The Impact of Learning About Historical and Current Injustices, Individual Racism, and Systemic Racism on Anti-Indigenous Prejudice

by

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Abstract

Prejudice toward Indigenous Peoples in Canada is a pressing issue with often violent consequences. Education, including historical education, is one common strategy to challenge anti-Indigenous racism. Despite the existence of multiple education-based training programs designed to address racism, there is limited evidence that education can reduce prejudice. In this dissertation, I report the results of three studies that make up a mixed methods program of research. In Study 1, I interviewed eight Indigenous students at the University of Manitoba to understand their experiences with racism. Participants were most concerned with addressing ignorance and stereotypes about Indigenous people. In Study 2, I surveyed 3,011 students at the University of Manitoba to learn about Indigenous students' experiences with racism on a broader scale and to learn about non-Indigenous students' attitudes, social norms, and perceived behavioral control regarding learning about Indigenous issues. The results conceptually replicated those of Study 1 for Indigenous participants and indicated that non-Indigenous participants were interested in brief and interesting video-based learning opportunities. Based on these first two studies, I developed an educational intervention that addressed Indigenous and non-Indigenous students' needs and interests. In Study 3, I experimentally assessed the effectiveness of this intervention through five conditions on non-Indigenous undergraduate participants' Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors over three time points. In the first condition, participants proceeded to the next part of the study with no intervention. In the second condition, participants viewed a brief educational video about historical and current injustices toward Indigenous people. In the third condition, participants viewed the same educational video as in the second condition and an individual racism video. In the fourth condition, participants viewed the same educational video as in the

second condition and a systemic racism video. Finally, in the fifth condition, participants viewed the same educational video as in the second condition, the same individual racism video as in the third condition, and the same systemic racism video as in the fourth condition. Results indicated that learning about historical and current injustices indirectly increased pro-Indigenous behaviors and directly shifted Indigenous-related thoughts, feelings, knowledge, and behavioral intentions. Learning about racism as an individual phenomenon, systemic phenomenon, or both, yielded unique effects on the Indigenous-related thoughts, feelings, and behavioral intentions. I discuss the implications of this mixed methods program of research for prejudice reduction researchers.

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Dedication

I dedicate this dissertation to Mikayla Jade Efimoff, my late sister. Our racial experiences while we were growing up sparked my interest in race-related research. Rest in peace, peanut.

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The Effect of Learning About Injustices and Racism on Indigenous-Related Thoughts, Feelings, Knowledge, Behaviors, and Behavioral Intentions

Háw'aa, Iloradanon Efimoff hínuu díi kya'áang. Hello, my name is Iloradanon Efimoff. I am Haida and European settler, including Russian, Irish, English, German, and Norwegian. My mixed ancestry has been the starting point for many of my research interests, including my dissertation. My Haida and White identities have also impacted the way I do research. In this dissertation, you will read my attempts to weave Indigenous ways of knowing, such as story-telling and community-oriented research, into the overwhelmingly Western discipline of social psychology. I start by describing Indigenous Peoples' experiences with racism, prejudice in general, and prejudice reduction research. I then describe the results of three studies aimed at creating an educational intervention to improve or increase Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. Lastly, I discuss the implications of these three studies for prejudice reduction research and the discipline of psychology.

Indigenous Peoples have and continue to resist widespread and violent racism in Canada. Residential Schools (Truth and Reconciliation Commission of Canada, 2015a), Indian hospitals (Lux, 2016), the 60s scoop (Sinclair, 2007), the overrepresentation of Indigenous children in Child and Family Services (Government of Canada, 2020), and the overrepresentation of Indigenous Peoples in the criminal justice system are just a few examples (Government of Canada, 2018b). Experiences of racism in the past bleed into the present, exemplified by Indigenous people mourning the recovery of thousands of Indigenous children's bodies from the sites of former Residential Schools (e.g., Gilmore, 2021). Other current examples of racism include race-based hate crimes, such as physical assault and death threats toward Indigenous people (Sterritt, 2020), as well as the deaths of Indigenous people such as Colten Boushie (Brave

Noisecat, 2018), Barbara Kentner (Globe and Mail, 2017), and Chantel Moore (Magee, 2020). Experiences of racism are not only linked to violent harm, but also to somewhat subtler harms. For example, Indigenous people who experience racism often experience poor mental and physical health (Elias et al., 2012; Allan & Smylie, 2015). Racism and the subsequent negative outcomes are prevalent across Canada, including in Manitoba.

Manitoba adds more than its fair share of racism to the examples above. In 2015, *Maclean's Magazine* declared Winnipeg the most racist city in Canada (Macdonald, 2015), and indeed, outcomes for Indigenous Peoples living in the province are not good. Systemic overrepresentation is a serious problem. For example, Manitoba ties with Saskatchewan for the highest provincial rate of Indigenous Peoples incarcerated, at 75% (McIntosh & McKeen, 2018), and has the highest provincial rate of Indigenous children in care, at 90% (Lambert, 2019). Further, Indigenous children are sometimes removed from their families in Manitoba with no evidence of harm to the child (e.g., Aboriginal Peoples' Television Network, 2019; Kubinec, 2020; Lambert, 2019; Ridgen, 2020). Indigenous Peoples in Winnipeg experience pervasive individual racism as well (e.g., Macdonald, 2015); for example, Indigenous adults have been racially profiled (Hoye, 2020), wrongfully accused of theft (Crabb, 2019), and assaulted (Coubrough, 2020) in recent years in Winnipeg. These are, of course, only the incidents that make it to the headlines and there are undoubtedly many experiences of racism that are not reported. Even people attending post-secondary institutions express racism. For example, people at the University of Manitoba found "IT'S OKAY TO BE WHITE" posters on campus in the fall of 2018 (Scarpelli, 2018), a message denounced as neo-nazi and White supremacist by then-President David Barnard (UM Today News, 2018). This is only one of many frustrating incidents of anti-Indigenous racism that Indigenous people experience on campus; and indeed, Indigenous

students, faculty, and administration acknowledge that anti-Indigenous racism exists at the university (CBC News, 2018; CTV Winnipeg, 2019; Kusch, 2019; Scarpelli, 2018).

