehr interessant und werde sie mir genau ansehen bevor ich mir eine endgültige Meinung bilde. Deshalb wird es einen Moment dauern. Ich hoffe du verstehst das. Ich werde mein bestes geben.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.) „Ich freue mich schon sehr darauf mit euch zusammenzuarbeiten.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.) „Ich verstehe gar nicht, warum ich mir deine Vorschläge überhaupt durchlesen soll. Ich habe schon meine ganz eigene Vorstellung zum Thema und dem Poster.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.) „Ich lese mir deine Vorschläge durch.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.) „Das wird bestimmt ein spannendes Experiment.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.) „Danke für deine Vorschläge.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aussagen	Diese Aussage empfinde ich als ...						
	respektlos	neutrale	neutrale	neutrale	neutrale	neutrale	respektvoll
21.) „Ich brauche noch einen Moment, dann schaue ich mir die Vorschläge an.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.) „Mal sehen wie ihr meine Vorschläge nachher findet.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.) „Ich bin interessiert an deinen Vorschlägen.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.) „Ich bin interessiert, was die Gruppe dazu sagt.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.) „Ich weiß, dass meine Vorschläge sowieso die besten sind.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.) „Wozu die ganzen Vorschläge? Am Ende werden wir in jedem Fall meine Ideen fürs Poster nehmen.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.) „Ich bin neugierig auf alle eure Vorschläge.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.) „Ich bin neugierig auf deine Vorschläge.“	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bitte füllen Sie nun noch folgende Angaben zu ihrer Person aus.

Geschlecht: männlich weiblich **Alter:** _____

Derzeitige berufliche Tätigkeit/Beschäftigung:

Angestellte/r Selbstständige/r Schüler/in/Student/in **Studiengang**

Rentner/in Hausmann/Hausfrau Arbeitslos/Arbeitssuchend Beamte/r

Ist Deutsch Ihre Muttersprache? ja nein

Haben Sie Anmerkungen?

11.1.2 Tables

Table 11

Means (M), Standard Deviation (SD), Variance (var), and Range of respect statements from the pilot study with N = 25.

	condition	M (SD)	var	Range
1. You can trust in the fact that I am going to take my time to think carefully about your suggestions.	respect	2.16 (1.03)	1.06	0 to 3
2. I am not so much interested in what you think about the topic...it doesn't make a difference anyway, does it?	disrespect	-2.48 (0.65)	0.43	-3 to -1
3. I am curious about how this will continue.	control	0.56 (0.87)	0.76	-1 to 3
4. I don't really need your suggestions. I already made up my mind about the topic.	disrespect	-2.32 (0.75)	0.56	-3 to -1
5. Hi. You can be assured that I will take your opinion as a group member seriously.	respect	1.72 (1.28)	1.63	-2 to 3
6. Thank you for suggestions. You can be assured that I will take my time to think about your suggestions carefully.	respect	2.40 (0.82)	0.67	0 to 3
7. Your suggestions arrived.	control	0.44 (0.96)	0.92	-2 to 1
8. I find it difficult to assess your suggestions without comparing them with mine. But it doesn't matter anyway, does it?	disrespect	-2.20 (0.82)	0.67	-3 to -1
9. I have got some ideas for the design of the poster.	control	0.12 (0.33)	0.11	0 to 1
10. You really thought about it. These are very specific suggestions. I have to think about them first, in order to tell you my opinion towards your suggestions.	respect	2.28 (1.14)	1.29	-1 to 3
11. I am keen which group wins.	control	0.04 (0.68)	0.46	-2 to 2
12. Your suggestions just appeared. I looked at them. That's what I had to do, but I am actually not interested in them.	disrespect	-2.80 (0.58)	0.33	-3 to -1
13. I read your suggestions because I had to do so. But actually I would have preferred it to do something else. I already made up my mind towards the topic	disrespect	-2.64 (0.57)	0.32	-3 to -1

Appendix

14. Let's see how the poster is going to be.	control	-0.24 (0.52)	0.27	-2 to 0
15. I received your suggestions. I find them really interesting and will have a close look at them before forming my final opinion. Hence, it will take a moment. Hope you understand. I will do my best.	respect	2.80 (0.50)	0.25	1 to 3
16. I am very much looking forward working with all of you.	respect	2.28 (0.89)	0.79	0 to 3
17. I don't understand why I have to read your suggestions anyway. I already have my own ideas about the topic and the poster.	disrespect	-2.72 (0.54)	0.29	-3 to -1
18. I am going to read your suggestions.	control	0.04 (0.54)	0.29	-1 to 1
19. This is certainly an exciting experiment.	control	0.60 (0.91)	0.83	-1 to 2
20. Thank you for your suggestions.	respect	1.36 (0.95)	0.91	0 to 3
21. I still need a moment. Then I will have a look at your suggestions.	control	0.80 (1.16)	1.33	-1 to 3
22. Let's see how you are going to think about my suggestions later on.	control	-0.04 (0.68)	0.46	-2 to 1
23. I am interested in your suggestions.	respect	1.32 (0.75)	0.56	0 to 3
24. I am interested what the group is going to say about that.	control	1.12 (0.93)	0.86	-1 to 2
25. I know that my suggestions are the best anyways.	disrespect	-2.44 (0.71)	0.51	-3 to -1
26. Wherefore all those suggestions? In the end we will definitely take my ideas for the poster.	disrespect	-2.84 (0.37)	0.14	-3 to -2
27. I am curious about all of your suggestions. [group]	respect	1.40 (1.00)	1.00	0 to 3
28. I am curious about your suggestions. [individual]	respect	1.36 (0.95)	0.91	4 to 3

Note. Standard deviations are in parentheses.

Table 12

Alpha values, Means (M), Standard Deviations (SD) and Correlations for dependent variables of Study 1.

Variable	<i>alpha</i>	<i>M</i>	<i>SD</i>	1	2	3	4
1. Mood		4.61	1.12	1	.33*	.43*	.28*
2. Perceived respect	.96	4.65	1.72	.33*	1	.73*	.37*
3. Ingroup identification	.89	3.75	1.44	.43*	.73*	1	.55*
4. Group-serving motivation	.60	5.01	1.30	.28*	.37*	.55*	1

Note. * $p < .05$.

Table 13

Alpha values, Means (M), Standard Deviations (SD) and Correlations for dependent variables of Study 2.

Variable	<i>alpha</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Mood		4.73	1.14	1	.42*	.23*	.50*	.36*	.35*
2. Perceived respect by the ingroup		4.65	1.40	.42*	1	.51*	.67*	.43*	.37*
3. Perceived respect by the outgroup		4.53	1.29	.23*	.51*	1	.26*	.32	-.09
4. Ingroup identification	.85	4.00	1.20	.50*	.67*	.26*	1	.56*	.56*
5. Group-serving motivation	.88	4.26	1.39	.36*	.43*	.32*	.56*	1	.32*
6. Category salience		1.33	.52	.35*	.37*	-.09	.56*	.32*	1

Note. * $p < .05$.

11.1.3 Informed Consent and debriefing in original language

Liebe Teilnehmerin, lieber Teilnehmer,

vielen Dank, dass Sie sich bereit erklärt haben, an dieser Studie teilzunehmen. Bitte lesen Sie zunächst die folgenden allgemeinen Informationen und bestätigen Sie dann mit Ihrer Unterschrift Ihre Bereitschaft, an der Untersuchung teilzunehmen.

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Bitte beantworten Sie alle Fragen im Computerexperiment vollständig, auch solche, die Ihnen nicht auf Anhieb plausibel erscheinen. Es gibt hierbei keine richtigen oder falschen Antworten.

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(Ort, Datum, Unterschrift)

Liebe Teilnehmerin, lieber Teilnehmer,

Sie haben sich im Anschluss an Ihre Teilnahme an meiner Studie (Computereperiment im Zeitraum von 23.10.2013 - 30.10.2013) in eine Liste eingetragen und eine Aufklärung erbeten. Diese Aufklärung erfolgt nun. Sollten Sie anschließend Fragen oder Anmerkungen haben, können Sie sich gern bei mir melden.

In meiner Studie möchte ich im Rahmen meiner Masterarbeit untersuchen, wie die Motivation und die Bereitschaft, sich für die eigene Gruppe einzusetzen, beeinflusst werden, wenn Personen mit respektvollen, respektlosen oder neutralen Nachrichten ihrer Eigengruppenmitglieder konfrontiert werden. Eine Studie von Renger und Simon (2011) ergab, dass sich respektvolle im Vergleich zu respektlosen Nachrichten positiv auf die Motivation und das gruppendienliche Verhalten auswirkten. Diese Befunde möchte ich mit meiner Studie replizieren. Zusätzlich untersuche ich, wie sich neutrale Nachrichten (Kontrollgruppe) auf die Motivation und das gruppendienliche Verhalten auswirken, um Belege zu liefern, ob der entscheidende Einfluss auf die Motivation und das gruppendienliche Verhalten durch Respekt oder Respektlosigkeit hervorgerufen wird.

Zur Untersuchung dieser Effekte wurden Sie innerhalb der Studie zufällig einer von drei Gruppen (*Respekt*, *Respektlosigkeit* oder *neutrale Kontrollgruppe*) zugeordnet. Entweder bekamen Sie (vermeintlich durch ihre Gruppenmitglieder) respektvolle, respektlose oder neutrale Nachrichten zugesendet. Bitte beachten Sie, dass diese Nachrichten von der Versuchsleitung vorprogrammiert waren; es war den Teilnehmenden zu keiner Zeit möglich, sich gegenseitig Nachrichten zu übersenden.

Im Anschluss an die vermeintlichen Nachrichten Ihrer Gruppenmitglieder wurden Ihre Motivation für die anschließenden Aufgaben sowie weitere interessierende Variablen (zB wahrgenommener Respekt) erfragt. Zudem wurde ihre tatsächliche Motivation in den

Appendix

Aufgaben 1 (Weitere Vorschläge generieren) und 2 (Fehlersuchbilder) erhoben. In Aufgabe 1 wurde hierfür betrachtet, wie lange Sie versuchten, Vorschläge zu generieren (Zeit) und wie konkret Sie Ihre Vorschläge ausformulierten (Anzahl an Wörtern), während in Aufgabe 2 erhoben wurde, wie viele Fehler Sie in den Bildern identifizierten und wie viel Zeit Sie für die Fehlersuche verwandten. Die abschließenden Fragen zu soziodemografischen Variablen dienten schließlich der Kontrolle der Effekte für weitere Variablen z. B. Alter und Geschlecht.

Nochmals vielen Dank für Ihre Teilnahme!

11.2 Excursus 1

11.2.1 Tables

Table 14
Factor loadings and communalities based on a principal component factor analysis with varimax rotation for all perceived respect items (N = 134) in Excursus 1.

Denomination of Factors	Item Number	Items	Component			Communality
			1	2	3	
Reversed Coding	2.	I do not feel taken serious when speaking.		.32	.61	.48
	8.	I feel disadvantaged unfairly.	.23		.77	.65
	9.	I feel treated differently.	.33		.69	.60
	16.	I feel disregarded as a person.	.40	.24	.66	.65
Ingroup Equality	5.	I feel overlooked.		.53	.53	.57
	10.	I feel equally respected.	.60	.49	.31	.69
	11.	My concerns are treated equally.	.57	.48	.32	.61
	13.	I feel equal-righted.	.49	.41	.40	.56
	14.	I feel recognized the way I am.	.69	.34	.29	.64
	19.	I feel unconditionally respected as a human.	.80		.23	.72
	20.	I feel treated according to my human dignity.	.80		.32	.75
	21.	I feel treated like I wish to be treated.	.74	.31		.69
Perceived Visibility	22.	I feel accepted for the way I am.	.72	.38		.69
	23.	I feel treated like I am of a different social class.	.65			.46
	24.	I feel treated differently.	.33			.60
	1.	I feel on eye-level.			.49	.25
	3.	I feel invisible.			.60	.41
	4.	I feel that my opinion is equally recognized.	.25		.50	.33
	5.	I feel overlooked.			.53	.53
	6.	I feel treated as human instead of just a means to an end.	.27		.63	.24
Perceived Visibility	7.	My concerns are taken serious.	.42		.53	.35
	15.	I feel of equal value.	.32		.52	.40
	17.	My personal value is recognized.	.34		.76	.69
	18.	My actions are meaningful.			.80	.64

Table 15

Reliability parameters and descriptive statistics of the two-factor solution in Excursus 1.

	No. of items	<i>M (SD)</i>	<i>Cronbach's α</i>
Equal rights	4	24.30 (3.24)	.81
Social Visibility	3	17.92 (2.46)	.74
Final Scale	7	42.25 (5.22)	.87

Note. Standard deviations are in parentheses.

Table 16

Final scale for perceived respect in original language in Excursus 1.

Item Number	Item
19.	Ich fühle mich als Person geachtet.
6.	Ich fühle mich als Mensch und nicht als bloßes Mittel zum Zweck behandelt.
7.	Meine Anliegen werden ernst genommen.
11.	Meine Anliegen werden als ebenbürtig behandelt.
13.	Ich bin gleichberechtigt
14.	Ich fühle mich so anerkannt wie ich bin.
5.	Ich fühle mich übergangen.

Table 17

Correlation table for perceived respect and liking scales from fellow students in Excursus 1.

Scale	1.	2.	3.	4.
1. Self-generated items	1	,795**	,693**	,506**
2. Marburg perceived respect scale	,795**	1	,640**	,590**
3. Perceived horizontal respect	,693**	,640**	1	,544**
4. Perceived Liking	,506**	,590**	,544**	1

Note. ** $p < .01$.

Table 18*Correlation table for perceived respect from close friends in Excursus 1.*

	1.	2.	3.	4.
1. Self-generated items	1	,760**	,790**	,593**
2. Marburg perceived respect scale	,760**	1	,733**	,623**
3. Perceived horizontal respect	,790**	,733**	1	,570**
4. Perceived Liking	,593**	,623**	,570**	1

Note. ** $p < .01$.**Table 19***Mean values (M) and standard deviations (SD) for perceived respect measures in Excursus 1.*

		<i>N</i>	<i>M</i>	<i>SD</i>
Self-generated items	Fellow Students	127	5.96	.72
	Close Friends		6.15	.46
Marburg Perceived Respect Scale	Fellow Students	132	5.60	.86
	Close Friends		6.52	.57
Perceived Horizontal Respect Scale	Fellow Students	132	6.13	.91
	Close Friends		6.70	.53
Perceived Liking	Fellow Students	131	5.52	.92
	Close Friends		6.60	.67

Table 20

Paired Sample t-test statistics comparing perceived respect from fellow student and close friends on perceived respect scales in Excursus 1.

	Mean Difference	SE	df	t	p	Cohen's d
Self-generated items	.19	.07	126	2.92	< .05	.26
Marburg Perceived Respect Scale	.92	.08	131	11.68	< .05	1.00
Perceived Horizontal Respect Scale	.56	.07	131	7.61	< .05	.66
Perceived Liking	1.09	.97	130	12.88	< .05	1.28

Note. SE = Standard Error, df = degrees of freedom, t = t-value, p = significance value.

11.2.2 Questionnaire in original language

Liebe Studierende,

im Folgenden werden sie darum gebeten verschiedene Aussagen zu lesen und jeweils ihre Zustimmung zu markieren. Bitte beachten sie, dass es bei diesem Fragebogen keine falschen oder richtigen Antworten gibt. Wir sind an ihrer persönlichen Erfahrung und Meinung interessiert. Alle Angaben werden anonym verarbeitet. Bei Rückfragen wenden sie bitte sich an Larissa Nägler: larissa-abigail.naegler@uni-jena.de

Vielen Dank.

Angaben zur Person:

Geschlecht: weiblich männlich andere/keine Angabe

Alter: _____ Studienfach: _____ Semester: _____

Damit sie die Möglichkeit haben, ihre Daten später zurückziehen zu können, wird ein Code benötigt, der einfach generiert werden kann:

Nur <u>erster</u> Buchstabe			<u>ZWEISTELLIG</u> Tag der Geburt	
Eigener Vorname	des Mütter* Vorname	des Vaters*		

*Bitte tragen sie ein X ein, wenn sie den Namen nicht kennen.

Bitte beurteilen Sie auf einer Skala von „gar nicht“ bis „sehr“, wie sie den folgenden Aussagen zustimmen. Was denken Sie?

	gar nicht			etwas			sehr
1. Soziale Beziehungen bestehen zu einem wesentlichen Teil daraus, die Anliegen anderer Menschen zu berücksichtigen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Menschen die ein schreckliches Verbrechen begangen haben, haben kein Recht mehr anständig behandelt zu werden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Ich verachte die Schwächen und Unzulänglichkeiten anderer Menschen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Dumme Menschen verdienen es von uns verachtet zu werden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Menschen die ich nicht mag, muss ich auch nicht tolerieren.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Wenn Menschen ihrer Arbeit nicht nachkommt, müssen ihre Defizite bekannt gemacht werden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Manchmal ist es notwendig, dass Menschen, die einer schrecklichen Straftat bezichtigt werden, im Verlaufe eines Verhöres Schmerzen zugefügt werden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Ein respektvoller Umgang mit allen Menschen ist wichtig für unser soziales Miteinander.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Ich versuche stets verständnisvoll zu sein, auch wenn ich jemanden nicht mag.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Ich finde es schwer Menschen zu respektieren, die einer anderen Meinung sind als ich.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Ich finde es absolut in Ordnung, ungehalten mit Menschen zu sein die ich nicht mag.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Wir sind alle gleich und deswegen sollten alle Menschen mit Respekt behandelt werden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken sie nun an ihren Umgang mit ihren Mitstudierenden.

Wie verhalten sie sich gegenüber ihren Mitstudierenden. Bitte beurteilen Sie auf einer Skala von „gar nicht“ bis „sehr“, wie sie den folgenden Aussagen zustimmen. Was denken Sie?

Die Mehrheit meiner Mitstudierenden ...	gar nicht			etwas			sehr
1. ... respektiere ich vorbehaltlos als Mensch.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... behandle ich mit einer Menschen-zustehenden Würde.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... behandle ich so wie ich auch selbst behandelt werden möchte.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ... akzeptiere ich so wie sie sind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... behandle ich als gehörten sie zu einer anderen ‚sozialen Schicht‘ als ich selber.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken sie nun daran wie sie sich im Umgang mit dem Großteil ihrer Mitstudierenden fühlen.

Im Umgang mit dem Großteil meiner Mitstudierenden fühle ich mich ...	gar nicht			etwas			sehr
1. ... auf gleicher Augenhöhe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... nicht ernstgenommen wenn ich etwas sage.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... unsichtbar.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ... in meiner Sichtweise angemessen berücksichtigt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... übergangen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. ... als Menschen und nicht bloß als ‚Mittel zum Zweck‘ behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. ... in meinen Anliegen ernstgenommen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. ... als würde zu meinem Nachteil mit unterschiedlichem Maß gemessen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. ... ungleich behandelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. ... im gleichen Maße respektiert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. ... in meinen Anliegen als ebenbürtig behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. ... in meinen Bedürfnissen ignoriert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. ... gleichberechtigt behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Im Umgang mit dem Großteil meiner Mitstudierenden...	gar nicht			etwas			sehr
1. ... fühle ich mich anerkannt so wie ich bin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... habe ich das Gefühl gleichwertig zu sein.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... fühle ich mich als Person missachtet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ... fühle ich mich in meinem Wert erkannt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... habe ich das Gefühl, dass mein Handeln von Bedeutung ist.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Im Umgang mit dem Großteil meiner Mitstudierenden fühle ich mich...	gar nicht			etwas			sehr
1. ... vorbehaltlos als Mensch respektiert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... mit der Menschen-zustehenden Würde behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... so behandelt wie sie auch selbst behandelt werden möchten.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ...so akzeptiert wie ich bin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... so behandelt als gehöre ich zu einer anderen ‚sozialen Schicht‘ als sie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	gar nicht			etwas			sehr
1. Ich fühle mich von meinen Mitstudierenden gemocht.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Ich glaube, dass der Großteil meiner Mitstudierenden etwas Nettes über mich sagen würde.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Ich habe das Gefühl, dass der Großteil meine Mitstudierenden mich nicht gern hat.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken sie nun an ihren Umgang mit ihren engen Freundinnen/Freunden.**Wie verhalten sie sich** gegenüber ihren Freundinnen/Freunden.

