<u>Advantaged Identity Management Measure: Deny, Distance, Dismantle & Defend(?)</u>

<u>Theoretical Background:</u>

In modern Western societies, being a member of an advantaged group can be psychologically complex, requiring the balancing of various motives and threats. On the one hand, advantaged group members enjoy their advantaged status materially and psychologically (Jost et al., 2003; Pratto, et al., 2006; Tajfel & Turner, 1979). First, being a member of a higher status group gives one privileges and access to greater resources (Pratto et al., 2006). Second, being a member of an advantaged group in society allows one to derive a positive social identity and positive self-esteem from one's membership in a socially valued group (Tajfel & Turner, 1979).

However, modern Western societies tend to emphasize two value systems that clash with advantaged individuals' privileged status. The first is meritocracy, which values achievement based on individual merit and argues that status and success should be achieved through personal hard work (Weber, 2001; Vala et al., 2004). The second is egalitarianism, which emphasizes equality in rights and opportunities for all individuals (Schildkraut, 2007; Schwartz, 2013). Both of these value systems conflict with the idea that one has status and privileges solely as result of one's membership in a specific group, and thus an advantaged group identity can also be psychologically threatening. Thus, holding an advantaged identity can pose a *meritocratic threat*—that is, it can threaten the belief that one's achievements have been earned through hard work and talent. Second, it can threaten the group's (and by extension the self's) positive image. Specifically, to the extent one holds egalitarian values, recognizing that one's group benefits from unfair advantages and an unequal system based on past historical wrongs committed by one's group threatens the group's moral image (Powell, et al. 2005; Wohl, et al., 2006). A recent review by Knowles and colleagues (2014) has identified three primary ways advantaged group members can manage this tension based on the extent to which they prioritize meritocratic values and/or egalitarian values. We attempt to measure these 3 strategies, as well as a fourth "strategy" of defending inequality, that may be used by those who prioritize their group's status over either of these value systems.

Defend

Definition: This strategy defends from the social identity threats of a privileged identity or simply the groups status (among those who feel low threat) by arguing that such inequality is justified, necessary, or natural. While it is unlikely to be common in societies/contexts where there are stronger norms in favor of equality/meritocracy and against expressing group bias, in societies/contexts where intergroup inequality is more accepted, some advantaged group members may use this strategy.

1. The inequalities that exist between Arab and Jewish citizens are a justified outcome of the real differences between the groups.
2. Because of the inherent differences between Arab and Jewish citizens, it is not unfair that there are inequalities between the groups.
3. Any inequalities between Arab and Jewish citizens simply reflect that fact that Israelwas built by Jewish Israelis.
4. In order for Israelto function well, some inequality between Arab and Jewish citizens is necessary.
5. The fact that Jewish citizenshave more political power than Arab citizens makes our country safer.
6. In order to protect Israeli values, Jewish citizens must maintain their majority status.
7. The inequality that exists between Arab and Jewish citizens simply reflects the natural order of things.
8. The gaps between Arab and Jewish citizens reflect natural differences between the groups.

Deny

Definition: This strategy defends from the social identity threats of a privileged identity, primarily meritocratic threat, by denying the existence of group-based disparities and discrimination, or in some situations even claiming that one's own group is the disadvantaged group.

1. I think the amount of discrimination Arab citizens face is often exaggerated.
2. I think most of the time when you hear about inequality between Arab and Jewish citizens these are just exaggerations that aren't really there.
3. The actual amount of inequality between Arab and Jewish citizens is actually quite small.
4. Arab citizens in Israel used to be treated unequally, but they don't face much discrimination anymore.
5. Jewish and Arab Israelis are generally treated equally in society nowadays [reversed].
6. If Arab citizens were truly discriminated against, there would not be so many successful Arab citizens today.
7. Nowadays, both Jewish and Arab individuals have the same opportunities to succeed in life.

8. The disadvantages faced by Jews are often downplayed nowadays.
9. I think that Arab citizens get preferential treatment because of their race/ethnicity, and as a result some Jews get unfairly left behind.
10. Jews face similar obstacles to Arab citizens, but they don't get the same special

Distance
Definition: This strategy defends from the social identity threats of a privileged identity by separating one's self concept from the group category, in order to downplay the importance of their group membership to themselves and their life outcomes as a way of addressing the threat posed by privilege to meritocratic beliefs (i.e. I earned my place) and the reputational threats to one's group image.

1. I don't like to think of myself in terms of my ethnic identity
2. There are so many other things that define me besides my ethnic identity.
3. I prefer to define myself as a person rather than specify that I am a Jewish citizen.
4. Being a Jewish citizen is just something I was born as, but not how I define myself.
5. Jews are still generally privileged in society today, but I personally haven't benefited from such privilege.
6. While being Jewish gives some people advantages in life, I haven't enjoyed many of these advantages.
7. It's unfair when people emphasize how being Jewish has impacted my life, because I don't think these things are very important.
8. It bothers me when people focus on my ethnic identity rather than on the things that define me as an individual.
9. I don't think my ethnic identity says anything important about me or my life.
10. Discrimination against Arab citizens is still a problem, but it's not something I contribute to personally in any way.
11. While there is still inequality between Arab and Jewish citizens, I personally don't contribute to it.
12. While the inequality between Arab and Jewish citizens is unjust, it is not something I am responsible for.

Dismantle
Definition: This strategy defends from the social identity threats of a privileged identity, particularly moral image threat, by actively embracing policies and behaviors aimed at reducing intergroup equality, especially in a public way, in order to address the reputational threats to one's group image.

1. To solve issues of discrimination, the government must implement policies directly aimed at closing ethnic-based gaps.

2. Reducing inequalities between Arab and Jewish citizens should be one of our most important policy goals.
3. I believe not enough is being done to decrease inequality between Jewish and Arab citizens.
4. Jewish citizens have a moral responsibility to address historical wrongdoings against Arab citizens.
5. To achieve equality for Arab citizens, Jewish Israelis should be willing to give up of the advantages they enjoy.
6. We as Jewish Israelis should use our privilege to promote greater equality between Arab and Jewish citizens.
7. When I think of my privileges as a Jewish Israeli, I feel I must do something in order to address the inequality faced by Arab citizens.
8. I feel I have a moral responsibility to work to reduce the inequality faced by Arab citizens, because of my privileges as a Jewish Israeli.