Such individual and systemic experiences of anti-Indigenous racism are just a few examples that highlight the desperate need to challenge such racism in Canada and especially in Manitoba. The prevalence of racism in Manitoba makes the University of Manitoba the ideal place to test the effectiveness of interventions designed to reduce racism toward Indigenous people. But how exactly does one effectively reduce racism toward Indigenous people? I turn to this question next.

Challenging Racism

To better understand how to reduce anti-Indigenous racism, I first reviewed social psychological literature on prejudice, prejudice reduction, and education as a method to reduce prejudice.

Prejudice: Thoughts, Behaviors, and Feelings

Social psychologists typically define prejudice as a person's negative bias toward a group of people with three components: thoughts, feelings, and behaviors (Paluck & Green, 2009; Paluck et al., 2021). Thoughts, also called cognitions in the prejudice literature, might include components like attitudes or knowledge (Paluck & Green, 2009; Paluck et al., 2021). Feelings might include emotional reactions or attitudes. Thus, both the thought and feeling components of prejudice may include attitudes within prejudice reduction literature. This is not surprising, given conceptualizations in social psychology of attitudes being based on feeling and cognition (e.g., Crites et al., 1994). Behaviors often include actual behaviors and behavioral intentions (e.g., Bezrukova et al., 2016). With this understanding of prejudice in mind, in the following section, I summarize prejudice reduction research designed to change people's prejudiced thoughts,

feelings, and behaviors.

Prejudice Reduction Research

The goals of many prejudice reduction interventions are to alter the three components of prejudice. Prejudice reduction is a thriving area of research with thousands of studies (e.g., Bezrukova et al., 2016; Corrigan et al., 2012; Kalinoski et al., 2013; Paluck & Green, 2009; Paluck et al., 2021). These studies often have conflicting findings. In such a context, meta-analyses are invaluable tools to sift through research to understand, more clearly, the relationships among and effects of variables and interventions. In this section, I review meta-analyses on prejudice reduction. Many of these meta-analyses focus on diversity training. Diversity training is quite broad, as illustrated by one definition: "a distinct set of instructional programs aimed at facilitating positive intergroup interactions, reducing prejudice and discrimination, and enhancing the skills, knowledge, and motivation of participants to interact with diverse others" (Bezrukova et al., 2016, p. 1228). Additionally, diversity training often focuses on learning about psychological processes related to prejudice, such as stereotypes (e.g., Bezrukova et al.; Chang et al., 2019). Before reviewing the meta-analyses, I want to make a note about effect sizes. In the meta-analyses I review below, the researchers present two types of effect sizes: *Cohen's d* and *Hedges' g*. The interpretation of either effect size is similar. For *Cohen's d*, 0.01 is very small, 0.2 is small, 0.5 is medium, 0.8 is large, 1.2 is very large, and 2.0 is huge (Sawilowsky, 2009). For *Hedges' g*, 0.2 is small, 0.5 is medium, and 0.8 is large (Bezrukova et al., 2016).

In the first known meta-analysis of diversity training interventions, Kalinoski and colleagues (2013) meta-analyzed the results from 65 diversity training studies published between 1977 and 2011 with 8,389 participants. They found an overall small to medium effect of

diversity training (*d* = 0.39). Specifically, diversity training had a small effect on affective outcomes like motivation, self-efficacy, and attitudes (*d* = 0.27); a medium effect on cognitive outcomes like knowledge and cognitive strategies (*d* = 0.62); a very small effect on behavioral intentions (*d* = 0.15); and a small effect on behaviors at work (*d* = 0.35). Kalinoski et al. (2013) also found that diversity training that offered the opportunity for social interaction was more effective at changing motivations and attitudes, especially if the training included working with others. Further, for affective outcomes, diversity training that included social interaction was more effective if it was in-person rather than computer-based, longer than four hours rather than shorter, and distributed over many sessions rather than all at once. These results show that diversity training can change participants' prejudice-related motivations, attitudes, knowledge, cognitive strategies, behavioral intentions, and actual behaviors. Though useful, the results of this study are somewhat dated and relatively narrow in scope, including only 65 studies, compared to other meta-analyses.

For example, Bezrukova and colleagues (2016) assessed 260 pre-post, experimental, or pseudo-experimental diversity training studies with 29,407 participants published between 1972 and 2013, including 1,353 effect sizes. Bezrukova et al. (2016) found a significant small overall effect size (*g* = 0.38), indicating diversity training yielded better outcomes than control groups. Diversity training had a small effect on attitudinal outcomes (e.g., attitudes toward a group; *g* = 0.30) and moderate or near moderate effects on cognitive (e.g., knowledge; *g* = 0.57), behavioral (e.g., skill acquisition; *g* = 0.48), and reactive (e.g., emotional; *g* = 0.61) outcomes. The impact of training decayed for attitudinal, behavioral, and reactive outcomes over time, but did not decay for cognitive outcomes. Bezrukova and colleagues' (2016) also identified many other factors that contributed to diversity training effectiveness. For example, diversity training was

more effective if it was integrated and longer rather than stand-alone and shorter. Further, mandatory training was more effective than voluntary training for behavioral learning outcomes, but voluntary training was more effective than mandatory training for emotional outcomes. Relatedly, behavioral training was more effective than awareness training. Lastly, having more women in the training groups yielded larger effect sizes. Bezrukova et al. (2016) showcased the effectiveness of diversity training on emotional, cognitive, behavioral, and attitudinal outcomes. Though useful, the latest research included in this meta-analysis was from 2013, and there have undoubtedly been updates to the literature in the nearly 10 years since its publication.