Beurteilen Sie auf einer Skala von „gar nicht“ bis „sehr“, wie sie den folgenden Aussagen zustimmen.

Die Mehrheit meiner engen Freundinnen/Freunde ...	gar nicht			etwas			sehr
1. ... respektiere ich vorbehaltlos als Mensch.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... behandle ich mit einer Menschenzustehenden Würde.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... behandle ich so wie ich auch selbst behandelt werden möchte.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ... akzeptiere ich so wie sie sind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... behandle ich als gehörten sie zu einer anderen ‚sozialen Schicht‘ als ich selber.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken sie nun daran wie sie sich im Umgang mit ihren engen Freundinnen/Freunden fühlen.

Im Umgang mit meinen engen Freundinnen/ Freunden fühle ich mich ...	gar nicht			etwas			sehr
1. ... auf gleicher Augenhöhe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... nicht ernstgenommen wenn ich etwas sage.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... unsichtbar.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ... in meiner Sichtweise angemessen berücksichtigt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... übergangen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. ... als Menschen und nicht bloß als ‚Mittel zum Zweck‘ behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. ... in meinen Anliegen ernstgenommen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. ... als würde zu meinem Nachteil mit unterschiedlichem Maß gemessen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. ... ungleich behandelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. ... im gleichen Maße respektiert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. ... in meinen Anliegen als ebenbürtig behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. ... in meinen Bedürfnissen ignoriert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. ...gleichberechtigt behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Im Umgang mit meinen engen Freundinnen/ Freunden ...	gar nicht			etwas			sehr
1. ... fühle ich mich anerkannt so wie ich bin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... habe ich das Gefühl gleichwertig zu sein.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... fühle ich mich als Person missachtet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ... fühle ich mich in meinem Wert erkannt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... habe ich das Gefühl, dass mein Handeln von Bedeutung ist.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Im Umgang mit meinen engen Freundinnen/ Freunden fühle ich mich...	gar nicht			etwas			sehr
1. ... vorbehaltlos als Mensch respektiert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ... mit der Menschen-zustehenden Würde behandelt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ... so behandelt wie sie auch selbst behandelt werden möchten.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ...so akzeptiert wie ich bin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ... so behandelt als gehöre ich zu einer anderen ‚sozialen Schicht‘ als sie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	gar nicht			etwa s			sehr
1. Ich fühle mich von meinen engen Freundinnen/Freunden gemocht.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Ich glaube, dass meine engen Freundinnen/Freunde etwas Nettes über mich sagen würden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Ich habe das Gefühl, dass meine engen Freundinnen/Freunde mich nicht gern haben.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken sie nun noch einmal an ihre Mitstudierenden.

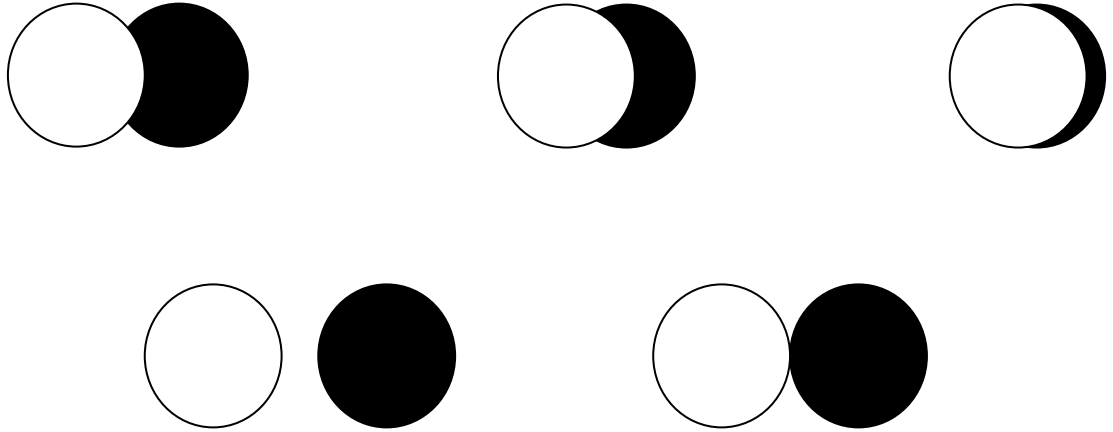
Bitte beurteilen Sie auf einer Skala von „gar nicht“ bis „sehr“, wie sie den folgenden Aussagen zustimmen. Was denken Sie?

	gar nicht			etwas			sehr
1. Meine Mitstudierenden schätzen mich für meine guten Studienleistungen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Meine Mitstudierenden fragen mich gerne um Rat wenn sie etwas nicht verstanden haben.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Ich bekomme wenig Anerkennung von meinen Mitstudierenden wenn ich versuche ihnen etwas zu erklären.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Es gibt viele Situationen, die mir zeigen dass meine Mitstudierenden mir vertrauen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Meine Mitstudierenden haben Respekt für die Art und Weise in der ich meinem Studium nachgehe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Ich bin anderen Mitstudierenden, im Umgang mit ihrem Studium (z.B. Disziplin, Zeitmanagement,...), ein positives Vorbild.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

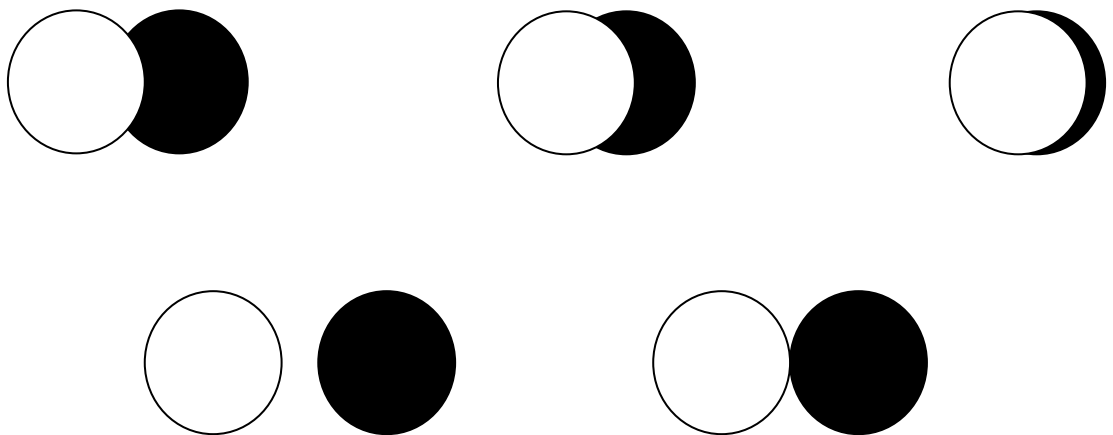
Bitte beurteilen Sie auf einer Skala von „gar nicht“ bis „sehr“, wie sie den folgenden Aussagen zustimmen. Was denken Sie?

	gar nicht			etwas			sehr
1. Manchmal wird mir erst im Nachhinein bewusst, welche Gefühle ich vorher hatte.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Ich verschütte oder beschädige Dinge, weil ich nicht aufpasse, aus Unachtsamkeit oder weil ich mit meinen Gedanken woanders bin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Es fällt mir schwer, mit meinen Gedanken bei dem zu bleiben, was momentan geschieht.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Ich neige dazu, schnell dahin zu gehen, wohin ich möchte, ohne darauf zu achten, was ich auf dem Weg dorthin erlebe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Ich neige dazu, Gefühle der körperlichen Anspannung oder des Unbehagens solange nicht wahrzunehmen, bis sie meine ganze Aufmerksamkeit „erzwingen“.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Kurze Zeit nachdem ich den Namen einer Person zum ersten Mal gehört habe, vergesse ich ihn wieder.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Mir scheint, dass ich „automatisch“ funktioniere, ohne größeres Bewusstsein dafür, was ich tue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Ich erledige viele Dinge in Eile, ohne ihnen wirklich meine Aufmerksamkeit zu schenken.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Ich konzentriere mich so stark auf mein angestrebtes Ziel, dass ich den Bezug zu dem verliere, was ich im Augenblick tue, um dieses Ziel zu erreichen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Ich erledige Aufgaben ganz automatisch, ohne mir bewusst zu sein, was ich tue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Mir fällt auf, wie ich jemandem mit einem Ohr zuhöre, während ich zur selben Zeit etwas anderes tue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Ich steuere Orte „automatisch“ an und frage mich dann, warum ich dorthin gegangen bin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Mir fällt auf, wie ich über die Zukunft oder Vergangenheit grübele.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Mir fällt auf, wie ich Dinge tue ohne meine Aufmerksamkeit darauf zu richten.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Ich esse eine Kleinigkeit zwischendurch, ohne mir bewusst zu sein, dass ich esse.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

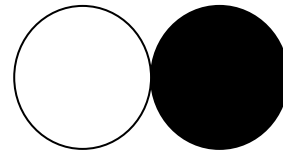
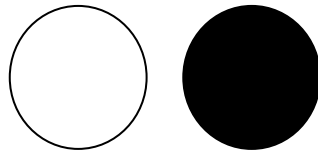
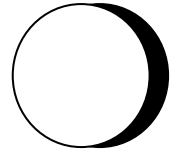
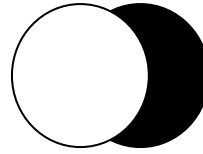
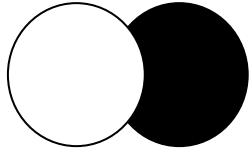
Manchmal ist es einfacher seine Sicht zu bestimmten Fragen in Metaphern oder Bildern auszudrücken. Kreuzen Sie die Darstellung an, die Ihrer Meinung nach am besten die derzeitige Nähe zwischen **ihnen** und dem **Großteil ihrer Mitstudierenden** beschreibt:



Kreuzen Sie die Darstellung an, die Ihrer Meinung nach am besten die derzeitige Nähe zwischen **ihnen** und ihren **nahestehenden Freunden** beschreibt:



Kreuzen Sie die Darstellung an, die Ihrer Meinung nach am besten die derzeitige Nähe zwischen **ihnen** und der **allgemeinen Bevölkerung** beschreibt:



11.3 Chapter 5

11.3.1 Tables

Table 21

Mean values (M), standard deviations (SD), Variance (Var) and Minimum and Maximum values (Min. to Max.) of self-generated messages for perceived empowerment („I feel assured of my skills.“) in Pilot Study.

Pilot-tested messages	Condition	M (SD)	Var	Min. to Max.
1. Der wissenschaftliche Wert des Beitrags der Studenten der Uni B zum diesjährigen HRK-Innovationspreis ist zweifellos hoch.	Empowerment	5.26 (1.53)	2.35	1 to 7
2. Wir finden, dass das Studententeam der Uni B stolz auf den hohen wissenschaftlichen Wert seines Beitrags sein kann.	Empowerment	5.08 (1.53)	2.34	1 to 7
3. Das Studententeam der Uni B sollte das alleinige Recht haben über eine erneute Feierlichkeit zu bestimmen.	Empowerment	4.56 (1.79)	3.20	1 to 7
4. Es ist es uns wichtig eure Anliegen ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit das Team der Uni Jena seinen rechtmäßigen Sieg gebührend feiern kann.	Respect	4.00 (1.70)	2.90	1 to 7
5. In einer Teambesprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbs waren sich alle Teammitglieder darüber einig, dass wir ebenso die Anliegen des Studententeams der Uni A berücksichtigen wollen.	Respect (Perpetrator)	3.56 (1.71)	2.94	1 to 7
6. Über die Motive des Studententeams der Uni A nachzudenken halten wir für wichtig. Die Vorgehensweise der Studenten von Uni A ist für uns in einigen Punkten nachvollziehbar.	Acceptance	3.10 (1.41)	1.99	1 to 7
7. Wir sehen, dass es emotional nicht leicht für das Studententeam der Uni A ist mit diesem Betrug zu leben.	Acceptance	2.85 (1.31)	1.71	1 to 5
8. Aufgrund der Ereignisse des diesjährigen HRK-Innovationswettbewerbs haben wir in einer außerordentlichen Teambesprechung über eure Anliegen nachgedacht.	Respect	2.82 (1.34)	1.78	1 to 6
9. In einer Team-Besprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbes waren sich alle Teammitglieder darüber einig, dass wir eure Anliegen berücksichtigen wollen.	Respect (Victim)	2.83 (1.56)	2.43	1 to 7
10. Wir sollten versuchen die Studenten der Uni A zu verstehen und zu akzeptieren. Es ist sicher nicht leicht mit dem Ruf eines Betrügers zu leben.	Acceptance	2.13 (1.24)	1.54	1 to 5

Note. Standard deviations are in parentheses.

Table 22

Mean values (M), standard deviations (SD), Variance (Var) and Minimum and Maximum values (Min. to Max.) of self-generated messages for perceived acceptance („I feel morally accepted.“) in Pilot Study.

Pilot-tested messages	Condition	M (SD)	Var	Min. to Max.
1. Das Studententeam der Uni B sollte das alleinige Recht haben über eine erneute Feierlichkeit zu bestimmen.	Empowerment_2	5.31 (1.81)	3.27	1 to 7
2. Es ist es uns wichtig eure Anliegen ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit das Team der Uni Jena seinen rechtmäßigen Sieg gebührend feiern kann.	Respect_2	5.00 (1.57)	2.47	1 to 7
3. Der wissenschaftliche Wert des Beitrags der Studenten der Uni B zum diesjährigen HRK-Innovationspreis ist zweifellos hoch.	Empowerment_3	4.62 (1.62)	2.61	2 to 7
4. In einer Teambesprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbs waren sich alle Teammitglieder darüber einig, dass wir ebenso die Anliegen des Studententeams der Uni A berücksichtigen wollen.	Respect_1 (Perpetrator)	4.62 (1.70)	2.87	1 to 7
5. Über die Motive des Studententeams der Uni A nachzudenken halten wir für wichtig. Die Vorgehensweise der Studenten von Uni A ist für uns in einigen Punkten nachvollziehbar.	Acceptance_2	4.26 (1.60)	2.56	1 to 7
6. Wir finden, dass das Studententeam der Uni B stolz auf den hohen wissenschaftlichen Wert seines Beitrags sein kann.	Empowerment_1	4.23 (1.71)	2.92	1 to 7
7. Wir sehen, dass es emotional nicht leicht für das Studententeam der Uni A ist mit diesem Betrug zu leben.	Acceptance_3	4.21 (1.67)	2.80	1 to 5
8. Aufgrund der Ereignisse des diesjährigen HRK-Innovationswettbewerbs haben wir in einer außerordentlichen Teambesprechung über eure Anliegen nachgedacht.	Respect_3	3.28 (1.55)	2.42	1 to 7
9. Wir sollten versuchen die Studenten der Uni A zu verstehen und zu akzeptieren. Es ist sicher nicht leicht mit dem Ruf eines Betrügers zu leben.	Acceptance_1	3.00 (1.84)	3.37	1 to 5
10. In einer Team-Besprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbes waren sich alle Teammitglieder darüber einig, dass wir eure Anliegen berücksichtigen wollen.	Respect_1 (Victim)	3.90 (1.72)	3.00	1 to 7

Note. Standard deviations are in parentheses.

Table 23

Mean values (M), standard deviations (SD), Variance (Var) and Minimum and Maximum values (Min. to Max.) of self-generated messages for perceived respect („I feel respected as an equal.“) in Pilot Study.

Pilot-tested messages	Condition	M (SD)	Var	Min. to Max.
1. Das Studententeam der Uni B sollte das alleinige Recht haben über eine erneute Feierlichkeit zu bestimmen.	Empowerment_2	5.12 (1.70)	2.88	1 to 7
2. Es ist es uns wichtig eure Anliegen ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit das Team der Uni Jena seinen rechtmäßigen Sieg gebührend feiern kann.	Respect_2	4.88 (1.57)	2.35	1 to 7
3. Der wissenschaftliche Wert des Beitrags der Studenten der Uni B zum diesjährigen HRK-Innovationspreis ist zweifellos hoch.	Empowerment_3	4.88 (1.43)	2.06	1 to 7
4. In einer Teambesprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbs waren sich alle Teammitglieder darüber einig, dass wir ebenso die Anliegen des Studententeams der Uni A berücksichtigen wollen.	Respect (Perpetrator)	5.00 (1.56)	2.44	1 to 7
5. Über die Motive des Studententeams der Uni A nachzudenken halten wir für wichtig. Die Vorgehensweise der Studenten von Uni A ist für uns in einigen Punkten nachvollziehbar.	Acceptance_2	4.48 (1.55)	2.40	1 to 7
6. Wir finden, dass das Studententeam der Uni B stolz auf den hohen wissenschaftlichen Wert seines Beitrags sein kann.	Empowerment_1	4.40 (1.70)	2.88	1 to 7
7. Wir sehen, dass es emotional nicht leicht für das Studententeam der Uni A ist mit diesem Betrug zu leben.	Acceptance_3	4.10 (1.64)	2.67	1 to 7
8. Aufgrund der Ereignisse des diesjährigen HRK-Innovationswettbewerbs haben wir in einer außerordentlichen Teambesprechung über eure Anliegen nachgedacht.	Respect_3	3.26 (1.42)	2.00	1 to 7
9. Wir sollten versuchen die Studenten der Uni A zu verstehen und zu akzeptieren. Es ist sicher nicht leicht mit dem Ruf eines Betrügers zu leben.	Acceptance_1	3.66 (1.83)	3.35	1 to 7
10. In einer Team-Besprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbs waren sich alle Teammitglieder darüber einig, dass wir eure Anliegen berücksichtigen wollen.	Respect_1	3.60 (1.64)	2.69	1 to 7

Note. Standard deviations are in parentheses.

Table 24
Overview of Manipulated Messages for Victim condition across Chapters 5-7.

		Manipulated Messages				
Empowerment Dimension		Empowerment	No Empowerment	Respect	Disrespect	Neutral
Chapter 5						
Study 1	<i>Provide control over conflict</i>	„Gerne nehmen wir an einer erneuten Feierlichkeit teil, finden jedoch, dass allein [Participant's Ingroup] über unsere Teilnahme entscheiden kann.“	„Wir sind fest entschlossen an einer erneuten Feierlichkeit teilzunehmen und haben bereits konkrete Ideen darüber wie die Feier ablaufen soll.“	„In einer Teambesprechung zum Vorfall des diesjährigen Horek-Wettbewerbs waren sich alle darüber einig, dass wir eure Anliegen ebenso ernst nehmen wollen wie unsere eigenen. Das gesamte Team hat schriftlich Vorschläge gesammelt wie wir eure Anliegen am besten berücksichtigen können.“	„In einer Teambesprechung zum Vorfall des diesjährigen Horek-Wettbewerbs waren sich alle darüber einig, dass unsere eigenen Anliegen wichtiger sind als eure Probleme. Letztere werden wir nur deshalb berücksichtigen damit wir nicht noch schlechter dastehen.“	-
Study 2	<i>Provide control over conflict</i>	„Über unsere Teilnahme an einer erneuten Feierlichkeit soll [Participant's Ingroup] entscheiden.“	„Wir sind fest entschlossen an einer erneuten Feierlichkeit teilzunehmen und haben bereits konkrete Ideen darüber wie die Feier ablaufen soll.“	„Für uns ist es enorm wichtig zu hören, was die [Participant's Ingroup]selber über die Vorkommnisse denken. Ihre Rechte und Forderungen nehmen wir sehr ernst.“	„Für uns ist es ziemlich irrelevant zu hören was die [Participant's Ingroup]denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“	-
Chapter 6						
Study 1	-	-	-	„Für uns ist es enorm wichtig zu hören, was die [Participant's Ingroup] selber über die Vorkommnisse denken. Ihre Rechte und Forderungen nehmen wir sehr ernst.“	„Für uns ist es ziemlich irrelevant zu hören was die [Participant's Ingroup] denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“	-
Study 2	-	-	-	„Für uns ist es enorm wichtig zu hören was die Studis der [Participant's Ingroup] über die Vorkommnisse denken. Ihre Rechte und Forderungen nehmen wir sehr ernst.“	„Für uns ist es ziemlich irrelevant zu hören, was die Studis [Participant's Ingroup] über die Vorkommnisse denken. Ihre Rechte und Forderungen sind für uns nicht zentral.“	„Das Thema Hochschulinternationalisierung ist wichtig. Wir warten derzeit auf nächste Schritte.“
Chapter 7 (Excursus 2)						
	<i>Emphasize achievement (Competence)</i>	„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist zweifellos hoch. Unabhängig davon ist es uns wichtig die Anliegen für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit [Participant's Ingroup] seinen rechtmäßigen Sieg gebührend feiern kann.“	„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist zweifellos hoch. Wir haben jedoch wirklich wichtiges zu tun als uns mit den Belangen der Uni Jena aufzuhalten und kündigen an einer erneuten Preisverleihung für [Participant's Ingroup] nicht beizuwohnen.“	„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist ungewiss, denn erst ein Realitätstest wird den tatsächlichen Nutzen der Jenaer Arbeit zeigen. Nichtsdestotrotz ist es uns wichtig die Anliegen [Participant's Ingroup] ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Preisverleihung teilzunehmen, damit [Participant's Ingroup] seinen rechtmäßigen Sieg gebührend feiern kann.“	„Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist ungewiss, denn erst ein Realitätstest wird den tatsächlichen Nutzen der Jenaer Arbeit zeigen. Außerdem haben wir wirklich wichtigeres zu tun als uns mit den Belangen der [Participant's Ingroup] aufzuhalten und kündigen an einer erneuten Preisverleihung für [Participant's Ingroup] nicht beizuwohnen.“	-

Table 25
Overview of Manipulated Messages for Perpetrator condition across Chapters 5 and 6 in original language.

Manipulated Messages (Perpetrator)					
Acceptance Dimension	Acceptance	No Acceptance	Respect	Disrespect	Neutral
Chapter 5					
Study 1	„Euer Handeln ist für uns nachvollziehbar, wenn man bedenkt, dass auch ihr unter ständigem finanziellem Druck für die Finanzierung von weiteren Projekten steht. Die Leipziger Studierenden gehören, jedenfalls nach wie vor zu unseren Kooperationspartnern.“	„Euer Handeln finden wir jedoch nicht nachvollziehbar, wenn man bedenkt, dass alle Teams unter dem gleichen finanziellen Druck zur Finanzierung weiterer Projekte stehen. Zukünftige Kooperationen mit Leipziger Studierenden werden schwierig.“	„In einer Teambesprechung zum Vorfall des diesjährigen Horek-Wettbewerbs waren sich alle darüber einig, dass unsere eigenen Anliegen wichtiger sind als eure Probleme. Eure Anliegen sind für uns nebensächlich.“	„In einer Teambesprechung zum Vorfall des diesjährigen Horek-Wettbewerbs waren sich alle darüber einig, dass unsere eigenen Anliegen ebenso ernst nehmen wollen wie unsere eigenen. Das gesamte Team hat sich Zeit genommen darüber nachzudenken wie wir eure Anliegen berücksichtigen können.“	-
Study 2	„Die Leipziger Studierenden gehören nach wie vor zu unseren Kooperationspartnern.“	„Zukünftige Kooperationen mit Leipziger Studierenden werden nun schwierig.“	„Für uns ist es enorm wichtig zu hören, was die Leipziger selber über die Vorkommnisse denken. Ihre Rechte und Forderungen nehmen wir sehr ernst.“	„Für uns ist es ziemlich irrelevant zu hören was die Leipziger denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“	-
Chapter 6					
Study 1	-	-	„Für uns ist es enorm wichtig zu hören, was die Leipziger selber über die Vorkommnisse denken. Ihre Rechte und Forderungen nehmen wir sehr ernst.“	„Für uns ist es ziemlich irrelevant zu hören was die Leipziger denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“	-
Study 2	-	-	„Für uns ist es enorm wichtig zu hören was die Studis der Ernst-Abbe FH über die Vorkommnisse denken. Ihre Recht und Forderungen nehmen wir sehr ernst.“	„Für uns ist es ziemlich irrelevant zu hören, was die Studis der Ernst-Abbe FH über die Vorkommnisse denken. Ihre Recht und Forderungen sind für uns nicht zentral.“	„Das Thema Hochschulinternationalisierung ist wichtig. Wir warten derzeit auf nächste Schritte.“

Table 26

Alpha values, Means (M), Standard Deviations (SD) and Correlations for dependent variables of Study 1.

Variable	<i>alpha</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5
5. Perceived respect	.68	4.11	1.08	1	.45*	.26*	.61*	-.06
6. Perceived empowerment	.81	3.83	1.33	.45*	1	.23*	.46*	.05
7. Perceived acceptance	.90	4.06	1.48	.26*	.23*	1	.41*	.13
8. Willingness to reconcile	.90	3.30	1.49	.61*	.46*	.41*	1	.08
9. Ingroup identification	.95	4.90	1.45	-.06	.05	.13	.08	1

Note. Means and Standard Deviations for perceived empowerment and perceived acceptance as analyzed for participants in the victim and perpetrator condition respectively.

* $p < .05$.

Table 27

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between respect and willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment for Study 1.

	B	SE	t	p
Respect on perceived respect	.36	.19	3.99	<.01
Respect on perceived empowerment	.10	.27	1.10	.27
Perceived respect on willingness to reconcile	.62	.09	8.45	<.01
Perceived empowerment on willingness to reconcile	.24	.07	3.28	<.01
Respect on willingness to reconcile	.49	.24	5.84	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.52	.16	.24	.89
Indirect perceived empowerment	.09	.07	-.01	.27

Table 28

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between empowerment and willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment for Study 1.

	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Empowerment on perceived respect	.11	.19	1.25	.21
Empowerment on perceived empowerment	.28	.27	2.94	<.01
Perceived respect on willingness to reconcile	.62	.09	8.45	<.01
Perceived empowerment on willingness to reconcile	.24	.07	3.28	<.01
Empowerment on willingness to reconcile	.18	.24	2.10	.04
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.16	.14	-.10	.45
Indirect perceived empowerment	.15	.08	.04	.37

Table 29

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between acceptance and willingness to reconcile with the victim group, as mediated by perceived respect and perceived empowerment for Study 1.

	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Acceptance on perceived respect	.22	.19	2.38	.02
Acceptance on perceived acceptance	.56	.19	7.10	<.01
Perceived respect on willingness to reconcile	.32	.14	3.61	<.01
Perceived acceptance on willingness to reconcile	.42	.11	4.78	<.01
Acceptance on willingness to reconcile	.60	.24	7.75	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.22	.12	.04	.56
Indirect perceived acceptance	.29	<.01	-.14	.85

Table 30

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between respect and willingness to reconcile with the victim group, as mediated by perceived respect and perceived empowerment for Study 1.

	B	SE	t	p
Respect on perceived respect	.24	.20	2.55	.01
Respect on perceived acceptance	.16	.20	2.03	.05
Perceived respect on willingness to reconcile	.14	.25	1.78	.08
Perceived acceptance on willingness to reconcile	.42	.11	4.78	<.01
Respect on willingness to reconcile	.14	.25	1.80	.08
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.24	.14	.03	.60
Indirect perceived acceptance	.07	.08	-.02	.35

Table 31

Alpha values, Means (M), Standard Deviations (SD) and Correlations for dependent variables of Study 2.

Variable	alpha	M	SD	1	2	3	4	5
Perceived respect	.81	3.95	1.28	1	.53*	.61*	.69*	-.04
Perceived empowerment	.77	4.15	1.09	.53*	1	.41*	.41*	.07
Perceived acceptance	.85	3.54	1.09	.61*	.41*	1	.53*	-.03
Willingness to reconcile	.92	3.40	1.62	.69*	.41*	.53*	1	.02
Ingroup identification	.96	4.96	1.42	-.04	.07	-.03	.02	1

Note. Means and Standard Deviations for perceived empowerment and perceived acceptance as analyzed for participants in the victim and perpetrator condition respectively.

* $p < .05$

Table 32

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between respect and willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment for Study 2.

	B	SE	t	p
Respect on perceived respect	.54	.19	7.03	<.01
Respect on perceived empowerment	.27	.19	3.07	<.01
Perceived respect on willingness to reconcile	.68	.09	8.71	<.01
Perceived empowerment on willingness to reconcile	.05	.11	.64	.52
Respect on willingness to reconcile	.73	.18	11.89	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.61	.16	.33	.99
Indirect perceived empowerment	.05	.05	-.02	.19

Table 33

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between empowerment and willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment for Study 2.

	B	SE	t	p
Empowerment on perceived respect	.05	.19	.59	.56
Empowerment on perceived empowerment	.07	.19	.78	.44
Perceived respect on willingness to reconcile	.68	.09	8.71	<.01
Perceived empowerment on willingness to reconcile	.05	.11	.64	.52
Empowerment on willingness to reconcile	.04	.18	.65	.52
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.03	.09	-.13	.25
Indirect perceived empowerment	.01	.03	-.02	.09

Table 34

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between respect and willingness to reconcile with the victim group, as mediated by perceived respect and perceived empowerment for Study 2.

	B	SE	t	p
Respect on perceived respect	.44	.20	5.67	<.01
Respect on perceived acceptance	.42	.16	5.81	<.01
Perceived respect on willingness to reconcile	.46	.10	5.75	<.01
Perceived acceptance on willingness to reconcile	.36	.12	4.50	<.01
Respect on willingness to reconcile	.35	.22	5.33	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.68	.17	.40	1.08
Indirect perceived acceptance	.27	.15	.01	.60

Table 35

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between acceptance and willingness to reconcile with the victim group, as mediated by perceived respect and perceived empowerment for Study 2.

	B	SE	t	p
Acceptance on perceived respect	.29	.20	3.71	<.01
Acceptance on perceived acceptance	.48	.16	6.75	<.01
Perceived respect on willingness to reconcile	.46	.10	5.75	<.01
Perceived acceptance on willingness to reconcile	.36	.12	4.50	<.01
Acceptance on willingness to reconcile	.60	.22	9.11	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.43	.13	.22	.74
Indirect perceived acceptance	.29	.14	.01	.57

11.3.2 Graphs and Figures

Figure 5

Main effects of respect and empowerment (needs-based message) in predicting the willingness to reconcile with the perpetrator group in Chapter 5, Study 1.

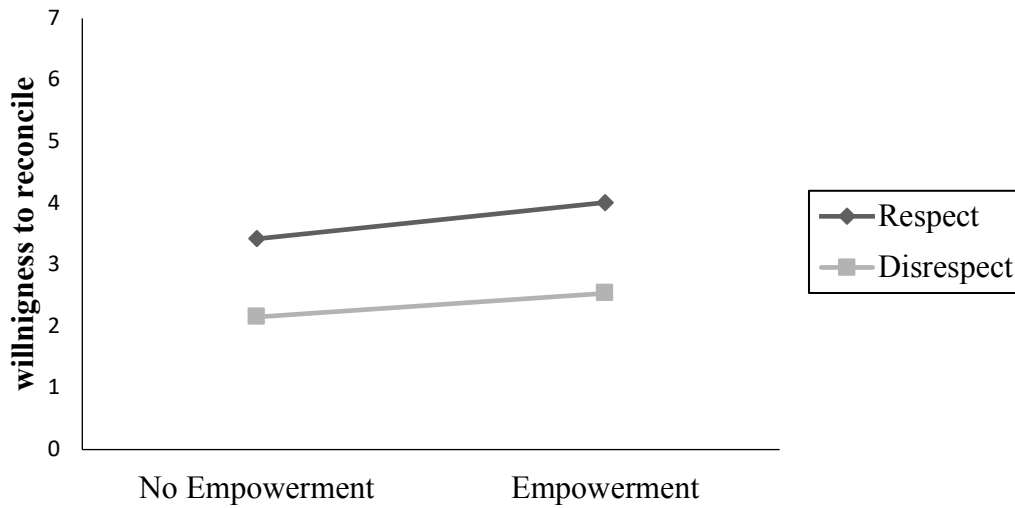


Figure 6

Willingness to reconcile of perpetrators as a function of respect and acceptance (needs-based message) in Chapter 5, Study 1.

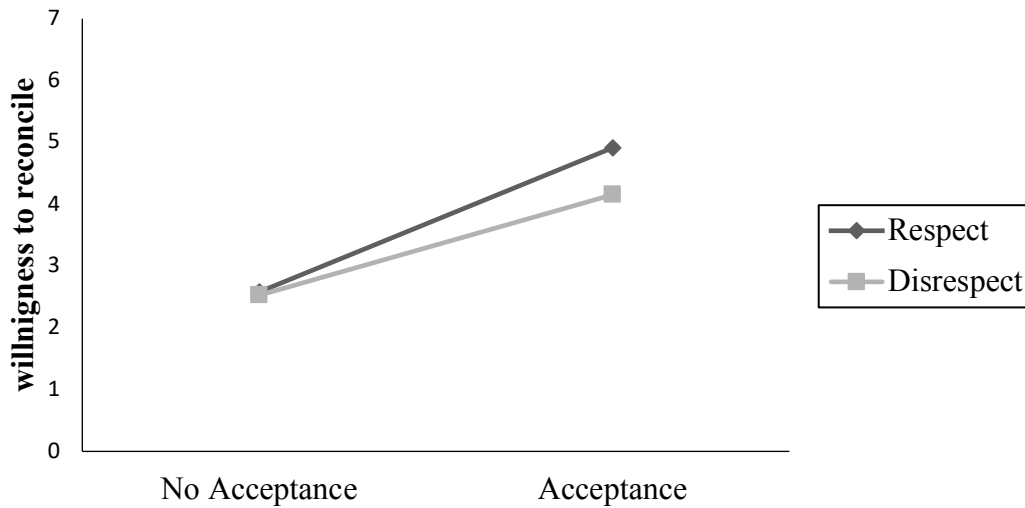
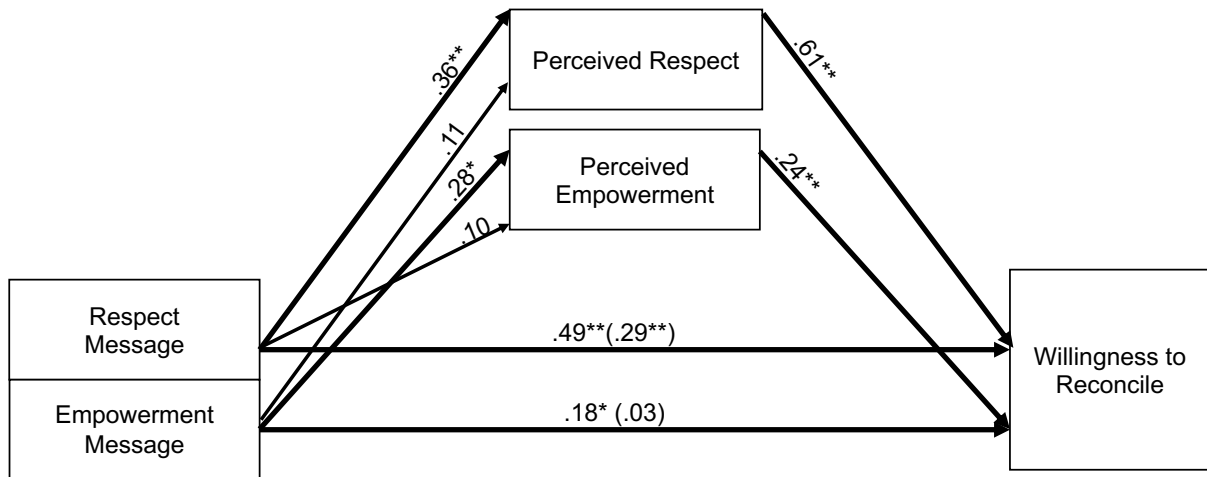


Figure 7

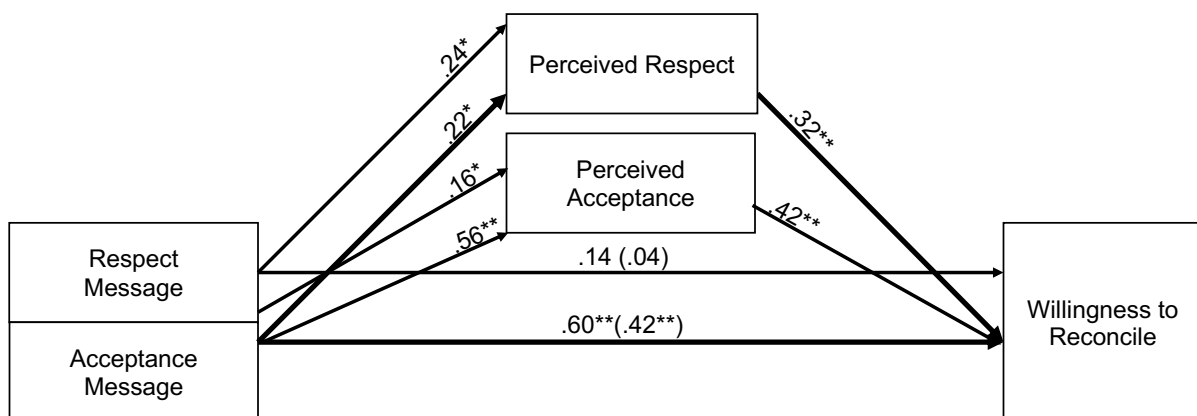
Standardized regression coefficients for the relation between the experimental manipulation of respect and empowerment and the victims' willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment in Chapter 5, Study 1.



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

Figure 8

Standardized regression coefficients for the relation between the experimental manipulation of respect and acceptance and the perpetrators' willingness to reconcile with the victim group, as mediated by perceived respect and perceived acceptance in Chapter 5, Study 1.



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

Figure 9

Main effect of respect in predicting victims` willingness to reconcile with the perpetrator group in Chapter 5, Study 2.

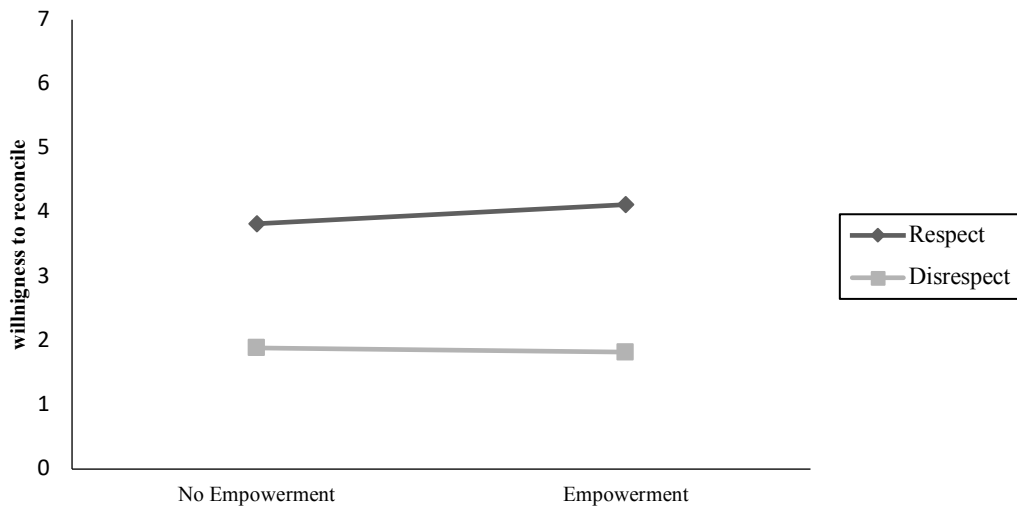


Figure 10

Perpetrators` willingness to reconcile with the victim group as a function of respect and acceptance in Chapter 5, Study 2.