A recent meta-analysis showcases some updates to the literature. Paluck and colleagues (2021) reviewed 1,292 effect sizes from 418 experiments conducted between 2007 and 2019 that endeavored to reduce prejudice. Their review included a meta-analytic component and a qualitative analysis. Paluck et al. (2021) found an overall small effect size of prejudice reduction interventions (d = 0.36), with effect sizes varying for specific types of interventions. For example, education-based interventions had an overall effect size of d = 0.30 and imagined contact interventions had an overall effect size of d = 0.10. The magnitude of the effects was impacted by many other factors. For example, effect sizes were largest in post-secondary institutions and online studies. Relatedly, effect sizes were the smallest in studies with the largest sample sizes, a telltale sign of publication bias, a bias in which only significant findings are published. Paluck and colleagues also noted that much of the research was conducted in the United States of America. Further, there were few studies with behavioral outcome variables, longitudinal designs, and unobtrusive measures of prejudice. Relatedly, and in a departure from research in previous decades, Paluck et al. (2021) noted an increase in “light touch” interventions, those that are easy-to-implement, affordable, and brief but thought to have

longitudinal effects, and decreases in contact interventions. Overall, Paluck et al. (2021) paint a rather grim portrait of prejudice reduction research, as they conclude "much research effort is theoretically and empirically ill-suited to provide actionable, evidence-based recommendations for reducing prejudice" (p. 533). Paluck and colleagues showcased the varied potential of several different types of recent prejudice-reduction interventions.

These meta-analyses helped identify approaches to reduce prejudice, though I also noted gaps in the literature. For example, there is relatively little prejudice reduction research focused on behavior change, as most focuses on changing thoughts (e.g., Bezrukova et al., 2016; Kalinoski et al., 2013; Paluck et al., 2009; Paluck et al., 2021). Though changing thoughts is undoubtedly important, changing behaviors is arguably most important, as it is others' *behaviors* that may have immediate and physical outcomes for targets of prejudice, such as job discrimination or physical assault. Further, attitudes do not always predict behavior (e.g., Fishbein & Ajzen, 2010). One prominent theory that attempts to connect attitudes and behaviors is the theory of reasoned action (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 2010). Though the theory of reasoned action is imperfect, researchers using this theory have made valuable contributions to the behavior change literature such as highlighting the importance of investigating attitudes, social norms, perceived behavioral control, actual control, past behavior, and behavioral intentions to understand people's behavior (e.g., Sniehotta et al., 2014). Significantly, proponents of the theory of reasoned action argue that an intervention should be designed to impact a specific behavior and that measuring behavioral intentions specific to a given behavior will increase the strength of the relationship between the intention and the behavior (Fishbein & Ajzen, 2010). The lack of behavioral research, however, was not the only gap I noted during my review of prejudice reduction literature.

Another gap is related to the targets of prejudice. There was a lack of prejudice reduction research focused on Indigenous people. In the hundreds of studies covered in these meta-analyses, I identified only two that conducted research related to Indigenous people (Fisher, 1968; Steinfeldt, & Wong, 2010). Further, I know of no published research on the effect of educational interventions on participants' Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. This is particularly concerning given, for example, that Indigenous students in Canada experience more racism than do either Black or Latino Americans (Currie et al., 2012).

In reviewing the meta-analyses, I also noted many options for types of prejudice reduction interventions. For example, researchers used interventions based on intergroup contact, education, and activism. In my dissertation, however, I chose to focus on education. I outline my rationale for this decision next.

Education to Reduce Prejudice

Education is commonly discussed as a way to reduce anti-Indigenous racism. For example, the following groups and people have all called for education to reduce anti-Indigenous racism: The Truth and Reconciliation Commission of Canada (2015b, 2015c); the Government of Canada (2019); Kairos, the non-profit organization that runs the popular blanket exercise, a participatory Indigenous history activity (2019); and previous commissioner of the Truth and Reconciliation Commission of Canada and retired Justice and Senator, Murray Sinclair (Watters, 2015). The range of education in these calls is enormous, from single sessions to increase

empathy[1] toward Indigenous Peoples (Kairos, 2016) to integrated curricular overhauls (e.g., Truth and Reconciliation Commission of Canada, 2015c). There are many education-based programs with the implicit goal of reducing racism toward Indigenous Peoples in Canada, variously titled "cultural competency," "cultural safety," or "cultural sensitivity" training, that appear to map onto diversity training in the meta-analyses I reviewed above (Bezrukova et al., 2016; Kalinoski et al., 2013; Paluck et al., 2021). A few examples of such education-based programs are B.C.'s San'yas Indigenous cultural safety training for health care workers, cultural competency training through the Ontario Federation of Indigenous Friendship Centres, or the Winnipeg Regional Health Authority's optional cultural safety training. However, the calls for education to reduce anti-Indigenous racism demand a different *type* of education than that common to diversity training; that is, education about historical atrocities like Residential Schools and land theft. So, although researchers have established that the type of education common to diversity training can reduce prejudice (e.g., Bezrukova et al., 2016; Burnes et al., 2019; Corrigan et al., 2012; Kalinoski et al., 2013; though see Paluck and colleagues [2021] for a sobering analysis), they have not assessed the impact of historical education on anti-Indigenous racism.

The relatively limited research on historical education to reduce prejudice has shown promising results. Much of this research also framed racism as systemic rather than, or in comparison to, individual. The majority of this historical education research has been conducted within the context of anti-Black racism. I review four relevant studies next.

[1] There are many definitions of empathy (e.g., Batson & Ahmad, 2009; Batson et al., 2002). Drawing from these definitions, I define empathy as feeling for another person.

First, Nelson and colleagues (2012) assessed historical knowledge of racism, racial identity, and perceptions of systemic and individual anti-Black racism in 199 White university students and 74 Black university students. White participants perceived less racism than did Black participants, regardless of the type of racism (individual or systemic), and historical knowledge of racism mediated the relationship between participant race and perceptions of both individual and systemic racism. Further, participants who identified more strongly as White perceived less systemic racism than did participants who identified less strongly as White.