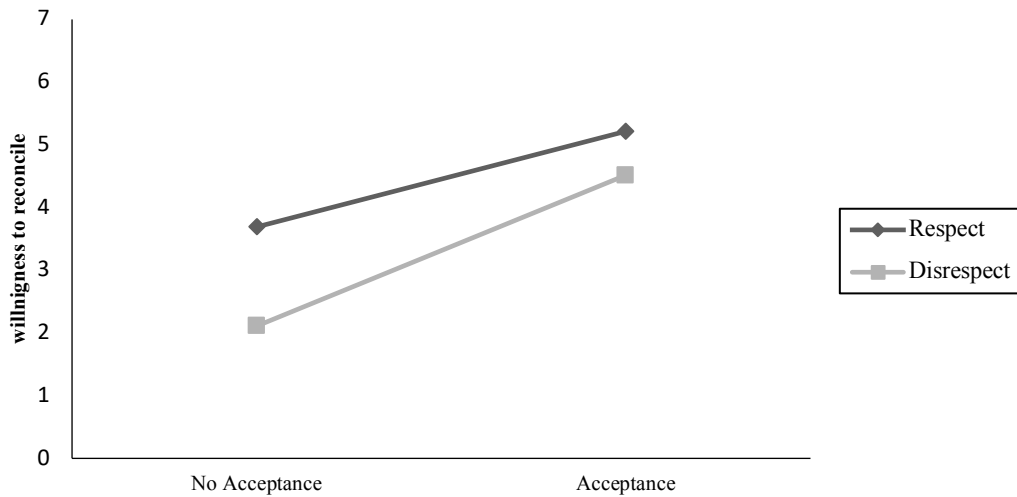
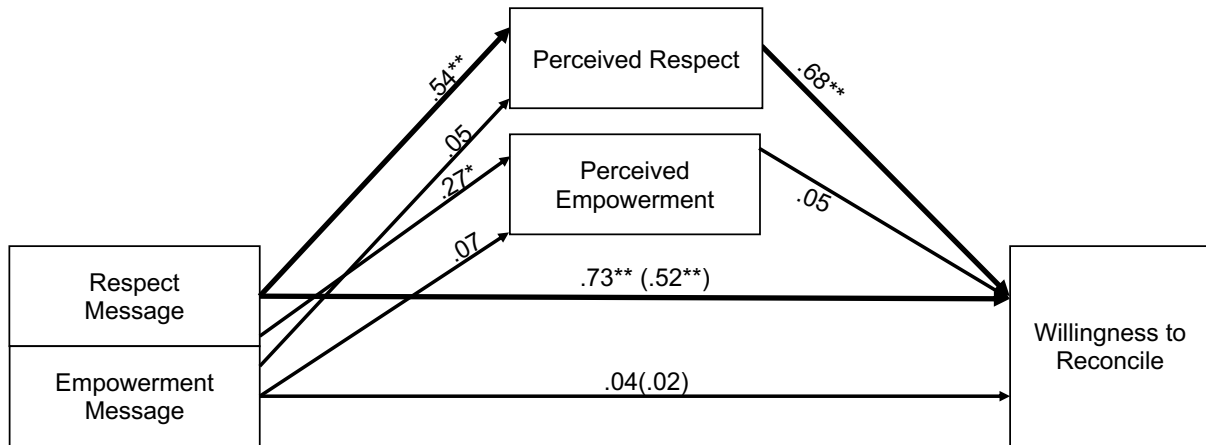


Figure 11

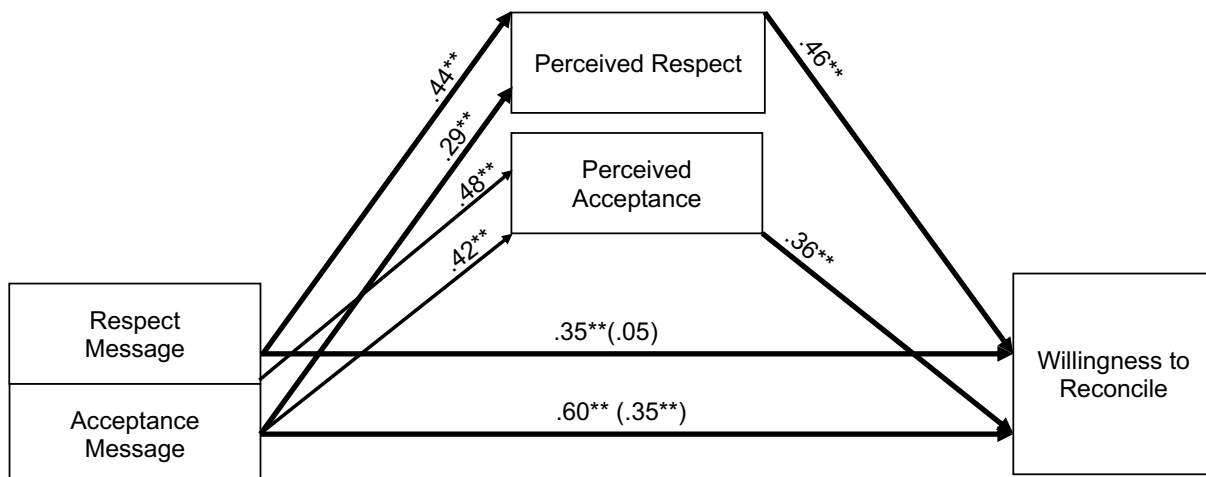
Standardized regression coefficients for the relation between the experimental manipulation of respect and empowerment and the willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment in Chapter 5, Study 2.



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

Figure 12

Standardized regression coefficients for the relation between the experimental manipulation of respect and acceptance and the willingness to reconcile with the victim group, as mediated by perceived respect and perceived acceptance in Chapter 5, Study 2.



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

11.3.3 Questionnaires in original language

Pilot Study

Hintergrund:

Bei einem akademischen Wettbewerb unter Studenten ist das Studententeam der Uni A als Gewinner hervorgegangen. Das gewonnene Preisgeld wurde bereits ausgegeben.

Kurze Zeit später stellt sich heraus, dass das Studententeam der Uni A betrogen hat, und der eigentliche Gewinner das Studententeam der Uni B ist.

Daraufhin kommentiert das Studententeam der Uni A den Vorfall in einer öffentlichen Stellungnahme.

Bitte **beurteilen Sie** nun Ausschnitte aus der **Stellungnahme der Uni A** (in Anführungszeichen) anhand jeweiliger Skalen von **1 bis 7**, und **versetzen sich** dabei **in** die Lage des **betrogenen Studententeams der Uni B**.

„In einer Team-Besprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbes waren sich alle Teammitglieder darüber einig, dass wir eure Anliegen berücksichtigen wollen.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Es ist es uns wichtig eure Anliegen ernst zu nehmen. Als Signal für unsere Anerkennung nehmen wir uns daher gerne Zeit an einer erneuten Feierlichkeit teilzunehmen, damit das Team der Uni Jena seinen rechtmäßigen Sieg gebührend feiern kann“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Aufgrund der Ereignisse des diesjährigen HRK-Innovationswettbewerbs haben wir in einer außerordentlichen Teambesprechung über eure Anliegen nachgedacht.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Wir finden, dass das Studententeam der Uni B stolz auf den hohen wissenschaftlichen Wert seines Beitrags sein kann.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Das Studententeam der Uni B sollte das alleinige Recht haben über eine erneute Feierlichkeit zu bestimmen.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Der wissenschaftliche Wert des Beitrags der Studenten der Uni B zum diesjährigen HRK-Innovationspreis ist zweifellos hoch.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hintergrund:

Das Studententeam der Uni B kommentiert ebenfalls den Vorfall in einer öffentlichen Stellungnahme (- unabhängig von der Stellungnahme der Uni A).

Bitte **beurteilen Sie** nun Ausschnitte aus der **Stellungnahme der Uni B** (in Anführungszeichen) anhand jeweiliger Skalen von **1 bis 7**, und **versetzen sich dabei in die Lage des Studententeams der Uni A, welche den Betrug begangen haben.**

„Wir sollten versuchen die Studenten der Uni A zu verstehen und zu akzeptieren. Es ist sicher nicht leicht mit dem Ruf eines Betrügers zu leben.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Über die Motive des Studententeams der Uni A nachzudenken halten wir für wichtig. Die Vorgehensweise der Studenten von Uni A ist für uns in einigen Punkten nachvollziehbar.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„Wir sehen, dass es emotional nicht leicht für das Studententeam der Uni A ist mit diesem Betrug zu leben.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

„In einer Teambesprechung zu dem Vorfall des diesjährigen HRK-Innovationswettbewerbs waren sich alle Teammitglieder darüber einig, dass wir ebenso die Anliegen des Studententeams der Uni A berücksichtigen wollen.“

Aufgrund der Nachricht würde ich mich...	gar nicht			etwas			sehr
...ebenbürtig respektiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... in meinen Fähigkeiten bestärkt fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... moralisch akzeptiert fühlen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Study1

Sie haben nun den Artikel der *Student!* bezüglich des HRK-Innovationspreises gelesen.

Versuchen Sie bitte folgende Fragen zum Text zu beantworten:

Frage:	Tragen Sie hier Ihre Antwort ein:			
Welches Team hat den Betrugsversuch unternommen?				
Welches Team ist der rechtmäßige Gewinner?				
Wer hat in dem <i>Student!</i> Artikel eine Nachricht an die Studierenden der Uni Jena geschickt?				

	Nie			Regelmäßig
Lesen Sie in Ihrer Freizeit den <i>Student!</i> ?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* * *

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen.

1. Studierende der Universität Jena sind Opfer eines Betrugsversuchs geworden

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
--------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	----------

2. Studierende der Universität Leipzig haben willentlich einen Betrug begangen.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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3. Studierende der Universität Leipzig sind Opfer eines Betrugsversuchs geworden

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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4. Der Betrugsversuch hat das moralische Bild der Studierenden der Uni Jena beschädigt.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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5. Der Betrugsversuch hat den Studierenden der Uni Jena das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
--------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	----------

6. Der Betrugsversuch hat das moralische Bild der Studierenden der Uni Leipzig beschädigt.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
--------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	----------

7. Der Betrugsversuch hat den Studierenden der Uni Leipzig das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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Denken Sie noch einmal an die **Nachricht des Studierendenteams der Universität Jena**, in der die wichtigste Botschaft war:

"[Manipulated message displayed]"

Wie sehr kann diese Nachricht...

1. ...dazu beitragen, die Spannungen zwischen den Studierenden der Uni Leipzig und der Uni Jena abzubauen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...dazu beitragen, die Atmosphäre zwischen den Studierenden der Uni Leipzig und der Uni Jena zu verbessern?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...die Studierenden der Uni Leipzig und der Uni Jena näher zusammenbringen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... ein besseres Bild von den Studierendenteams beider Universitäten hervorrufen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ...Ihre Bereitschaft erhöhen, auch in Zukunft mit den Studierenden der Universität Jena an ähnlichen Wettbewerben teilzunehmen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ...eine Botschaft vermitteln, die Sie gerne von den Studierenden der Universität Jena hören?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ...Sie optimistisch stimmen, dass sich die Studierenden beider Universitäten aussöhnen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...die guten Absichten der Studierenden der Universität Jena unterstreichen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ...die Bereitschaft erhöhen, sich für Versöhnung zwischen den Studierenden der Universität Leipzig und der Universität Jena einzusetzen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ...Sie optimistisch stimmen, was die zukünftigen Beziehungen zwischen den Studierenden der Universität Leipzig und der Universität Jena angeht?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**:

"[Manipulated message displayed]"

Aufgrund der Nachricht der Jenaer Studierenden denke ich, dass ...

1. ... wir im gleichen Maße respektiert werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir gleichberechtigt behandelt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... unsere Anliegen ernstgenommen werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... sich um unsere Bedürfnisse bemüht wird.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir ungleich behandelt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unsere Bedürfnisse ignoriert werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... unsere Anliegen falsch verstanden werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ... wir eher oberflächlich abgefertigt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ... wir zu wenig berücksichtigt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ... unsere Anliegen als ebenbürtig anerkannt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. ... unser Sieg als rechtmäßig anerkannt wird.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. ... wir wenig geschätzt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**:

"[Manipulated message displayed]"

Appendix

Die Nachricht der Jenaer Studierenden bestärkt mich darin, dass ...

1. ... wir einflussreich sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir über den Ausgang dieses Konfliktes mitbestimmen können.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... wir Handlungsmacht in diesem Konflikt besitzen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... wir viel Verantwortung über den weiteren Verlauf dieses Konfliktes tragen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir eher wenig Spielraum haben um eine Entscheidung zu treffen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unsere Ansichten keinen Einfluss auf den Verlauf dieses Konfliktes haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir machtlos sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...wir eine schwache Position in diesem Konflikt haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**.

Aufgrund der Nachricht denke ich, dass Studierende der Uni Jena...

1. ... uns als eher schwach beurteilen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... denken, dass wir viel Kontrolle besitzen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... denken, dass wir eher keinen Einfluss auf den weiteren Verlauf dieses Konfliktes haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... denken, dass wir unfähig sind einen wissenschaftlich wertvollen Beitrag zu leisten.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**.

"[Manipulated message displayed]"

Aufgrund der Nachricht denke ich, dass andere Studierende ...

1. ... uns als moralisch korrekt beurteilen.

gar nicht =1								sehr = 7
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Appendix

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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2. ...uns als Teil der Studierendengemeinschaft betrachten.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

3. ... uns sozial akzeptieren.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

4. ... unser Verhalten generell als ethisch wahrnehmen.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

5. ... die Umstände für unsere Motive und Handlungsweise verstehen.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

6. ... unseren emotionalen Stress nachempfinden.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

7. ... sich in unsere Situation hineinfühlen.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

8. ... Mitgefühl für uns empfinden.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

9. ... nicht mehr mit uns zusammenarbeiten möchten.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

10. ... uns als moralisch verwerflich bewerten.

gar nicht =1

sehr = 7

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Appendix

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**:

"[Manipulated message displayed]"

Aufgrund der Nachricht stimme ich folgenden Aussagen zu:

1. Ich vertraue dem Jenaer Team, wenn sie sagen, dass es ihnen Leid tut.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich vertraue dem Jenaer Team, wenn sie sagen, dass sie sich versöhnen wollen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich vertraue dem Jenaer Team, dass sie nicht wieder die Kontrolle in einem gemeinsamen Wettbewerb übernehmen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich vertraue dem Jenaer Team nicht, dass sie sich bei Wettbewerben fair gegenüber anderen Studierendenteams verhalten.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Ich vertraue dem Jenaer Team nicht, wenn es um das Einhalten von Wettbewerbsregeln geht.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. Ich vertraue dem Jenaer Team nicht, da sie Rache nehmen wollen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. Ich vertraue den Versprechen des Jenaer Teams.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Ich glaube nicht, dass das Jenaer Team wirklich um unsere Anliegen bemüht ist.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. Ich bin davon überzeugt, dass das Jenaer Team sich ernsthaft mit uns versöhnen will.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. Ich glaube, dass die Mehrheit der Jenaer Studenten anständige Menschen sind.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. Die Mehrheit der Jenaer Studenten hat gute Absichten.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix

Wie sehr identifizieren Sie sich mit den Studierenden der Universität **Leipzig**?

1. Studierende der Universität Leipzig sind mir wichtig.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich identifiziere mich mit den Studierenden der Universität Leipzig.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich fühle mich den Studierenden der Universität Leipzig verbunden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich bin froh, zu den Studierenden der Universität Leipzig zu gehören.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sollte es zu einer erneuten Feierlichkeit kommen, in der das Leipziger Studierendenteam bestimmen kann, ob das Jenaer Team eingeladen wird.

Würdest du das Jenaer Studierendenteam zu einer erneuten Feierlichkeit einladen?

Nein, auf keinen Fall =1				Vielleicht				Ja, auf jeden Fall = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Geschehnisse** zwischen dem Studierendenteam Universität Jena und dem Studierendenteam der Universität Leipzig.

Aufgrund der beschriebenen Geschehnisse denke ich, dass ...

1. ...wir mehr Mitspracherecht bei universitären Wettbewerben benötigen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...wir mehr Kontrolle in der Interaktion mit den Jenaer Studierenden ausüben müssen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...wir mehr Befugnisse in ihrer Rolle als Wettbewerbsteam benötigen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ...wir eine einflussreichere Rolle innerhalb dieses Wettbewerbes und dem rechtlichen Verfahren brauchen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Geschehnisse** zwischen den Studierenden der Universität Jena und den Studierenden der Universität Leipzig.

Aufgrund der beschriebenen Geschehnisse möchte ich,...

1. ... dass die anderen Studierenden die Gründe für unser Verhalten verstehen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... dass die anderen Studierenden wissen, dass wir versucht haben uns korrekt zu verhalten.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... dass die anderen Studierenden wissen, dass wir nicht aus bloßer Rücksichtslosigkeit gehandelt haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... dass die anderen Studierenden verstehen, dass wir keine unfreundliche Gruppe sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... den anderen Studierenden unsere Überlegungen zur Wettbewerbsteilnahme erklären können.

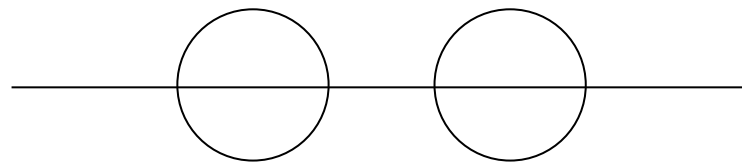
gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1. Kreuzen Sie bitte die Darstellung an, die *Ihrer Meinung nach* am besten



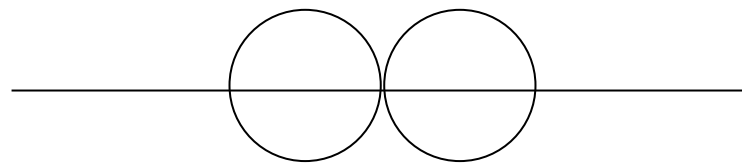
Uni Jena

Uni Leipzig



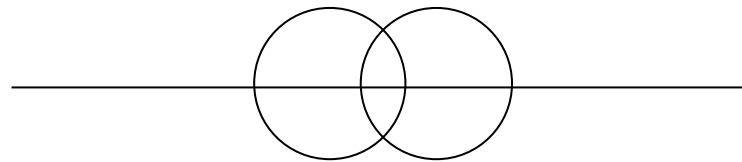
Uni Jena

Uni Leipzig



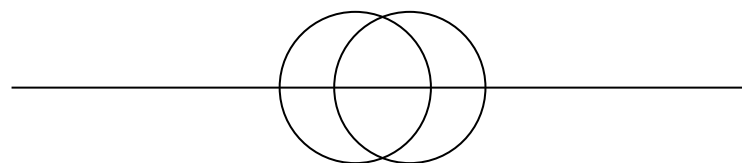
Uni Jena

Uni Leipzig



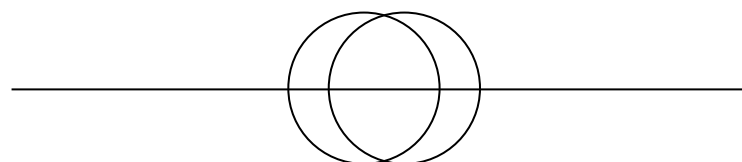
Uni Jena

Uni Leipzig



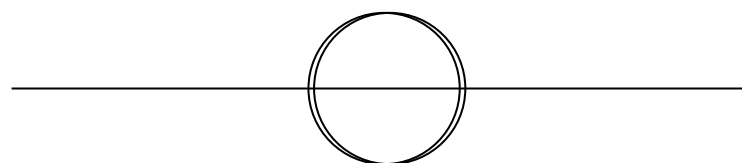
Uni Jena

Uni Leipzig



Uni Jena

Uni Leipzig



Uni Jena

Uni Leipzig

Angaben zur Person:

Geschlecht: weiblich männlich andere/keine

Alter: _____

Studienfach: _____

Semester: _____

Staatsangehörigkeit: deutsch andere: _____

Muttersprache: deutsch andere: _____

Wie oft haben Sie in diesem Semester an Studien teilgenommen?

Noch nie 1- 2 mal 2- 4 mal 5 mal und mehr

Hier ist Platz, falls sie weitere Ideen oder Anmerkungen zur Studie haben:

(z.B. Was haben Sie bei der Bewertung einzelner Fragen gedacht?)

Damit sie die Möglichkeit haben, ihre Daten später zurückziehen zu können, wird ein Code benötigt, der einfach generiert werden kann.

Nur erster Buchstabe			Tag der Geburt ZWEISTELLIG	
Eigener Vorname	Vorname der Mutter	Vorname des Vaters		

Bitte tragen sie ein X ein, wenn sie den Namen nicht kennen.

Vielen Dank für Ihre Teilnahme!☺

Appendix

Sie haben nun den Artikel der *Student!* bezüglich des Horek-Innovationspreises gelesen. Versuchen Sie bitte folgende Fragen zum Text zu beantworten:

	Nie			Regelmäßig
Lesen Sie in Ihrer Freizeit den <i>Student!</i> ?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* * *

Frage:	Tragen Sie hier Ihre Antwort ein:
Welches Team hat den Betrugsversuch unternommen?	
Welches Team ist der rechtmäßige Gewinner?	
Wer hat in dem <i>Student!</i> Artikel eine Nachricht an die Studierenden der Uni Leipzig geschickt?	

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen.

1. Studierende der Universität Jena sind Opfer eines Betrugsversuchs geworden

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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2. Studierende der Universität Leipzig haben willentlich einen Betrug begangen.

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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3. Studierende der Universität Leipzig sind Opfer eines Betrugsversuchs geworden

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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4. Der Betrugsversuch hat das moralische Bild der Studierenden der Uni Jena beschädigt.

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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5. Der Betrugsversuch hat den Studierenden der Uni Jena das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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6. Der Betrugsversuch hat das moralische Bild der Studierenden der Uni Leipzig beschädigt.

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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7. Der Betrugsversuch hat den Studierenden der Uni Leipzig das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.

gar nicht =1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	sehr = 7
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Denken Sie noch einmal an die **Nachricht des Studierendenteams der Universität Jena**, in der die wichtigste Botschaft war:

"[Manipulated message displayed]"

Wie sehr kann diese Nachricht...

Appendix

1. ...dazu beitragen, die Spannungen zwischen den Studierenden der Uni Leipzig und der Uni Jena abzubauen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...dazu beitragen, die Atmosphäre zwischen den Studierenden der Uni Leipzig und der Uni Jena zu verbessern?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...die Studierenden der Uni Leipzig und der Uni Jena näher zusammenbringen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... ein besseres Bild von den Studierendenteams beider Universitäten hervorrufen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ...Ihre Bereitschaft erhöhen, auch in Zukunft mit den Studierenden der Universität Jena an ähnlichen Wettbewerben teilzunehmen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ...eine Botschaft vermitteln, die Sie gerne von den Studierenden der Universität Jena hören?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ...Sie optimistisch stimmen, dass sich die Studierenden beider Universitäten aussöhnen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...die guten Absichten der Studierenden der Universität Jena unterstreichen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ...die Bereitschaft erhöhen, sich für Versöhnung zwischen den Studierenden der Universität Leipzig und der Universität Jena einzusetzen?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ...Sie optimistisch stimmen, was die zukünftigen Beziehungen zwischen den Studierenden der Universität Leipzig und der Universität Jena angeht?

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**:

"[Manipulated message displayed]"

Aufgrund der Nachricht der Jenaer Studierenden denke ich, dass ...

1. ... wir übergangen werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir als bloßes ‚Mittel zum Zweck‘ behandelt werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... unsere Anliegen ernstgenommen werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... unsere Meinung als ebenbürtig behandelt wird.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir gleichberechtigt sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... wir so anerkannt werden, wie wir sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir als Personen geachtet werden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**:

"[Manipulated message displayed]"

Die Nachricht der Jenaer Studierenden bestärkt mich darin, dass ...

1. ... wir einflussreich sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir über den Ausgang dieses Konfliktes mitbestimmen können.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... wir Handlungsmacht in diesem Konflikt besitzen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... wir viel Verantwortung über den weiteren Verlauf dieses Konfliktes tragen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir eher wenig Spielraum haben um eine Entscheidung zu treffen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unsere Ansichten keinen Einfluss auf den Verlauf dieses Konfliktes haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir machtlos sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...wir eine schwache Position in diesem Konflikt haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**.

Aufgrund der Nachricht denke ich, dass Studierende der Uni Jena...

1. ... uns als eher schwach beurteilen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... denken, dass wir viel Kontrolle besitzen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... denken, dass wir eher keinen Einfluss auf den weiteren Verlauf dieses Konfliktes haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... denken, dass wir unfähig sind einen wissenschaftlich wertvollen Beitrag zu leisten.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**.

"[Manipulated message displayed]"

Appendix

Aufgrund der Nachricht denke ich, dass andere Studierende ...

1. ... uns als moralisch korrekt beurteilen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...uns als Teil der Studierendengemeinschaft betrachten.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... uns sozial akzeptieren.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... unser Verhalten generell als ethisch wahrnehmen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... die Umstände für unsere Motive und Handlungsweise verstehen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unseren emotionalen Stress nachempfinden.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... sich in unsere Situation hineinfühlen.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ... Mitgefühl für uns empfinden.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ... nicht mehr mit uns zusammenarbeiten möchten.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ... uns als moralisch verwerflich bewerten.

gar nicht =1									sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Jena**:

"[Manipulated message displayed]"

Aufgrund der Nachricht stimme ich folgenden Aussagen zu:

1. Ich vertraue dem Jenaer Team darin, dass sie nicht versuchen werden die Kontrolle in einem gemeinsamen Wettbewerb zu übernehmen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich vertraue nicht darauf, dass sich die Jenaer bei Wettbewerben fair gegenüber anderen Studierendenteams verhalten.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich vertraue dem Jenaer Team nicht, wenn es um das Einhalten von Wettbewerbsregeln geht.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich vertraue den Versprechen des Jenaer Teams.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Die Mehrheit der Jenaer Studenten hat gute Absichten.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der Nachricht stimme ich folgenden Aussagen zu:

1. Die Studierenden der Uni Jena mögen uns.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich glaube, dass der Großteil der Studierenden der Uni Jena etwas Nettes über uns sagen würde.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich habe das Gefühl, dass der Großteil der Studierenden der Uni Jena uns nicht gerne hat.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Kreuzen Sie bitte die Option an, die Ihre eigene Repräsentation am besten beschreibt!

Aufgrund der Nachricht, sehe ich ...	
... die Studierende der Uni Leipzig und Studierenden der Uni Jena als eine Gruppe.	
... die Studierenden der Uni Leipzig und die Studierenden der Uni Jena als zwei Gruppen.	
... Studierende der Uni Leipzig und Uni Jena als eigenständige Individuen.	

(Bitte nur eine der Optionen ankreuzen)

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen.

1. Ich nehme die Studierenden der Uni Jena und die Studierenden der Uni Leipzig als eine gemeinsame Gruppe war.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich nehme die Studierenden der Uni Jena und die Studierenden der Uni Leipzig als zwei unterschiedliche Gruppen war.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich nehme Studierende der Uni Jena und Uni Leipzig als eigenständige Individuen war.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Wie sehr identifizieren Sie sich mit den Studierenden der Universität **Leipzig**?

1. Studierende der Universität Leipzig sind mir wichtig.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich identifiziere mich mit den Studierenden der Universität Leipzig.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich fühle mich den Studierenden der Universität Leipzig verbunden.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich bin froh, zu den Studierenden der Universität Leipzig zu gehören.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix

Denken Sie bitte noch einmal an die **Geschehnisse** zwischen dem Studierendenteam Universität Jena und dem Studierendenteam der Universität Leipzig.

Aufgrund der beschriebenen Geschehnisse denke ich, dass ...

1. ...wir mehr Mitspracherecht bei universitären Wettbewerben benötigen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...wir mehr Kontrolle in der Interaktion mit den Jenaer Studierenden ausüben müssen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...wir mehr Befugnisse in ihrer Rolle als Wettbewerbsteam benötigen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ...wir eine einflussreichere Rolle innerhalb dieses Wettbewerbes und dem rechtlichen Verfahren brauchen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Geschehnisse** zwischen den Studierenden der Universität Jena und den Studierenden der Universität Leipzig.

Aufgrund der beschriebenen Geschehnisse möchte ich,...

1. .. dass die anderen Studierenden die Gründe für unser Verhalten verstehen.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... dass die anderen Studierenden wissen, dass wir versucht haben uns korrekt zu verhalten.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... dass die anderen Studierenden wissen, dass wir nicht aus bloßer Rücksichtslosigkeit gehandelt haben.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... dass die anderen Studierenden verstehen, dass wir keine unfreundliche Gruppe sind.

gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... den anderen Studierenden unsere Überlegungen zur Wettbewerbsteilnahme erklären können.

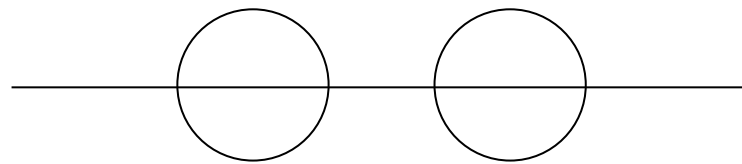
gar nicht =1								sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1. Kreuzen Sie bitte die Darstellung an, die *Ihrer Meinung nach* am besten



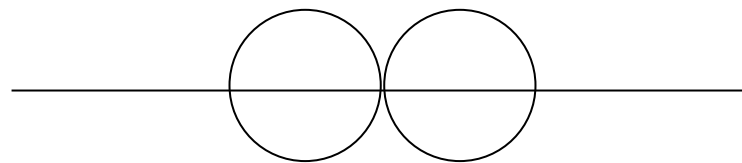
Uni Jena

Uni Leipzig



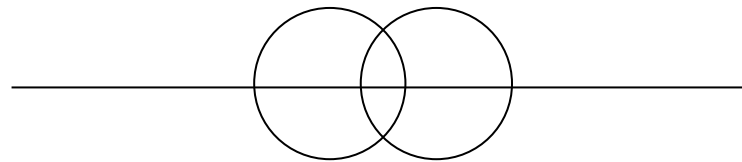
Uni Jena

Uni Leipzig



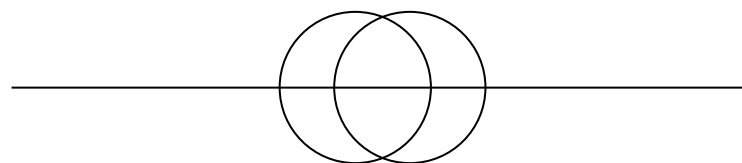
Uni Jena

Uni Leipzig



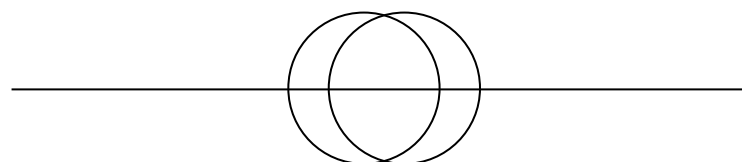
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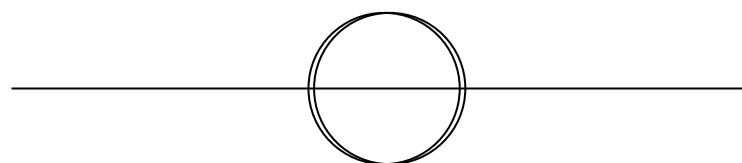
Uni Jena

Uni Leipzig



Uni Jena

Uni Leipzig



Uni Jena

Uni Leipzig

Angaben zur Person:

Geschlecht: weiblich männlich andere/keine

Alter: _____

Studienfach: _____

Semester: _____

Staatsangehörigkeit: deutsch andere: _____

Muttersprache: deutsch andere: _____

Wie oft haben Sie in diesem Semester an Studien teilgenommen?

Noch nie 1- 2 mal 2- 4 mal 5 mal und mehr

Hier ist Platz, falls sie weitere Ideen oder Anmerkungen zur Studie haben:
(z.B. Was haben Sie bei der Bewertung einzelner Fragen gedacht?)

Damit sie die Möglichkeit haben, ihre Daten später zurückziehen zu können, wird ein Code benötigt, der einfach generiert werden kann.

Nur erster Buchstabe			Tag der Geburt ZWEIFSTELLIG	
Eigener Vorname	Vorname der Mutter	Vorname des Vaters		

Bitte tragen sie ein X ein, wenn sie den Namen nicht kennen.

Vielen Dank für Ihre Teilnahme!☺

11.3.4 Newspaper Article in original language

Victim Article Version: Respect x Empowerment

student! // **Hochschulpolitik**

2 // **Mal 2014** //

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Foto: DZ/Dreisert

Der praktische Doktor

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Farbenblinde US-Unis

Verbot von Minderheitenförderung legal

Schwere Belastung für Unibeziehung Leipzig – Jena

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Foto: DZ/Dreisert

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Lisa Torge



Der diesjährige Horek-Innovationspreis betrug 50.000 Euro.
Foto: FZ/Deiters

SCHWERE BELASTUNG FÜR UNIBEZIEHUNG LEIPZIG – JENA

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Foto: FZ/Deiters

11.4 Chapter 6

11.4.1 Figures and Graphs

Figure 13

Willingness to reconcile as a function of respect and social role in Chapter 6, Study 1.

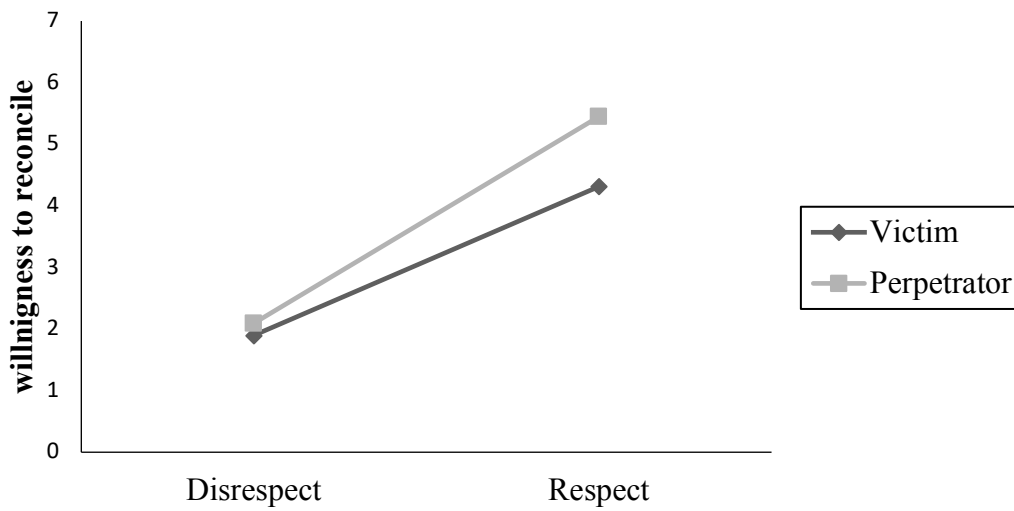


Figure 14

Willingness to reconcile as a function of respect and social role in Chapter 6, Study 2.

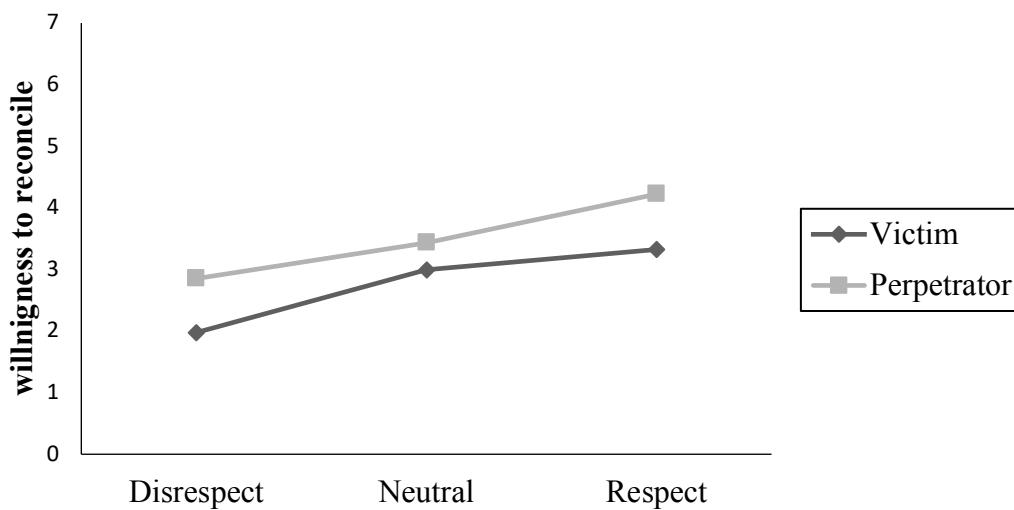
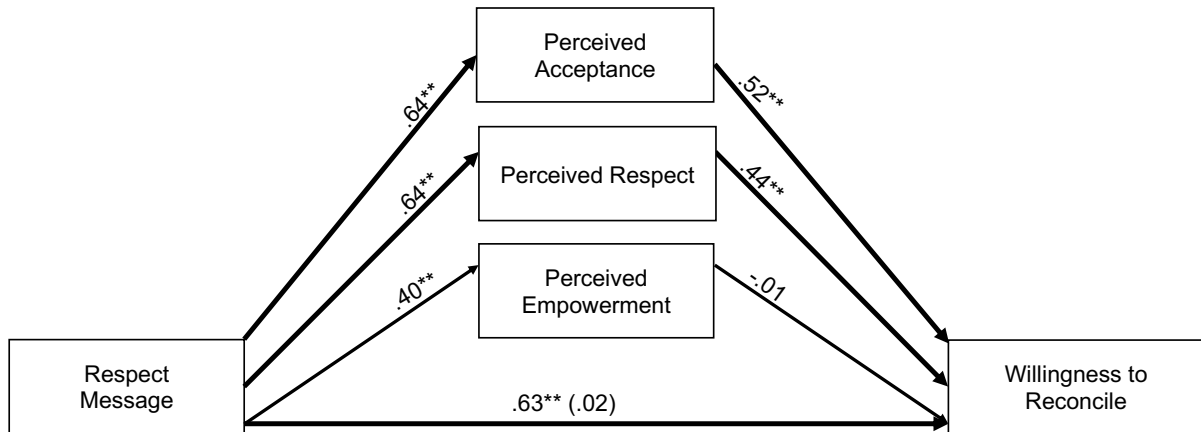


Figure 15

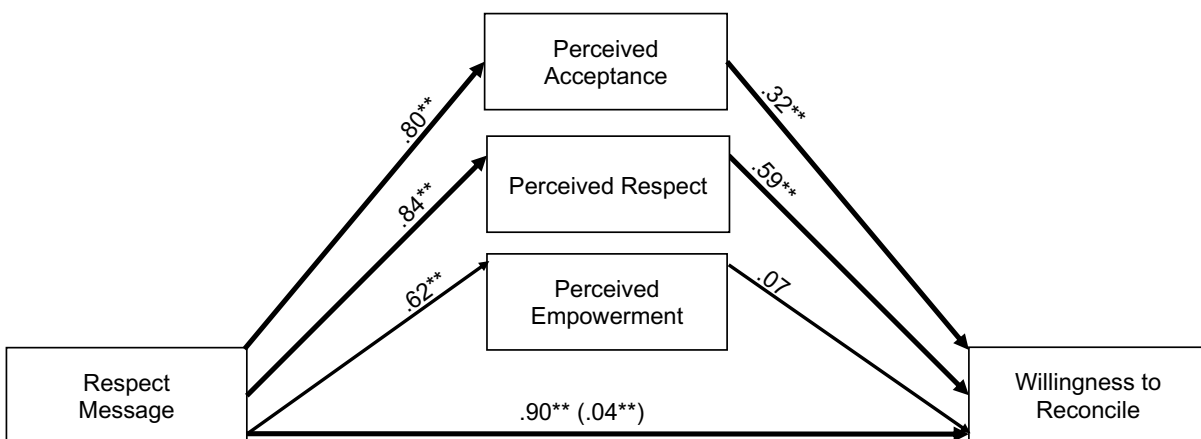
Standardized regression coefficients for the relation between the experimental manipulation of respect and the victims' willingness to reconcile with the perpetrator group, as mediated by perceived acceptance, perceived respect and perceived empowerment in Chapter 6, Study 1.