Salter and Adams (2016, Studies 3 and 4) assessed the impact of historical information about anti-Black racism, celebratory information about Black achievement, and a control condition with 160 participants. They found that undergraduate students who were exposed to historical information about anti-Black racism perceived greater racism in the United States of America than did participants who were exposed to celebratory information about Black achievement or those in a control condition. They also found that participants exposed to historical information about anti-Black racism supported anti-racism policy more than did participants in the celebratory or control conditions. Lastly, they found that perceptions of racism mediated the relationship between condition and supporting anti-racism policy.

Third, Bonam and colleagues (2019, Study 2) had 369 Amazon Mechanical Turk adult participants listen to a radio show on state-sponsored Black segregation containing historical information about anti-Black racism (experimental condition) or pig intelligence (control condition). Those in the experimental condition perceived significantly more systemic anti-Black racism, but not more individual racism. Further, historical knowledge and beliefs about Black segregation mediated the relationship between condition and perceptions of anti-Black racism.

Fourth, Adams and colleagues (2008a, Study 2) demonstrated the differences between a

systemic and individual frame of racism. They randomly assigned 72 White university students to one of three online conditions: a standard condition on racism that framed racism as an individual phenomenon, a sociocultural condition that framed racism as a systemic phenomenon, and an empty control condition. One to eight weeks after, participants completed the dependent variables. Participants in the sociocultural condition perceived racism as more systemic and frequent, and were more supportive of anti-racist policies, than participants in the standard or control conditions. Further, the standard and control conditions did not significantly differ in perceptions of racism.

These studies showcase the effect of historical education on perceptions of anti-Black racism and support for anti-racism policy. Though these studies were not about Indigenous people, they showcase the effects of historical education on prejudice-related phenomena. There is some research, however, on the impacts of historical education on variables related to anti-Indigenous racism.

Education to Reduce Anti-Indigenous Racism

A small number of studies have investigated the impacts of historical education on variables related to anti-Indigenous racism. For example, in a small internal meta-analysis including eight studies and 1,242 participants, Neufeld and colleagues (2021) found that historical knowledge, whether manipulated or measured, about Residential Schools increased empathy toward Indigenous Peoples (d = 0.27). They also found increases in privity, which is the sense that past harm continues to cause suffering. Specifically, participants endorsed the ongoing impacts of Residential Schools on Indigenous Peoples (d = 0.28). Further, privity significantly mediated the relationship between knowledge and empathy. Similarly, Starzyk and colleagues (unpublished data) found that historical education about Residential Schools through either a

written manuscript or a virtual reality Residential School increased participants' feelings of empathy toward Indigenous targets compared to a control condition. Both studies show that education can increase empathy toward Indigenous Peoples. Increases in empathy are important, as empathy is related to better attitudes toward outgroups and behavior between groups (e.g., Vezzali et al., 2015) as well as an increased willingness to help (Toi & Batson, 1982). Relatedly, Siemens and Neufeld (unpublished manuscript) found that semester-long courses fulfilling the Indigenous Content Requirement at the University of Winnipeg successfully increased non-Indigenous students' recognition of Indigenous Peoples' experiences of discrimination, support for government equity initiatives, sense of responsibility to reconciliation, and sense of personal benefit from discrimination against Indigenous Peoples. In another relevant study, Hill and Augostinos (2001) used a pre-post design to assess the effectiveness of a 3-day cultural awareness workshop about Indigenous Australians that included a historical knowledge component. Compared to the pre-workshop assessment, in the post-workshop assessment employees knew more about Indigenous culture and history and scored lower on measures of racism toward Indigenous Australians. However, only the knowledge differences were longitudinal, as racism returned to initial levels at a 3-month follow-up assessment. Though helpful, this study did not employ a control condition, meaning changes could be attributed to something other than the cultural awareness workshop. Importantly, none of these studies included behavioral outcomes and the one longitudinal study did not contain a control condition, highlighting gaps in the literature.

In reviewing this literature, I identified a startling lack of research on the effectiveness of education, historical or otherwise, in reducing anti-Indigenous prejudice. This lack of evidence stands in stark contrast to the many programs premised on the assumed causal relationship

between education and anti-Indigenous prejudice. This led to my main research question: Can education reduce anti-Indigenous prejudice, including thoughts, feelings, and behaviors? The question is particularly pressing for behaviors, given the small number of studies that have investigated how prejudice reduction interventions might impact behavioral outcomes (e.g., Bezrukova et al., 2016; Kalinoski et al., 2013; Paluck et al., 2021), and longitudinal outcomes, given the relatively limited longitudinal work on prejudice reduction in general (e.g., Paluck et al., 2021). Overall, this review of the literature was useful to understand the gaps and areas for improvement in prejudice reduction research. As I have just grounded my work in Western practice and research, I next ground it in Indigenous practice and research.

Indigenous Perspectives and Grounding

Grounding social psychological research in Indigenous perspectives is difficult. In large part, this is due to social psychological approaches that are somewhat antithetical to Indigenous approaches (e.g., Efimoff, 2022a). For example, relationality is a foundational tenet of Indigenous epistemology[2] (Cajete, 2004; Cardinal & Hildebrant, 2000; Deloria, 1999), as knowledge is created *through* relationship (Kovach, 2009). Commonly, this means that research comes with a responsibility to the community (Battiste, 2007; Kovach, 2005; Kovach, 2009). As well, pre-existing and continuous relationships with research participants are often part of Indigenous methodologies (Kovach, 2009). This epistemology that centers relationships is contrary to the dominant epistemology in social psychology: positivism. Positivism places a high value on objectivity (Ryan, 2006). From a positivist perspective, relationships with participants

[2] Epistemology is “beliefs held about knowledge, where it comes from, and whom it involves” and “what is considered knowledge” (Kovach, 2009, p. 46).

are a form of bias that clouds attempts to find objective truth. The importance of objectivity in social psychology highlights another epistemological distinction: Indigenous researchers embrace subjectivity as a way of knowing (Kovach, 2009) and challenge the idea of objectivity in research, positing that research is value-laden and an act of service (Four Arrows, 2008). The differences between social psychological and Indigenous approaches are also manifested in the methodology[3] stemming from these epistemological underpinnings.

Indigenous and social psychological methodologies differ on many fronts. Story-telling and honoring oral traditions are an important part of Indigenous methodologies (Battiste, 2002; Kovach, 2009). Some Western research approaches are allied with Indigenous story-telling methodologies. For example, qualitative approaches lend themselves well to Indigenous research as they align with the need to honor story and subjective experiences, though qualitative research is not inherently Indigenous (Kovach, 2009). As such, many Indigenous research approaches use some type of qualitative inquiry grounded in an Indigenous epistemology. Despite this alignment, using qualitative methodologies does little to ground social psychological research in Indigenous approaches, as qualitative research is not typically used or highly valued in social psychology. For example, leading social psychological journals do not publish qualitative work and qualitative approaches are generally not taught in psychology programs. Indigenous and social psychological approaches do not differ based only on epistemology and methodology, however.

Indigenous and social psychological approaches also differ in the purpose of research.

[3] Kovach (2009) defines Indigenous methodologies as “the theory and method of conducting research that flows from an Indigenous epistemology” (p. 20)

Indigenous approaches to research are often pragmatic and aimed at addressing the interests and issues of a community (e.g., Tobias & Richmond, 2016). Social psychological research, on the other hand, is often focused on incremental developments in theory. Though I agree with the claim of Kurt Lewin, considered by many to be the father of social psychology, that "there is nothing as practical as a good theory" (Lewin, 1943, p. 118), the field of social psychology has a larger focus on theoretical than applied research. For example, applied social psychology is the minority in both graduate programs across Canada and top-tier journals in the field. This is, of course, not to derogate theory, as theory is critical. Rather, I simply intend to call attention to the relative lack of applied research and how this is yet another way that Indigenous approaches to research and social psychology collide. It is within this turbulent context of conflicting approaches that I have conducted my dissertation work.

The Current Research

In an effort to bridge Indigenous and Western approaches within the discipline of social psychology, I have conducted a series of qualitative and quantitative studies to answer my research question. I started with qualitative research to ground my work in the experiences of Indigenous community members in Study 1. Next, using the findings from Study 1, I conducted a large-scale survey with Indigenous and non-Indigenous students about their experiences with racism on campus and their attitudes toward learning about Indigenous issues, respectively, in Study 2. Study 2 confirmed the results of Study 1 with a larger sample of Indigenous participants and helped ensure that what I was to create as an educational intervention would address their concerns. Studies 1 and 2 also ensured that my dissertation was grounded in Indigenous students' experiences and needs and thus was practically useful, honored relationships and story-telling, and was able to give back to the community, thus aligning with Indigenous approaches to

research (Battiste, 2007; Cajete, 2004; Cardinal & Hildebrant, 2000; Deloria, 1999; Four Arrows, 2008; Kovach, 2005; Kovach, 2009; Tobias & Richmond, 2016). Further, Study 2 helped me design an intervention that would appeal to non-Indigenous people. Finally, in Study 3, I experimentally assessed the effectiveness of an educational intervention on non-Indigenous participants' Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. These three studies, though perhaps atypical in social psychology, attempt to weave Indigenous and Western approaches together and respond to calls to address racism in psychology (e.g., American Psychological Association, 2021; Efimoff, 2022a). Considering all three studies, I conducted a mixed methods program of research (Johnson et al., 2007).

Mixed Methods Research

There is a large body of literature on mixed methods research. Though many researchers have attempted to define mixed methods research, Johnson et al. (2007) provide a helpful definition through a synthesis of many separate definitions. They define mixed methods research as combining "elements of qualitative and quantitative research approaches… for the broad purposes of breadth and depth of understanding and corroboration" (p. 123). Mixed methods researchers often take a practical approach to their research (Creswell & Clark, 2011; Tashakkori & Teddlie, 2010). Importantly, then, a mixed methods approach also maps onto Indigenous approaches to research that are also often pragmatic (Kovach, 2009). Though different types of mixed methods research have some broad similarities, like the use of both qualitative and quantitative approaches and a practical orientation, individual mixed methods designs are diverse and numerous (e.g., see Creswell & Clark, 2011; Tashakkori & Teddlie, 2010). As such, I next discuss my mixed methods design in more detail.

I based the mixed methods design of my dissertation on existing designs. In doing so, I

followed the suggestion that researchers new to mixed methods build off existing mixed methods designs (Creswell & Clark, 2011). The mixed methods design I employed in my dissertation was a multiphase design. In this design, each earlier study informs the later study, and all studies also contribute to the overall objective of the program of research (Creswell & Clark, 2011). In my case, Study 1 informed Study 2, which, in turn, informed Study 3. Each of the three studies contributed to the overall goal of the research program: to create a prejudice-reduction intervention. In designing this mixed methods program of research, I also considered interaction, priority, timing, and mixing (Creswell and Clark, 2011), which I discuss next.

Interaction, priority, timing, and mixing relate to *how* the researcher uses the qualitative and quantitative pieces, or strands, of research making up a mixed methods approach. I discuss each of these four pieces next. First, interaction is how much the strands are kept separate or interact with each other (Creswell & Clark, 2011). For this program of research, I took an interactive approach, whereby the qualitative strands in Studies 1 and 2 informed the quantitative strands in Studies 2 and 3. Second, priority is the importance the researcher places on each strand. (Creswell & Clark, 2011). I maintained equal priority on each of the strands. That is, I had two qualitative components and two quantitative components and endeavored to have equal emphasis on each approach throughout. Third, timing is the timing of each strand. I used "multiphase combination timing" (Creswell & Clark, 2011, p. 66), whereby I conducted the research in multiple phases that included both sequential and concurrent timing. That is, I first conducted Study 1, a qualitative study; next, I conducted Study 2, a study with concurrent timing as I included both qualitative and quantitative approaches within one study; and lastly, I conducted Study 3, a quantitative study. Fourth, mixing considers when and how researchers mixed the two strands (Creswell & Clark, 2011). I mixed the two stands during data collection,

as the results of each preceding study informed the subsequent studies. That is, the results of Study 1 informed the items in Study 2, and the results from Study 2 informed the development of the intervention in Study 3.