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

Figure 16

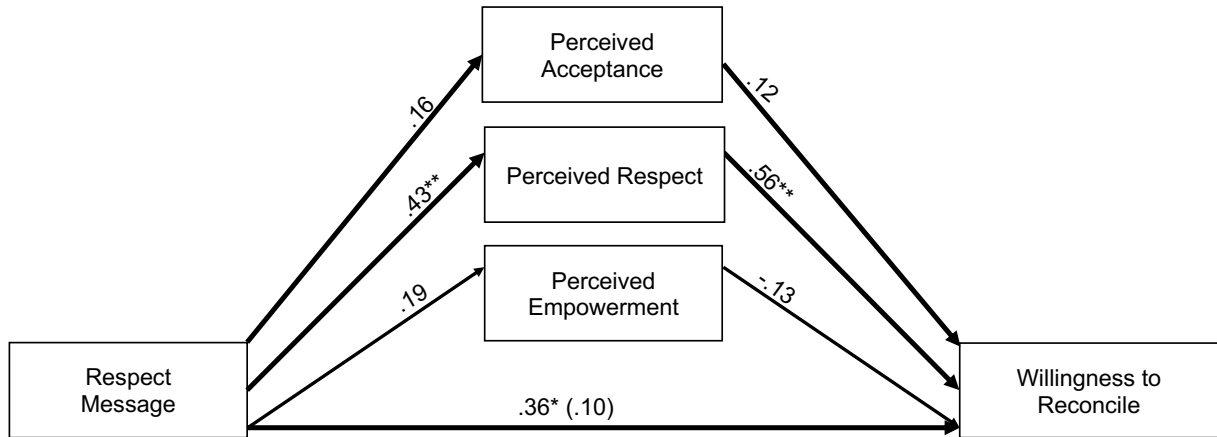
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Figure 17

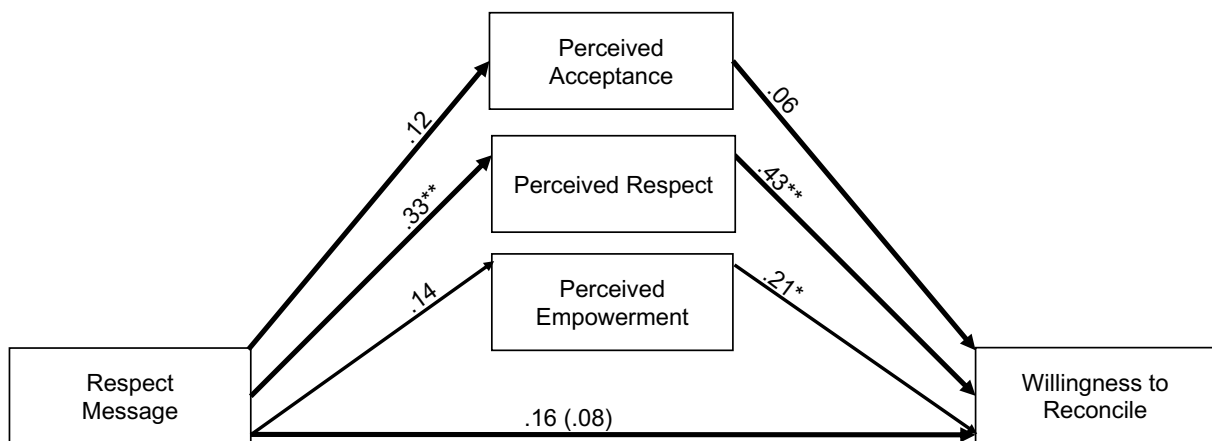
Standardized regression coefficients for the relation between the experimental manipulation of respect and the victims' willingness to reconcile with the perpetrator group, as mediated by perceived acceptance, perceived respect and perceived empowerment in Chapter 6, Study 2.



Note. * p < .05. ** p < .01.

Figure 18

Standardized regression coefficients for the relation between the experimental manipulation of respect and the perpetrators' willingness to reconcile with the victim group, as mediated by perceived acceptance, perceived respect and perceived empowerment in Chapter 6, Study 2.



Note. * p < .05. ** p < .01.

11.4.2 Tables

Table 36

Alpha values, Means (M), Standard Deviations (SD) and Correlations for dependent variables of Study 1.

Variable	alpha	M	SD	1	2	3	4	5	6	7
10. Perceived respect	.92	4.05	1.61	1	.63*	.68*	.86*	.03	.36*	.49*
11. Perceived empowerment	.89	4.24	1.33	.63*	1	.57*	.60*	.12	.33*	.39*
12. Perceived acceptance	.88	3.25	1.48	.68*	.57*	1	.78*	.09	.39*	.51*
13. Willingness to reconcile	.97	3.55	1.90	.86*	.60*	.78*	1	.07	.39*	.47*
14. Ingroup identification	.89	5.19	1.23	.03	.12	.09	.07	1	.11	-.03
15. Willingness to re-categorize		2.61	1.76	.36*	.33*	.39*	.39*	.11	1	.34*
16. Perceived Liking	.75	4.24	1.26	.49*	.39*	.51*	.47*	-.03	.34*	1

Note. Means and Standard Deviations for perceived empowerment and perceived acceptance as analyzed for participants in the victim and perpetrator condition respectively.

* $p < .05$.

Table 37

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between respect and willingness to reconcile with the perpetrator group, as mediated by perceived respect, perceived empowerment, and perceived acceptance for Study 1.

	B	SE	t	p
Respect on perceived respect	.64	.26	8.32	<.01
Respect on perceived empowerment	.40	.25	4.27	<.01
Respect on perceived acceptance	.64	.26	8.13	<.01
Perceived respect on willingness to reconcile	.44	.10	5.20	<.01
Perceived empowerment on willingness to reconcile	-.02	.09	-.20	.84
Perceived acceptance on willingness to reconcile	.52	.10	6.37	<.01
Respect on willingness to reconcile	.63	.31	7.89	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	1.09	.23	.71	1.60
Indirect perceived empowerment	-.02	.09	-.23	.15
Indirect perceived acceptance	1.28	.21	.92	1.76

Table 38

Standardized regression coefficients (B), Standard error (SE), t-value, significance value and bootstrap results for indirect effects for the relation between respect and willingness to reconcile with the victim group, as mediated by perceived respect, perceived empowerment, and perceived acceptance for Study 1.

	B	SE	t	p
Respect on perceived respect	.84	.17	14.40	<.01
Respect on perceived empowerment	.62	.22	7.60	<.01
Respect on perceived acceptance	.80	.19	12.82	<.01
Perceived respect on willingness to reconcile	.59	.10	7.70	<.01
Perceived empowerment on willingness to reconcile	.07	.09	1.10	.27
Perceived acceptance on willingness to reconcile	.32	.10	4.25	<.01
Respect on willingness to reconcile	.90	.18	19.14	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	1.08	.29	.60	1.73
Indirect perceived empowerment	.40	.20	-.18	.35
Indirect perceived acceptance	.06	.13	.05	.85

Table 39

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value and bootstrap results for the relation between perceived empowerment and willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived acceptance for Study 1.

	B	SE	t	p
Perceived empowerment on perceived respect	.67	.10	8.83	<.01
Perceived empowerment on perceived acceptance	.55	.11	6.40	<.01
Perceived respect on willingness to reconcile	.44	.09	8.83	<.01
Perceived acceptance on willingness to reconcile	.51	.10	6.49	<.01
Perceived empowerment on willingness to reconcile	.60	.12	7.20	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.43	.10	.29	.59
Indirect perceived acceptance	.46	.09	.33	.64

Table 40

Standardized regression coefficients (B), Standard Error (SE), t-value (t), significance value (p) and bootstrap results for the relation between perceived acceptance and willingness to reconcile with the victim group, as mediated by perceived respect and perceived empowerment for Study 1.

	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Perceived acceptance on perceived respect	.74	.07	10.61	<.01
Perceived acceptance on perceived empowerment	.61	.07	7.35	<.01
Perceived respect on willingness to reconcile	.79	.08	11.96	<.01
Perceived empowerment on willingness to reconcile	.13	.10	2.03	.05
Perceived acceptance on willingness to reconcile	.80	.08	12.77	<.01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.56	.08	.41	.75
Indirect perceived empowerment	.05	.05	-.05	.17

Table 41

Alpha values, Means (M), Standard Deviations (SD) and Correlations for dependent variables of Study 2.

Variable	<i>alpha</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
6. Perceived respect	.87	4.03	1.36	1	.45*	.50*	.55*	-.08	.41*
7. Perceived empowerment	.85	3.80	1.20	.45*	1	.43*	.38*	.02	.34*
8. Perceived acceptance	.88	3.44	1.25	.50*	.43*	1	.33*	-.02	.30
9. Willingness to reconcile	.93	3.20	1.33	.55*	.38*	.33*	1	-.07	.21*
10. Ingroup identification	.92	5.19	1.45	-.08	.02	-.02	.07	1	-.03
11. Perceived Liking	.75	3.79	1.29	.41*	.34*	.30*	.21*	-.03	1

Note. Means and Standard Deviations for perceived empowerment and perceived acceptance as analyzed for participants in the victim and perpetrator condition respectively.

* $p < .05$.

Table 42

Standardized regression coefficients (B), Standard Error (SE), t-value, significance value (p) and bootstrap results for the relation between respect and willingness to reconcile with the perpetrator group, as mediated by perceived respect, perceived empowerment, and perceived acceptance for Study 2.

	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Respect on perceived respect	.43	.18	4.27	< .01
Respect on perceived empowerment	.12	.16	1.08	.28
Respect on perceived acceptance	.29	.14	2.70	< .01
Perceived respect on willingness to reconcile	.46	.09	3.89	< .01
Perceived empowerment on willingness to reconcile	.10	.10	.89	.38
Perceived acceptance on willingness to reconcile	.16	.12	1.36	.18
Respect on willingness to reconcile	.36	.15	3.29	< .01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.27	.10	.12	.51
Indirect perceived empowerment	.02	.03	-.02	.14
Indirect perceived acceptance	.06	.05	-.04	.22

Table 43

Standardized regression coefficients (B), Standard error (SE), t-value, significance value (p) and bootstrap results for indirect effects for the relation between respect and willingness to reconcile with the victim group, as mediated by perceived respect, perceived empowerment, and perceived acceptance for Study 2.

	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Respect on perceived respect	.33	.13	3.85	< .01
Respect on perceived empowerment	.25	.14	2.77	< .01
Respect on perceived acceptance	.20	.14	2.16	.03
Perceived respect on willingness to reconcile	.34	.12	3.16	< .01
Perceived empowerment on willingness to reconcile	.21	.11	2.07	.04
Perceived acceptance on willingness to reconcile	.12	.13	1.09	.28
Respect on willingness to reconcile	.16	.16	1.69	.10
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.15	.07	.03	.37
Indirect perceived empowerment	.06	.04	-.01	.24
Indirect perceived acceptance	.02	.03	-.02	.14

Table 44

Standardized regression coefficients (B), Standard Error (SE), t-value (t), significance value (p) and bootstrap results for the relation between perceived empowerment and victims' willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived acceptance for Study 2.

	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Perceived empowerment on perceived respect	.47	.12	4.58	< .01
Perceived empowerment on perceived acceptance	.41	.09	3.96	< .01
Perceived respect on willingness to reconcile	.52	.09	4.72	< .01
Perceived acceptance on willingness to reconcile	.14	.12	1.31	.20
Perceived empowerment on willingness to reconcile	.40	.10	3.64	< .01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.19	.07	.09	.35
Indirect perceived acceptance	.05	.04	-.03	.18

Table 45

Standardized regression coefficients (B), Standard Error (SE), t-value (t), significance value (p) and bootstrap results for the relation between perceived acceptance and perpetrators' willingness to reconcile with the victim group, as mediated by perceived respect and perceived acceptance for Study 2.

	B	SE	t	p
Perceived acceptance on perceived respect	.60	.08	7.96	< .01
Perceived acceptance on perceived empowerment	.47	.09	5.69	< .01
Perceived respect on willingness to reconcile	.37	.11	3.95	< .01
Perceived empowerment on willingness to reconcile	.24	.10	2.50	.01
Perceived acceptance on willingness to reconcile	.40	.11	4.29	< .01
95 % Bootstrap CI	Effect	SE	LL	UL
Indirect perceived respect	.22	.08	.07	.40
Indirect perceived empowerment	.11	.06	-.02	.27

SCHWERE BELASTUNG FÜR UNIBEZIEHUNG LEIPZIG – JENA

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Foto: fZ/Deiters

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Lisa Torge



Foto: fZ/Deiters

SCHWERE BELASTUNG FÜR UNIBEZIEHUNG LEIPZIG – JENA

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Eine Auszahlung des Preisgeldes kann jedoch nicht mehr erfolgen, da dieses zum Zeitpunkt der ursprünglichen Gewinnvermeldung an das Studierendenteam der Ernst-Abbe FH ausgezahlt wurde. Diese hatten das Geld bereits für geplante Forschungsprojekte ausgegeben. In einer öffentlichen Stellungnahme richteten sich die Studierenden der FSU indes mit folgenden Worten an die Studierenden der Ernst-Abbe FH:

„Für uns ist es ziemlich irrelevant zu hören, was die Studis der Ernst-Abbe FH über die Vorkommnisse denken. Ihre Rechte und Forderungen sind für uns nicht zentral.“

Nähere Details sind noch nicht bekannt. Die Ergebnisse aller teilnehmenden Teams können auf der Website der Horek eingesehen werden.

Lisa Torge



Foto: FZ/Dehlers

Hochschulpolitik: Angespannte Beziehung zwischen Ernst-Abbe FH und Friedrich-Schiller Uni Jena

Über die weitreichenden Folgen eines akademischen Wettbewerbs

Als **Auszeichnung für** hervorragende innovative Ansätze auf dem Gebiet der Globalisierung, schreibt die Hochschulrektorenkommission (Horek) und der „Zeit“-Verlag jährlich den Horek Innovationspreis für Hochschulinternationalisierung aus. Ziel des Preises ist es die Entwicklung neuer Denkweisen und Handlungsmuster zur Verbesserung des Internationalen Auftritts von Hochschulen zu unterstützen. Das diesjährige Thema der Ausschreibung lautete „Förderung der Internationalisierung einer Hochschule“. Die eingereichten Konzepte und Maßnahmen sollten sich in die Entwicklungsstrategie der Hochschule einbetten, klar definierte Ziele angehen und die Zielgruppen nachhaltig erreichen. Der Horek Innovationspreis ist mit insgesamt 5000 Euro dotiert. Der Wettbewerb richtet sich ausschließlich an immatrikulierte Studierende der Universitäten und Fachhochschulen und bietet somit eine große Möglichkeit für Studierende eine finanzielle Förderung für eigene Projekte zu erlangen.

Die diesjährige Horek Ausschreibung wurde jedoch unversehens zum Gesprächsthema in der akademischen Gemeinde. Wie durch Zufall im September (einen Monat nach Preisvergabe, Anm. d. Red.) bekannt wurde, hat das ausgezeichnete Gewinnerteam der Ernst-Abbe FH Jena bei seinem Beitrag betrogen. Obwohl die Teilnahmebedingungen die Entwicklung eigener innovativer Konzepte von ausschließlich stu-

dierenden vorsieht, hat sich das Ernst-Abbe Studierendenteam die Hilfe eines renommierten Professors geholt, um das großzügige Preisgeld zu erhalten.

Nach Bekanntwerden des Betrugs zeigte sich das zweitplatzierte Team der Friedrich-Schiller Universität (FSU) Jena enttäuscht. Aus Kreisen der Veranstalter wird die derzeitige Situation als ungewiss und empfindsam beschrieben. Das Jenaer Studierendenteam soll nun rückwirkend in einer erneuten Feierlichkeit als rechtmäßig gültiger Gewinner ausgezeichnet werden.

Eine Auszahlung des Preisgeldes kann jedoch nicht mehr erfolgen, da dieses zum Zeitpunkt der ursprünglichen Gewinnervermeldung an das Studierendenteam der Ernst-Abbe FH ausgezahlt wurde. Diese hatten das Geld bereits für geplante Forschungsprojekte ausgegeben. In einer öffentlichen Stellungnahme richteten sich die Studierenden der FSU indes mit folgenden Worten an die Studierenden der Ernst-Abbe FH:

„Für uns ist es enorm wichtig zu hören, was die Studis der Ernst-Abbe FH selber über die Vorkommnisse denken. Ihre Rechte und Forderungen nehmen wir sehr ernst.“

Nähere Details sind noch nicht bekannt. Die Ergebnisse aller teilnehmenden Teams können auf der Website der Horek eingesehen werden.

Lisa Torge



Foto: FZ/Dankens

11.4.4 Questionnaires in original language

Study 1

Sie haben nun einen Teil des Artikels aus dem *Akrützel* gelesen. Versuchen Sie bitte folgende Fragen zum Text zu beantworten:

Frage:	Tragen Sie hier Ihre Antwort ein:			
Welches Team hat den Betrugsversuch unternommen?				
Welches Team ist der rechtmäßige Gewinner?				
	Nie			Regelmäßig
Lesen Sie in Ihrer Freizeit die Akrützel ?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr**, wie Sie den folgenden Aussagen zustimmen.

1. Studierende der Universität Jena sind Opfer eines Betrugsversuchs geworden.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
2. Studierende der Universität Leipzig haben willentlich einen Betrug begangen.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
3. Studierende der Universität Leipzig sind Opfer eines Betrugsversuchs geworden.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
4. Der Betrugsversuch hat das moralische Bild der Studierenden der Uni Jena beschädigt.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
5. Der Betrugsversuch hat den Studierenden der Uni Jena das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
6. Der Betrugsversuch hat das moralische Bild der Studierenden der Uni Leipzig beschädigt.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
7. Der Betrugsversuch hat den Studierenden der Uni Leipzig das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.	sehr = 7
gar nicht =1	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	

Denken Sie bitte noch einmal an die **Geschehnisse** zwischen dem Studierendenteam der Universität Jena und dem Studierendenteam der Universität Leipzig.

Aufgrund der beschriebenen Geschehnisse denke ich, dass ...

1. ...wir mehr Entscheidungsmacht bei universitären Wettbewerben demonstrieren müssen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...wir eine einflussreichere Rolle innerhalb dieses Wettbewerbs und dem rechtlichen Verfahren brauchen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...wir mehr Einfluss bei universitären Wettbewerben benötigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der beschriebenen Geschehnisse möchte ich,...

1. ... dass die Studierenden der Universität Leipzig verstehen, dass wir keine unfreundliche Gruppe sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... den Studierenden der Universität Leipzig unsere Überlegungen zur Wettbewerbsteilnahme erklären können.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...dass die Studierenden der Universität Leipzig unsere Betrachtung der Dinge verstehen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Kreuzen Sie bitte die Option an, die Ihre eigene Repräsentation am besten beschreibt!
 (Bitte nur eine der Optionen ankreuzen)

Aufgrund der Nachricht, sehe ich ...	
... die Studierende der Uni Leipzig und Studierenden der Uni Jena als eine Gruppe.	
... die Studierenden der Uni Leipzig und die Studierenden der Uni Jena als zwei Gruppen.	
... Studierende der Uni Leipzig und Uni Jena als eigenständige Individuen.	

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen.

1. Ich nehme die Studierenden der Uni Jena und die Studierenden der Uni Leipzig als eine gemeinsame Gruppe war.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich nehme die Studierenden der Uni Jena und die Studierenden der Uni Leipzig als zwei unterschiedliche Gruppen war.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich nehme Studierende der Uni Jena und Uni Leipzig als eigenständige Individuen war.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Im Folgenden lesen sie den vollständigen Text des Artikels.

Wir bitten sie den Abschnitt der zuvor geschwärzt war nachzulesen und die darauffolgenden Fragen zu beantworten.

Sie haben nun den vollständigen Artikel aus dem *Akrützel* gelesen. Versuchen Sie bitte folgende Frage zum Text zu beantworten:

Frage:

Wer hat in dem *Akrützel* Artikel eine Nachricht an die Studierenden der Uni Jena geschickt?

Tragen Sie hier Ihre Antwort ein:

* * *

Denken Sie noch einmal an die **Nachricht** des Studierendenteams der Universität **Leipzig**, in der die wichtigste Botschaft war:

„Für uns ist es ziemlich irrelevant zu hören, was die Jenaer denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“

Wie sehr kann diese Nachricht...

1. ...dazu beitragen, die Spannungen zwischen den Studierenden der Uni Leipzig und der Uni Jena abzubauen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...dazu beitragen, die Atmosphäre zwischen den Studierenden der Uni Leipzig und der Uni Jena zu verbessern?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...die Studierenden der Uni Leipzig und der Uni Jena näher zusammenbringen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... dazu verhelfen, ein besseres Bild von den Studierendenteams beider Universitäten hervorzurufen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ...Ihre Bereitschaft erhöhen, auch in Zukunft mit den Studierenden der Universität Leipzig an ähnlichen Wettbewerben teilzunehmen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ...eine Botschaft vermitteln, die Sie gerne von den Studierenden der Universität Leipzig hören?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ...Sie optimistisch stimmen, dass sich die Studierenden beider Universitäten aussöhnen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...die guten Absichten der Studierenden der Universität Leipzig unterstreichen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ...die Bereitschaft erhöhen, sich für Versöhnung zwischen den Studierenden der Universität Leipzig und der Universität Jena einzusetzen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ...Sie optimistisch stimmen, was die zukünftigen Beziehungen zwischen den Studierenden der Universität Leipzig und der Universität Jena angeht?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Leipzig**:

„Für uns ist es ziemlich irrelevant zu hören, was die Jenaer denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“

Aufgrund der Nachricht denke ich, dass ...

1. ...wir übergangen werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir als bloßes ‚Mittel zum Zweck‘ behandelt werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... unsere Anliegen ernst genommen werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... unsere Meinung als ebenbürtig behandelt wird.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir gleichberechtigt sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... wir so anerkannt werden, wie wir sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir als Personen geachtet werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Leipzig**:

„Für uns ist es ziemlich irrelevant zu hören, was die Jenaer denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“

Die Nachricht der Leipziger Studierenden bestärkt mich darin, dass ...

1. ... wir einflussreich sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir über den Ausgang dieses Konflikts mitbestimmen können.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... wir Handlungsmacht in diesem Konflikt besitzen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... wir viel Verantwortung für den weiteren Verlauf dieses Konflikts tragen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir eher wenig Spielraum haben, um eine Entscheidung zu treffen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unsere Ansichten keinen Einfluss auf den Verlauf dieses Konflikts haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir machtlos sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...wir eine schwache Position in diesem Konflikt haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der Nachricht denke ich, dass Studierende der Uni Leipzig...

1. ... uns als eher schwach beurteilen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... denken, dass wir viel Kontrolle besitzen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... denken, dass wir eher keinen Einfluss auf den weiteren Verlauf dieses Konflikts haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... denken, dass wir unfähig sind, einen wissenschaftlich wertvollen Beitrag zu leisten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Leipzig**.

„Für uns ist es ziemlich irrelevant zu hören, was die Jenaer denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“

Aufgrund der Nachricht denke ich, dass Studierende der Universität Leipzig ...

1. ... uns als moralisch korrekt beurteilen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...uns als Teil der Studierendengemeinschaft betrachten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... uns akzeptieren.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... unser Verhalten generell als ethisch wahrnehmen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... die Umstände für unsere Motive und Handlungsweise verstehen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unseren emotionalen Stress nachempfinden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... sich in unsere Situation hineinfühlen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ... Mitgefühl für uns empfinden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ... nicht mehr mit uns zusammenarbeiten möchten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ... uns als moralisch verwerflich bewerten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der Universität **Leipzig**:

„Für uns ist es ziemlich irrelevant zu hören, was die Jenaer denken. Ihre Rechte und Forderungen sind für uns nebensächlich.“

Aufgrund der Nachricht stimme ich folgenden Aussagen zu:

1. Ich vertraue dem Leipziger Team darin, dass sie nicht versuchen werden die Kontrolle in einem gemeinsamen Wettbewerb zu übernehmen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich vertraue nicht darauf, dass sich die Leipziger bei Wettbewerben fair gegenüber anderen Studierendenteams verhalten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich vertraue dem Leipziger Team nicht, wenn es um das Einhalten von Wettbewerbsregeln geht.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich vertraue den Versprechen des Leipziger Teams.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Die Mehrheit der Leipziger Studenten hat gute Absichten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der Nachricht stimme ich folgenden Aussagen zu:

1. Die Studierenden der Uni Leipzig mögen uns.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich glaube, dass der Großteil der Studierenden der Uni Leipzig etwas Nettes über uns sagen würde.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich habe das Gefühl, dass der Großteil der Studierenden der Uni Leipzig uns nicht gerne hat.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Kreuzen Sie bitte die Option an, die Ihre eigene Repräsentation am besten beschreibt!
 (Bitte nur eine der Optionen ankreuzen)

Aufgrund der Nachricht, sehe ich ...

... die Studierenden der Uni Leipzig und Studierenden der Uni Jena als eine Gruppe.	
... die Studierenden der Uni Leipzig und die Studierenden der Uni Jena als zwei Gruppen.	
... die Studierenden der Uni Leipzig und Uni Jena als eigenständige Individuen.	

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen.

1. Ich nehme die Studierenden der Uni Jena und die Studierenden der Uni Leipzig als eine gemeinsame Gruppe wahr.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich nehme die Studierenden der Uni Jena und die Studierenden der Uni Leipzig als zwei unterschiedliche Gruppen wahr.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich nehme Studierende der Uni Jena und Uni Leipzig als eigenständige Individuen wahr.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Wie sehr identifizieren Sie sich mit den Studierenden der Universität **Jena**?

1. Studierende der Universität Jena sind mir wichtig.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich identifiziere mich mit den Studierenden der Universität Jena.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich fühle mich den Studierenden der Universität Jena verbunden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich bin froh, zu den Studierenden der Universität Jena zu gehören.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Geschehnisse** zwischen dem Studierendenteam der Universität Jena und dem Studierendenteam der Universität Leipzig.

Aufgrund der beschriebenen Geschehnisse denke ich, dass ...

1. ...wir mehr Mitspracherecht bei universitären Wettbewerben benötigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...wir mehr Kontrolle in der Interaktion mit den Leipziger Studierenden ausüben müssen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...wir mehr Befugnisse in unserer Rolle als Wettbewerbsteam benötigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der beschriebenen Geschehnisse möchte ich,...

1. .. dass die Studierenden der Universität Leipzig die Gründe für unser Verhalten verstehen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... dass die Studierenden der Universität Leipzig wissen, dass wir versucht haben uns korrekt zu verhalten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

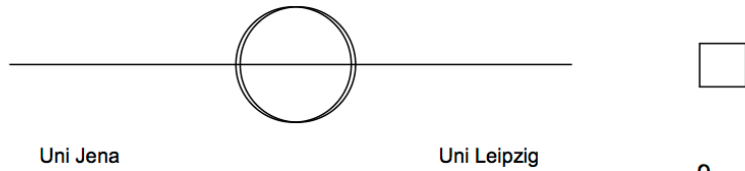
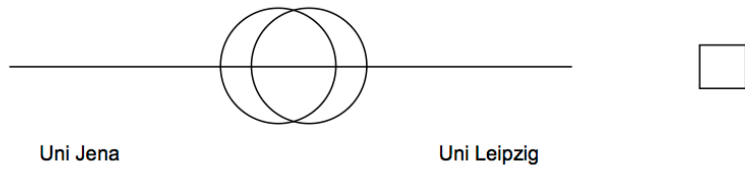
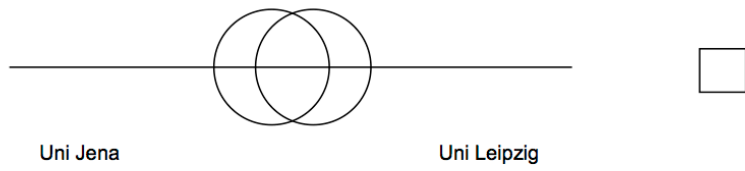
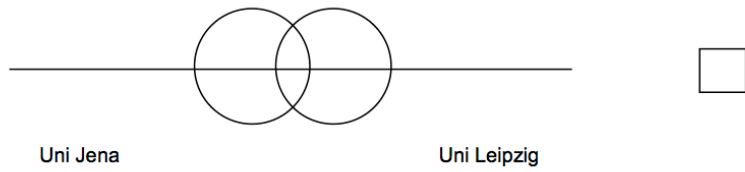
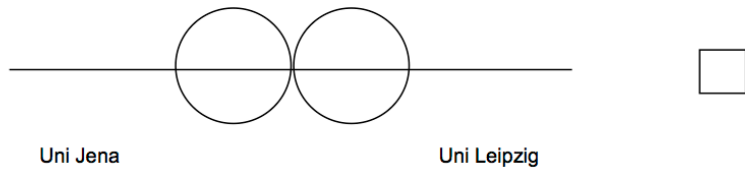
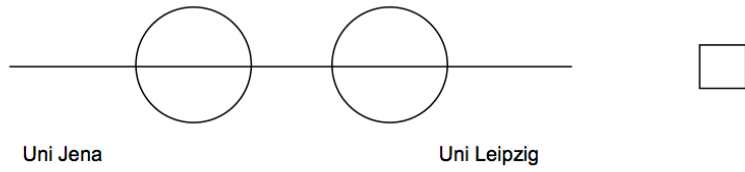
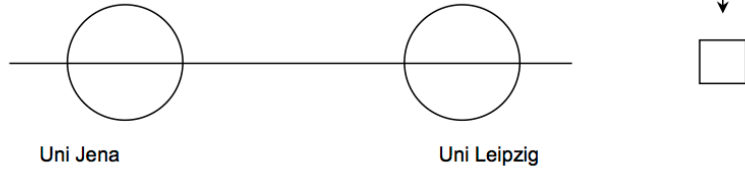
3. ... dass die Studierenden der Universität Leipzig wissen, dass wir nicht aus bloßer Rücksichtslosigkeit gehandelt haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Wie schwerwiegend finden Sie das Vergehen der Leipziger Studierenden?

gar nicht = 1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1. Kreuzen Sie bitte die Darstellung an, die Ihrer Meinung nach, aufgrund der Nachricht, am besten die Nähe der beiden Gruppen beschreibt!



9

Angaben zur Person:

Geschlecht: weiblich männlich andere/keine

Alter: _____

Studienfach: _____

Semester: _____

Staatsangehörigkeit: deutsch andere: _____

Muttersprache: deutsch andere: _____

Wie oft haben Sie in diesem Semester an Studien teilgenommen?

Noch nie 1- 2 mal 2- 4 mal 5 mal und mehr

Hier ist Platz, falls sie weitere Ideen oder Anmerkungen zur Studie haben:
(z.B. Was haben Sie bei der Bewertung einzelner Fragen gedacht?)

Damit sie die Möglichkeit haben, ihre Daten später zurückziehen zu können, wird ein Code benötigt, der einfach generiert werden kann.

Nur erster Buchstabe			Tag der Geburt ZWEIFELIG	
Eigener Vorname	Vorname der Mutter	Vorname des Vaters		

Bitte tragen sie ein X ein, wenn sie den Namen nicht kennen.

Vielen Dank für Ihre Teilnahme!☺¹

¹ O No R 1

Study 2

Sie haben nun den Artikel im *Akrützel* bezüglich des Horek-Innovationspreises gelesen. Versuchen Sie bitte folgende Fragen zum Text zu beantworten:

Frage:	Tragen Sie hier Ihre Antwort ein:			
Welches Team hat den Betrugsversuch unternommen?				
Welches Team ist der rechtmäßige Gewinner?				
Wer hat in dem <i>Akrützel!</i> Artikel eine Nachricht an die Studierenden der Ernst-Abbe FH geschickt?				
Lesen Sie in Ihrer Freizeit den <i>Akrützel</i> ?	Nie		Regelmäßig	
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* * *

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen.

1. Studierende der Ernst-Abbe FH sind Opfer eines Betrugsversuchs geworden

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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2. Studierende der FSU haben willentlich einen Betrug begangen.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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3. Studierende der FSU sind Opfer eines Betrugsversuchs geworden

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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4. Der Betrugsversuch hat das moralische Bild der Studierenden der Ernst-Abbe FH beschädigt.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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5. Der Betrugsversuch hat den Studierenden der Ernst-Abbe FH das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
--------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	----------

6. Der Betrugsversuch hat das moralische Bild der Studierenden der FSU beschädigt.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
--------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	----------

7. Der Betrugsversuch hat den Studierenden der FSU das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.

gar nicht =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
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Wie schwerwiegend finden Sie den Betrugsversuch?

gar nicht = 1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sehr = 7
---------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	--------------------------	----------

Denken Sie noch einmal an die **Nachricht** des Studierendenteams der FSU, in der die wichtigste Botschaft war:

„[Manipulated Message]“

Wie sehr kann diese Nachricht...

1. ...dazu beitragen, die Spannungen zwischen den Studierenden der FSU und der Ernst-Abbe FH abzubauen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...dazu beitragen, die Atmosphäre zwischen den Studierenden der FSU und der Ernst-Abbe FH zu verbessern?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...die Studierenden der FSU und der Ernst-Abbe FH näher zusammenbringen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... dazu verhelfen, ein besseres Bild von den Studierendenteams beider Universitäten hervorzurufen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ...Ihre Bereitschaft erhöhen, auch in Zukunft mit den Studierenden der FSU an ähnlichen Wettbewerben teilzunehmen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ...eine Botschaft vermitteln, die Sie gerne von den Studierenden der FSU hören?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ...Sie optimistisch stimmen, dass sich die Studierenden beider Universitäten aussöhnen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...die guten Absichten der Studierenden der FSU unterstreichen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ...die Bereitschaft erhöhen, sich für Versöhnung zwischen den Studierenden der FSU und der FSU Jena einzusetzen?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ...Sie optimistisch stimmen, was die zukünftigen Beziehungen zwischen den Studierenden der FSU und der FSU Jena angeht?

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der FSU:

„[Manipulated Message]“

Aufgrund der Nachricht denke ich, dass ...

1. ...wir übergangen werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir als bloßes ‚Mittel zum Zweck‘ behandelt werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... unsere Anliegen ernst genommen werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... unsere Meinung als ebenbürtig behandelt wird.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir gleichberechtigt sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... wir so anerkannt werden, wie wir sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir als Personen geachtet werden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der FSU:

„[Manipulated Message]“

Die Nachricht der FSU Studierenden bestärkt mich darin, dass ...

1. ... wir einflussreich sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... wir über den Ausgang dieses Konflikts mitbestimmen können.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... wir Handlungsmacht in diesem Konflikt besitzen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... wir viel Verantwortung für den weiteren Verlauf dieses Konflikts tragen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir eher wenig Spielraum haben, um eine Entscheidung zu treffen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unsere Ansichten keinen Einfluss auf den Verlauf dieses Konflikts haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... wir machtlos sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ...wir eine schwache Position in diesem Konflikt haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie bitte noch einmal an die **Nachricht** der Studierenden der FSU.

„[Manipulated Message]“

Aufgrund der Nachricht denke ich, dass Studierende der FSU ...

1. ... uns als moralisch korrekt beurteilen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...uns als Teil der Studierendengemeinschaft betrachten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... uns akzeptieren.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... unser Verhalten generell als ethisch wahrnehmen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... die Umstände für unsere Motive und Handlungsweise verstehen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... unseren emotionalen Stress nachempfinden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. ... sich in unsere Situation hineinfühlen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. ... Mitgefühl für uns empfinden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. ... nicht mehr mit uns zusammenarbeiten möchten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. ... uns als moralisch verwerflich bewerten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der Nachricht ...

1. ... fühle ich mich mit den Studierenden der FSU verbunden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... fühle ich mich solidarisch mit den Studierenden der FSU.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... möchte ich mich mehr mit den Anliegen der FSU Studierenden beschäftigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie noch einmal an die **Nachricht** des Studierendenteams der FSU:

„[Manipulated Message]“

Aufgrund der Nachricht denke ich, dass ...

1. ...wir mehr Mitspracherecht bei universitären Wettbewerben benötigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ...wir mehr Kontrolle in der Interaktion mit den FSU Studierenden ausüben müssen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ...wir mehr Befugnisse in unserer Rolle als Wettbewerbsteam benötigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ...wir mehr Entscheidungsmacht bei universitären Wettbewerben demonstrieren müssen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ...wir eine einflussreichere Rolle innerhalb dieses Wettbewerbs und dem rechtlichen Verfahren brauchen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ...wir mehr Einfluss bei universitären Wettbewerben benötigen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Aufgrund der Nachricht möchte ich, dass...