Overall, then, I conducted a mixed methods program of research to assess my research question and achieve my research goal. In the coming sections, I report each of the three studies individually.

Study 1

My goal in Study 1 was to understand Indigenous students' experiences with racism at the University of Manitoba. Specifically, I wanted to understand what aspects of racism Indigenous students considered the most frequent, bothersome, and important to challenge. I planned to use these results to inform the creation of my prejudice reduction intervention. I decided to complete an interview study to gain a deep understanding of participants' experiences (Kovach, 2009), in part because I was new to the province, and also because I likely experience racism differently than other Indigenous people because most people assume I am White based on my appearance. In starting with a qualitative study with Indigenous participants, I ensured my later work prioritized Indigenous peoples' experiences and wove together qualitative and quantitative work in a mixed methods program of research. Such a grounding also honors story as a way of knowing and thus aligns with Indigenous approaches to research (Kovach, 2009). To start, I briefly review other Canadian research about Indigenous students' experiences with racism on campuses.

Indigenous Students' Experiences with Racism in Canada

Indigenous people's experiences at the University of Manitoba (CBC News, 2018; CTV Winnipeg, 2019; Kusch, 2019; Scarpelli, 2018) align with Indigenous post-secondary students'

experiences across the country. For example, Currie and colleagues (2012) surveyed 60 Indigenous students at the University of Alberta about their experiences with racism. Though participants had positive experiences on campus due in part to the University of Alberta's attempts to make the institution more friendly to Indigenous students, by, for example, respecting Indigenous traditions, they also experienced racism (Currie et al., 2012). For example, participants heard racial slurs on campus and non-Indigenous students asked if they attended university for free because they were Indigenous. Participants routinely experienced discrimination at school, in stores or restaurants, and in public settings (Currie et al., 2012). Other research has found similar results.

For instance, Clark and colleagues (2014) also found Indigenous students experienced racism on campus, but the researchers focused on microaggressions. Clark et al. (2014) hosted two focus groups with a total of six Indigenous students at an unnamed Canadian university about their experiences with racial microaggressions. Racial microaggressions are "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (Sue et al., 2007, p. 273). Clark et al. (2014) found evidence of microaggressions. For example, they found that non-Indigenous people seemed to assume that participants were primitive and asked things like "do you guys live in teepees still?" (p. 116). As in Currie et al. (2012), non-Indigenous people endorsed stereotypes about Indigenous participants attending school for free. In addition to microaggressions, participants also experienced overt racism. For instance, one participant shared how non-Indigenous students would mock and caricaturize them by dancing around, patting their hand on their mouth, and saying "woo, woo, woo" (p. 117). Students were not the only perpetrators of anti-Indigenous

racism, however. Professors, too, expressed racism by ignoring or inaccurately representing Indigenous content, expecting the Indigenous participants to speak about Indigenous issues, or making inappropriate jokes. For example, one participant relayed how a professor made a joke on a rainy day about “Natives doing rain dances” (p. 117). Other researchers have investigated Indigenous students’ experiences with racial microaggressions as well.

For example, Bailey (2016) investigated Indigenous students’ experiences with racial microaggressions, replicating several earlier findings and highlighting new ones. Bailey (2016) interviewed 11 Indigenous students at McMaster University about their experiences with racial microaggressions. They found similar findings as in previous research (Clark et al., 2014; Currie et al., 2012): non-Indigenous students made inappropriate jokes and mocked participants; non-Indigenous students asked participants if they attended university for free because they were Indigenous; and non-Indigenous professors presented curricular inaccuracies about Indigenous people in classes. In addition to replicating previous findings, Bailey also discussed new themes. For example, participants discussed the low interaction levels between Indigenous and non-Indigenous students, positive interactions within the Indigenous community on campus, and overall improvements in the school’s approach to Indigenous students. Another valuable contribution of Bailey’s study was providing examples of specific types of racism that Indigenous students experienced. Namely, participants experienced three types of racism. First, internalized racism, or when racialized people internalize racial oppression, including, for example, the endorsement of negative stereotypes about their own group (Campón & Carter, 2015; Pyke, 2010). Second, systemic racism, which is racism embedded within our systems that advantages White people and disadvantages Indigenous and racialized people (Bell et al., 2016). Third, epistemological racism, which is racism in the underlying epistemologies of research

(Scheurich & Young, 1997). Overall, these studies highlight Indigenous students' experiences with racism at Canadian universities, including overt, covert, systemic, internalized, and epistemological racism. Such experiences with racism are undoubtedly harmful.

And indeed, many researchers have documented the harm of experiencing anti-Indigenous racism. Experiencing anti-Indigenous racism is linked to a whole host of negative emotions, such as feeling angry, annoyed, degraded, disrespected, frustrated, helpless, hopeless, insulted, isolated, shocked, or uncomfortable (Bailey, 2016; Clark et al., 2014; Currie et al., 2012). There are also negative identity impacts of experiencing racism: For example, participants discussed feeling like it would be easier if they hid their Indigenous identity during experiences of racism (Clark et al., 2014; Currie et al., 2012). Yet another harm of such racist experiences is negative academic outcomes, such as difficulty concentrating, a slower pace of work, and a decreasing desire to succeed (Bailey, 2016; Currie et al., 2012). As racism has negative outcomes on Indigenous people, it is important to further study Indigenous people's experiences with racism.

Though racism has negative impacts on any racialized group, understanding Indigenous experiences is particularly important, given the relative dearth of research in comparison with other racialized groups. Though Indigenous people certainly already know the negative impacts of racism, research highlighting racist experiences and outcomes is useful to push forward anti-racist policy and practice. Thus, I endeavored to understand Indigenous students' experiences with racism in Study 1.

In Study 1, I interviewed Indigenous students about their experiences with racism at the University of Manitoba. Understanding Indigenous students' experiences at the University of Manitoba ensured my future studies would be grounded in a University of Manitoba Indigenous

experience, which may differ from the experiences of those at other institutions because of contextual factors. For example, the University of Manitoba has one of the largest Indigenous student populations in the country and a large Métis[4]-student population. These two factors may yield different experiences such as more positive experiences with the Indigenous community on campus or Métis-specific forms of racism. Further, starting with Indigenous students' experiences in Study 1 would help me to create an intervention grounded in this context, thus increasing the potential effectiveness of the intervention (e.g., Fishbein & Ajzen, 2010).

Method

Recruitment

To recruit participants, I placed a physical advertisement in Migizii Agamik, the Indigenous Student Center on campus, as well as a virtual advertisement in an online Indigenous student newsletter. I also recruited my participants via personal invitation and snowball sampling (e.g., Ritchie & Lewis, 2003): I contacted Indigenous students on campus to participate and they connected me with other potential participants. In this way, the sampling was purposive, as I contacted people who I knew would be able to contribute meaningfully to the project (Kovach, 2009). Six of the participants responded to my direct invitation and two contacted me on the recommendation of another participant. Overall, I knew most of the participants in this study personally, having worked with some of them on previous projects. I do not think I unduly influenced their agreement to participate, as I only asked potential participants to participate once and all participants seemed genuinely interested in being part of the research.

[4] Métis people are one of three Indigenous Peoples in Canada with a distinct culture, language, and history (Métis Nation, n.d.)

Participants

In total, I recruited eight Indigenous people for this study. Five were current students and three had graduated, a few weeks to a couple of years before data collection. Participants ranged in age from 22 to 47 (M = 35.38, SD = 9.16, *Median* = 33.50). Two identified as men and six identified as women. Six were or had recently been graduate students and two were undergraduate students. Four identified as Métis or Métis and settler, three identified as First Nations and settler, and one identified as First Nations, Métis, and settler. In my opinion, the diversity of participants, including men and women, Métis, First Nations, mixed ethnic identities, and a broad age range, make the data adequate to assess my research question (Levitt et al., 2018); that is, the participant's diverse characteristics would help to give me a diverse understanding of Indigenous students' experiences with racism at the University of Manitoba. Two participants requested I quote them anonymously and six allowed me to share their demographic information in tandem with their data.

Materials and Procedure

I conducted interviews with participants between May and August of 2019 on campus. I audio-recorded the interviews, which were 43-82 minutes long each (M = 59 minutes and 42 seconds). Interviews took place in different locations: six in a private laboratory room and two in other private rooms of the participants' choice. After participants signed the consent form (Appendix A), I asked them questions about their perceptions of racism (e.g., question one, "to you, what is racism?") and experiences of racism on campus (e.g., question two, "how have you experienced racism on campus?"). To gather as many examples of racism as possible, I asked participants to describe specific examples of racism. I then asked questions about which racist incidents happened the most often, bothered participants the most, and were the most important

to challenge. Appendix B contains the open-ended interview guide that I developed in collaboration with two researchers (Dr. Katherine Starzyk and Dr. Andrew Woolford) who had experience with qualitative research and racism research. After the interview, I gave participants a thank you card and a $20 cash honorarium.

Analysis

I conducted a thematic analysis of the data to describe the participants' experiences. Thematic analysis is a flexible approach to find, analyze, and present patterns, known as themes, within the data (Attride-Stirling, 2001; Braun & Clark, 2006; Neuendorf, 2019). The analysis requires reflexivity, or the acknowledgment of the researcher's impact on the analysis (Neuendorf, 2019; Nowell et al., 2017). My analysis was inductive as I identified themes based on the data, rather than based on pre-existing theories or a priori codes (Braun & Clark, 2006; Neuendorf, 2019). Given that my goal was to understand participants' experiences with racism to ensure my future intervention was grounded in those experiences, I primarily used a semantic or descriptive approach (Braun & Clark, 2006) to categorize and code participants' experiences, though I also interpreted participants' experiences. Using thematic analysis allowed me to align my work with Indigenous approaches.

Namely, thematic analysis shares some epistemological and methodological underpinnings with Indigenous approaches. For example, both thematic analysis and Indigenous approaches require reflexivity, subjectivity, and relationality (Kovach, 2009; Neuendorf, 2019; Nowell et al., 2017). Such an extractive approach, in which pieces are extracted from stories to form codes and categories, contradicts the holistic nature of Indigenous methodologies (Kovach, 2009), but I found it helpful to group themes together to find commonalities and discrepancies across the participants' stories. In addition to these epistemological considerations, my own

experiences are relevant to my analysis (Levitt et al., 2018).

My lived experiences as a multiracial Indigenous woman undoubtedly impacted my analysis. To ensure transparency and reflexivity in my analytic process (Levitt et al., 2018; Tracy, 2010), I now discuss how my own positionality may have impacted my analysis. In this project, I had an insider perspective, as I was part of the group my participants came from, that is, Indigenous students at the University of Manitoba. This insider perspective had many advantages. For example, because I have personally experienced many of the examples of racism that the participants shared, my own identity, I hope, made me a compassionate listener and helped me to easily understand the participants' experiences. My own identity and experiences also likely helped to establish a sense of trust, which is imperative when conducting research with Indigenous participants given poor research relations including abuse of research participants (Tuhiwai Smith, 1999; Mosby, 2013). Though the advantages of my insider perspective were helpful, there were also disadvantages to this perspective. For example, having shared experiences with participants meant I was potentially less likely to probe further about their experiences to gain important details because I assumed myself and the participant were "on the same page." Though this was challenging, I did my best to manage this disadvantage.

I managed the potential disadvantages of my lived experiences on the data analysis in two ways. First, I took time away from my results section and then re-read the analysis with a critical eye toward alignment between the participants' stories and my analysis. Second, I incorporated feedback from Dr. Katherine Starzyk when she noted places where I could strengthen the connection between the presented quotes and my analysis, to ensure my analysis stayed true to the data instead of being unreasonably influenced by my experiences. In addition to these lived experiences, I also brought research experience to the project, another important consideration

(Levitt et al., 2018).