1. ... die Studierenden der FSU die Gründe für unser Verhalten verstehen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. ... die Studierenden der FSU wissen, dass wir versucht haben uns korrekt zu verhalten.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ... die Studierenden der FSU wissen, dass wir nicht aus bloßer Rücksichtslosigkeit gehandelt haben.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. ... die Studierenden der FSU verstehen, dass wir keine unfreundliche Gruppe sind.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. ... wir den Studierenden der FSU unsere Überlegungen zur Wettbewerbsteilnahme erklären können.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. ... die Studierenden der FSU unsere Betrachtung der Dinge verstehen.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie noch einmal an die **Nachricht** des Studierendenteams der FSU, in der die wichtigste Botschaft war:

„[Manipulated Message]“

Aufgrund der Nachricht stimme ich folgenden Aussagen zu:

1. Die Studierenden der FSU mögen uns.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich glaube, dass der Großteil der Studierenden der FSU etwas Nettes über uns sagen würde.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich habe das Gefühl, dass der Großteil der Studierenden der FSU uns nicht gerne hat.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Wie sehr identifizieren Sie sich mit den Studierenden der Ernst-Abbe FH?

1. Studierende der Ernst-Abbe FH sind mir wichtig.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Ich identifiziere mich mit den Studierenden der Ernst-Abbe FH.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Ich fühle mich den Studierenden der Ernst-Abbe FH verbunden.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Ich bin froh, zu den Studierenden der Ernst-Abbe FH zu gehören.

gar nicht =1							sehr = 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Angaben zur Person:

Geschlecht: weiblich männlich andere/keine

Alter: _____

Studienfach: _____

Semester: _____

Staatsangehörigkeit: deutsch andere: _____

Muttersprache: deutsch andere: _____

Wie oft haben Sie in diesem Semester an Studien teilgenommen?

Noch nie 1- 2 mal 2- 4 mal 5 mal und mehr

Hier ist Platz, falls sie weitere Ideen oder Anmerkungen zur Studie haben:
(z.B. Was haben Sie bei der Bewertung einzelner Fragen gedacht?)

Damit sie die Möglichkeit haben, ihre Daten später zurückziehen zu können, wird ein Code benötigt, der einfach generiert werden kann.

Nur erster Buchstabe			Tag der Geburt ZWEIFELTIG	
Eigener Vorname	Vorname der Mutter	Vorname des Vaters		

Bitte tragen sie ein X ein, wenn sie den Namen nicht kennen.

Vielen Dank für Ihre Teilnahme!☺

11.5 Excursus 2

11.5.1 Figure

Figure 19

Willingness to reconcile with the perpetrator group as a function of empowerment and respect in Excursus 2.

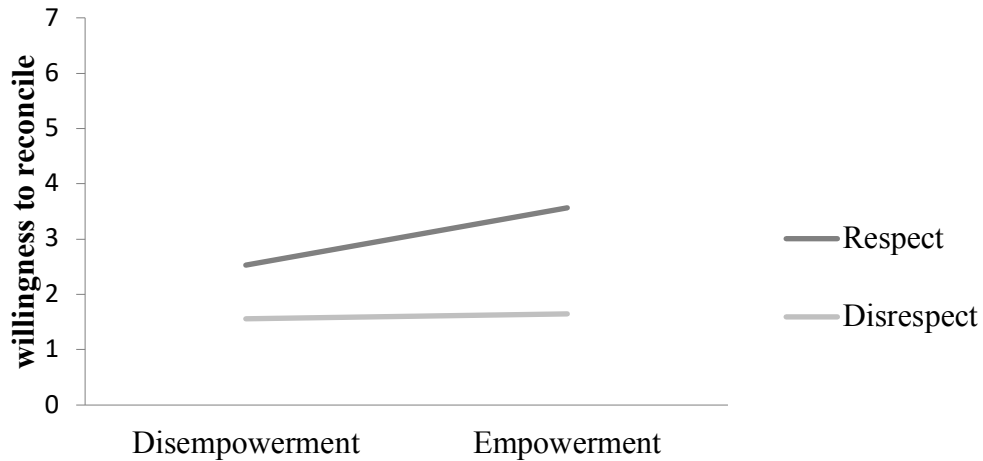
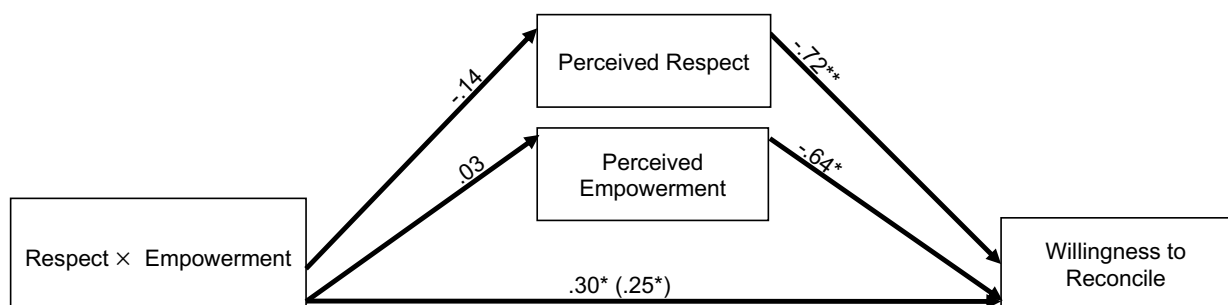


Figure 20

Standardized regression coefficients for the relation between the interaction term of respect and empowerment and the victims' willingness to reconcile with the perpetrator group, as mediated by perceived respect and perceived empowerment in Excursus 2.



Note. A-paths and c-paths are controlled for experimental conditions of respect and empowerment.

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

*11.5.2 Table***Table 46**

Means and Standard Deviations for Victims' Willingness to Reconcile as a Function of Empowerment and Respect in Excursus 2.

	Condition			
	Empowerment Message		No Empowerment Message	
	Respect	Disrespect	Respect	Disrespect
Willingness to reconcile	3.57 (1.31)	1.65 (.67)	2.58 (1.07)	1.56 (.78)

Note. Standard deviations are in parentheses.

11.5.3 Newspaper articles in original language

Victim Article Version: Disrespect x Empowerment



Lug und Trug im großen Stil

■ Große Aufregung beim diesjährigen Innovationspreis der Hochschulrektorenkommission: Über die weitreichenden Folgen von falschem Ehrgeiz und Betrug im Rahmen des etablierten Bundeswettbewerbes.

VON LISA TORGE

Als Auszeichnung für hervorragende innovative Ansätze auf dem Gebiet der Globalisierung schreibt die Hochschulrektorenkommission (HRK), und der Zeitverlag regelmäßig den HRK-Innovationspreis für Hochschulinternalisierung aus. Ziel des Preises ist es, die Entwicklung neuer Denkweisen und Handlungsmuster zur Verbesserung des internationalen Auftritts von Hochschulen zu unterstützen. Das diesjährige Thema der Ausschreibung lautete „Förderung der Internationalisierung einer Hochschule“. Die eingereichten Konzepte und Maßnahmen sollten sich in die Entwicklungsstrategie der Hochschule einbetten, klar definierte Ziele angehen und die Zielgruppen nachhaltig erreichen. Der HRK-Innovationspreis ist mit insgesamt 50.000 Euro dotiert. Der Wettbewerb richtet sich an immatrikulierte Studierende sowie Absolventen der Universitäten und Fachhochschulen.

Die diesjährige HRK-Ausschreibung wurde unverhofft zum Gesprächsthema in der akademischen Gemeinde. Wie durch einen Zufall bekannt wurde, hat das ausgezeichnete Gewinnerteam der Universität Leipzig bei seinem Beitrag betrogen. Obwohl die Teilnahmebedingungen die Entwicklung eigener innovativer Ideen und Konzepte vorsehen, haben sich die Studenten der Universität Leipzig die Hilfe des renommierten Professors Dr. Eberhardt M. Kreidinger geholt, um das großzügige Preisgeld zu erhalten. Die Kondition für die unrechtmäßige Zusammenarbeit war eine Teilspende des Preisgeldes an die Forschung des Professor Kreidinger.

Nach Bekanntwerden des Betruges zeigte sich das zweitplatzierte Team der Friedrich-Schiller-Universität enttäuscht und bezeichnete die Vorgehensweise ihrer Leipziger Mitstreiter als „unethisch“ und „unmoralisch“. Das Team der

FSU hätte das Preisgeld gerne in studentische Forschungsprojekte investiert. Die Jenaer Studenten sollen nun zwar rückwirkend in einer erneuten Feierlichkeit durch die HRK als rechtmäßig gültiger Gewinner ausgezeichnet werden, eine Auszahlung des Preisgeldes kann jedoch nicht mehr erfolgen. Dieses wurde bereits an die Universität Leipzig gespendet, welche das Geld bereits ausgegeben hatte.

Ein Mitglied des Teams der Universität Leipzig richtete sich mit folgenden Worten an die Gewinner der FSU Jena:

"(...) Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist zweifellos hoch. Wir haben jedoch wirklich wichtigeres zu tun, als uns mit den Belangen der Uni Jena aufzuhalten und kündigen an einer erneuten Preisverleihung für das Team der FSU nicht beizuwohnen."

Der Rektor der Friedrich-Schiller-Universität Jena zeigt sich ebenfalls enttäuscht über den Vorfall und gratuliert indes den Jenaer Studierenden zu ihrer herausragenden Teilnahme am HRK-Wettbewerb.

FOTO: FZ/Dejager



Lug und Trug im großen Stil

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FOTO: FZ/Deibers

Victim Article Version: Respect x Empowerment



Lug und Trug im großen Stil

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FOTO: FZ/DAVID

Victim Article Version: Respect x No Empowerment



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FSU hätte das Preisgeld gerne in studentische Forschungsprojekte investiert. Die Jenaer Studenten sollen nun zwar rückwirkend in einer erneuten Feierlichkeit durch die HRK als rechtmäßig gültiger Gewinner ausgezeichnet werden, eine Auszahlung des Preisgeldes kann jedoch nicht mehr erfolgen. Dieses wurde bereits an die Universität Leipzig gespendet, welche das Geld bereits ausgegeben hatte.

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FOTO: FZ/Dejers

12.5.4 Questionnaire in original language

Sie haben nun den Artikel der **UNICUM** bezüglich des HRK-Innovationspreises gelesen. Versuchen Sie bitte folgende Fragen zum Text zu beantworten:

Frage:	Tragen Sie hier Ihre Antwort ein:			
Welches Team hat den Betrugsversuch unternommen?				
Welches Team ist der rechtmäßige Gewinner?				
Wer hat in dem UNICUM Artikel eine Nachricht an die Studierenden der FSU geschickt?				
	Nie			Regelmäßig
Lesen Sie in Ihrer Freizeit die UNICUM?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* * *

Bitte beurteilen Sie nun auf einer Skala von **gar nicht** bis **sehr** wie Sie den folgenden Aussagen zustimmen. Was denken Sie?

	gar nicht			etwas			sehr
Studenten der Universität Jena sind Opfer eines Betrugsversuchs geworden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Studenten der Universität Leipzig haben willentlich einen Betrug begangen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Studenten der Universität Jena haben willentlich einen Betrug begangen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Studenten der Universität Leipzig sind Opfer eines Betrugsversuchs geworden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Der Betrugsversuch hat das moralische Bild der FSU Studenten beschädigt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Der Betrugsversuch hat den Studenten der FSU das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Der Betrugsversuch hat das moralische Bild der Studenten der Uni Leipzig beschädigt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Der Betrugsversuch hat den Studenten der Uni Leipzig das Gefühl vermittelt, durch eigene Leistung wenig erreichen zu können.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Betrachten wir die **Nachricht des Teammitgliedes der Universität Leipzig**, in der die wichtigste Botschaft war:

" (...) Der wissenschaftliche Wert des Beitrages der Jenaer Studenten zum diesjährigen HRK-Innovationspreis ist zweifellos hoch. Wir haben jedoch wirklich wichtigeres zu tun, als uns mit den Belangen der Uni Jena aufzuhalten und kündigen an einer erneuten Preisverleihung für das Team der FSU nicht beizuwohnen."

Denken Sie noch einmal an die Nachricht **der Studierenden der Universität Leipzig**:

Wie sehr kann diese Nachricht...	gar nicht			etwas			sehr
...dazu beitragen, die Spannungen zwischen den Studenten der Uni Leipzig und Uni Jena abzubauen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...dazu beitragen, die Atmosphäre zwischen den Studenten der Uni Leipzig und der Uni Jena zu verbessern?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...Studenten der Uni Leipzig und der Uni Jena näher zusammenbringen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... ein besseres Bild von den Studenten beider Universitäten hervorrufen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...Ihre Bereitschaft erhöhen, auch in Zukunft mit den Studenten der Universität Leipzig an ähnlichen Wettbewerben teilzunehmen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...eine Botschaft vermitteln, die Sie gerne von den Studenten der Universität Leipzig hören?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...Sie optimistisch stimmen, dass sich die Studenten beider Universitäten aussöhnen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...die guten Absichten der Studenten der Universität Leipzig unterstreichen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...die Bereitschaft erhöhen, sich für Versöhnung zwischen den Studenten der Universität Leipzig und Studenten der Universität Jena einzusetzen?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...Sie optimistisch stimmen, was die zukünftigen Beziehungen zwischen Studenten der Universität Leipzig und der Universität Jena angeht?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Denken Sie noch einmal an die Nachricht **der Studierenden der Universität Leipzig**.

Bitte beurteilen Sie auf einer Skala von **gar nicht** bis **sehr**, wie sich die FSU **Ihrer Meinung nach** verhalten sollte.

Ich denke dass...	gar nicht			etwas			sehr
...die FSU zukünftig Wettstreits mit der Uni Leipzig ablehnen sollte	1	2	3	4	5	6	7
... die FSU zukünftig mit einem guten Gefühl an Wettstreits mit der Uni Leipzig teilnehmen sollte	1	2	3	4	5	6	7
... die FSU auch zukünftig Kooperationen mit der Uni Leipzig eingehen sollte	1	2	3	4	5	6	7
... es in der Verantwortung des FSU Teams liegt Spannungen abzubauen	1	2	3	4	5	6	7
... es nicht in der Verantwortung der FSU liegt sich der Uni Leipzig wieder anzunähern	1	2	3	4	5	6	7
... sich die FSU mit der Uni Leipzig versöhnen sollte	1	2	3	4	5	6	7
... die FSU mehr tun sollte um Guten Willen zu zeigen	1	2	3	4	5	6	7
... eine Lösung dieses Konfliktes unwahrscheinlich ist	1	2	3	4	5	6	7

Bitte beurteilen Sie auf einer Skala von **gar nicht** bis **sehr** wie Sie sich als FSU Student verhalten sollten?

Ich denke dass...	gar nicht			etwas			sehr
...Ich, als FSU Student, mehr tun sollte um die Leipziger Studenten besser kennenzulernen	1	2	3	4	5	6	7
... Ich, als FSU-Student, mehr tun sollte um Guten Willen zu zeigen	1	2	3	4	5	6	7

Bitte beurteilen Sie auf einer Skala von **gar nicht** bis **sehr**, wie sie den folgenden Aussagen zustimmen. Was denken Sie?

	gar nicht			etwas			sehr
	1	2	3	4	5	6	7
Ich denke dass Ich , als FSU Student, dem Team der Uni Leipzig ihr Fehlverhalten vergeben kann							
Ich hege Abneigung gegenüber den Studenten der Uni Leipzig aufgrund ihres Fehlverhaltens							
Ich denke, dass das FSU Team schlussendlich bereit sein sollte den Leipziger Studenten ihr Fehlverhalten zu verzeihen							
Ich denke schlecht über die Leipziger Studenten, aufgrund ihres Fehlverhaltens							

Denken Sie bitte noch einmal an die Nachricht der Studierenden der Universität Leipzig und beurteilen Sie auf einer Skala von **gar nicht** bis **sehr**, welche der folgenden Aussagen **Ihrer Meinung nach** die Absichten des **Teammitgliedes der Universität Leipzig** am besten wiedergeben.

Das Teammitglied der Universität Leipzig wollte mit seiner Nachricht ausdrücken, dass...	gar nicht			etwas			sehr
...Studenten der FSU Jena das Recht haben stolz auf ihre Leistung zu sein	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...sie den Wert der Arbeit des FSU Teams anerkennen	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
... sie das Team der FSU Jena als fähig beurteilen einen wissenschaftlichen Beitrag zu leisten	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...sie die Bedürfnisse der Uni Jena respektieren	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...sie den Sieg der Studenten der FSU Jena als rechtmäßig anerkennen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...sie die Studenten der FSU verachten.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
...sie die Anliegen des Jena Teams als ebenbürtig ansehen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bitte beurteilen Sie auf einer Skala von **gar nicht** bis **sehr**, wie sie den folgenden Aussagen zustimmen. Was denken Sie?

	gar nicht			etwas			sehr
Ich vertraue den Versprechen des Leipziger Teams.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich glaube nicht, dass die Leipziger Studenten wirklich um die Anliegen der FSU Jena bemüht sind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich bin davon überzeugt dass die Leipziger sich ernsthaft mit der FSU versöhnen wollen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich glaube dass die Mehrheit der Leipziger Studenten anständige Menschen sind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Die Mehrheit der Leipziger Studenten hat gute Absichten.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Wie sehr identifizieren Sie sich mit den Studierenden der FSU Jena?

	gar nicht			etwas			sehr
Studenten der FSU Jena sind mir wichtig.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich identifiziere mich mit den Studenten der FSU Jena.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich fühle mich den Studenten der FSU Jena verbunden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich bin froh, zu den FSU Studenten zu gehören.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Angaben zur Person:

Geschlecht: weiblich männlich andere/keine Angabe

Alter: _____

Studienfach: _____

Semester: _____

Staatsangehörigkeit: deutsch
andere: _____

Muttersprache: deutsch
andere: _____

Wie oft haben Sie in diesem Semester an Studien teilgenommen?
 Noch nie 1- 2 mal 2- 4 mal 5 mal und mehr

Hier ist Platz, falls sie weitere Ideen oder Anmerkungen zur Studie haben:

Damit sie die Möglichkeit haben, ihre Daten später zurück ziehen zu können, wird ein Code benötigt, der einfach generiert werden kann.

Nur erster Buchstabe			Tag der Geburt ZWEISTELLIG	
Eigener Vorname	Vorname der Mutter	Vorname des Vaters		

Bitte tragen sie ein X ein, wenn sie den Namen nicht kennen.

Vielen Dank für Ihre Teilnahme! ☺

Ehrenwörtliche Erklärung

Ich erkläre hiermit, dass mir die Promotionsordnung der Fakultät für Sozial- und Verhaltenswissenschaften der Friedrich-Schiller-Universität Jena bekannt ist.

Ferner erkläre ich, dass ich die vorliegende Arbeit selbst und ohne unzulässige Hilfe Dritter angefertigt habe. Ich habe weder Textabschnitte Dritter, noch eigene Prüfungsarbeiten ohne Kennzeichnung übernommen. Alle von mir benutzten Hilfsmittel, persönliche Mitteilungen und Quellen sind in der Arbeit angegeben.

Bei der Datenerhebung und Dateneingabe haben mich Sarah Matthias, Maria Besselmann, Diana Heuß, Rowenia Bender, Pia Weinschenk, David Koch, Felix Randel und Selina Schmid in ihrer Funktion als studentische Hilfskräfte unterstützt. An der inhaltlich-materiellen Erstellung der Arbeit waren keine weitere Personen beteiligt. Insbesondere habe ich hierfür nicht die Hilfe eines Promotionsberaters in Anspruch genommen und Dritte haben weder unmittelbar noch mittelbar geldwerte Leistungen von mir für die Arbeiten erhalten, die im Zusammenhang mit dem Inhalt der vorgelegten Dissertation stehen.

Die Arbeit wurde weder im In- noch im Ausland in gleicher oder ähnlicher Form einer anderen Prüfungsbehörde vorgelegt. Weder früher noch gegenwärtig habe ich an einer anderen Hochschule eine Dissertation eingereicht.

Ich versichere, dass ich nach bestem Wissen die reine Wahrheit gesagt und nichts verschwiegen habe.

Ort, Datum

Unterschrift