My qualitative analysis training has stretched over multiple years. I have been a part of qualitative projects, or the lead on qualitative projects, since 2015 (see Efimoff, 2019; Efimoff et al., 2021; Efimoff, 2022b; and Gross et al., in press). In all of these projects, I was involved in directly collecting and analyzing data, as well as writing up the results. Throughout these research experiences, I honed my coding and analysis skills, primarily in descriptive thematic analysis. This is the experience and training I brought to the coding and analysis process, a process that I describe next.

In most cases, I transcribed the audio recording and wrote notes immediately after the interview. Otherwise, I transcribed and wrote the notes within a week of completing the interview. During transcription, I made note of excerpts that were particularly relevant to my study objective and any reactions I had to the interview data that may have influenced my analysis. After transcription, I read each transcript twice, each time writing out analytical and reflective thoughts in my research journal, with a focus on how the content might inform the prejudice reduction intervention. Next, I coded the interviews line-by-line once using NVivo Pro (version 12), focusing on coding sections relevant to my prejudice reduction interventions. In an iterative process, I read through the nodes I created while line-by-line coding and began to combine, discard, and create higher-order codes. I also took an iterative approach to code mapping and eventually created a code map that I thought represented the data well (Figure 1). This iterative coding and mapping process informed the themes I present in the results section. I also included participants in the analysis process.

Data Consultation Session

As part of the analysis process, I hosted a data consultation session. I invited participants

to attend to discuss my preliminary analytical insights. Five participants confirmed they would attend and three attended. We shared food and the participants appeared to share their thoughts about my analysis openly. The attendees clarified and elaborated on what they shared during the interviews and generally built ideas together about the data and their experiences. This process allowed me to confirm my preliminary findings with participants and provided new insights and analytical paths. Further, the data consultation session was yet another way that I was able to manage the impact of my lived experiences on my analysis, as participants seemed to openly correct and build on my preliminary analysis. The consultation also allowed participants to connect, build or affirm relationships, and discuss shared experiences, thus contributing to the community and aligning with Indigenous approaches that value relationality (Kovach, 2009). Next, I discuss the results. I first discuss the results that were particularly helpful in developing the intervention and then other themes that I identified in the analysis.

Results

Most Frequent, Bothersome, and Important Racist Experiences

All participants shared which racist experiences they thought were the most frequent, bothersome, and important to challenge. Overall, participants told me the most frequent experience they had was ignorance, such as talking to others who were not aware of the 60s scoop or the number of Indigenous children taken by Child and Family Services, and the application of stereotypes, such as others expressing surprise that a lighter-skinned person was Indigenous. In terms of which racist incidents were the most bothersome, there was less coherence. Some participants discussed systemic racism, such as when anti-Indigenous racism was built into the curriculum via a focus on the high rates of negative Indigenous outcomes without any mention of intergenerational trauma or colonialism. Others discussed stereotypes or

ignorance, such as being assumed to be a “fake” Métis person in part because of physical appearance, as the most bothersome. For the racist incidents that were the most important to challenge, most participants again discussed stereotypes, ignorance, or systemic racism. Participants often discussed stereotypes and ignorance together and implied that education could help to alleviate both. Next, I discuss other themes I identified, including participants’ experiences with racism on campus, the impacts of those experiences, and the strategies they used to challenge racism.

Racist Experiences on Campus

Participants described many different types of racism. All participants described experiences of overt racism on campus (as in Clark et al., 2014). Overt racism is observable and intended to harm (Elias, 2015). They heard racist comments on campus. For example, a 34-year-old Métis woman, heard a non-Indigenous student say “when are Indigenous Peoples going to get over it?” Other participants heard racial slurs. One participant, a 47-year-old Anishinaabe and settler woman, had a person turn and walk away from them after discovering their Indigenous identity. Participants also heard derogatory and discriminatory comments about Indigenous Peoples. For example, a 46-year-old Métis man heard comments that Indigenous Peoples were simply “bred like that”; a derogatory reference that compares Indigenous Peoples to breeding animals. A 33-year-old Cree, Métis, and settler woman, after giving a bus ticket to an Indigenous man at a bus stop on campus, was told “Don’t bother with them, they’re just going to spend it on drugs. They’re not worth your time.” Many participants discussed seeing “IT’S OKAY TO BE WHITE” posters on campus (Scarpelli, 2018) and identified these posters as acts of overt racism. A few participants also discussed students dressing up as an Indigenous person for Halloween in pseudo-Indigenous regalia. Turning regalia into a costume is commonly considered overtly racist

and disrespectful (e.g., Fadel, 2019; Robertson, 2019). Participants also experienced more subtle racism.

For example, most participants also talked about microaggressions during interpersonal interactions (as in Bailey, 2016; Clark et al., 2014; and Currie et al., 2012). Participants mentioned how it was sometimes difficult to pinpoint exactly how a microaggression was racist. They might simply know "that they were treated differently, or… that it didn't feel good", according to a participant who wished to remain anonymous. Despite the difficulty in identifying microaggressions, most participants still provided examples. A 25-year-old Anishinaabe and settler woman noted hearing non-Indigenous people use othering language like "you guys need…" when referring to Indigenous Peoples. These covert cues hint at an "us versus them" mentality, illustrating divides in the mind. In a similar instance, a 34-year-old Métis woman, who physically appears White was often told "but you're not like them" after they self-identified as Indigenous. This illustrates the speaker's stereotypes about Indigenous Peoples, potentially stereotypes that do not include White-appearing successful university students. This participant also had others devalue their achievements under the assumption that they were only successful because of their Indigenous identity, by saying things like "that's a great scholarship for an Indigenous person." In this case, the participant's achievement was undercut, perhaps even explained away, by their Indigenous identity (like participants' experiences in Bailey, 2016). A 47-year-old Anishinaabe and settler woman, after self-identifying as Indigenous to a classmate, noticed the classmate trying to showcase their interest in Indigenous culture. For example, the classmate made a point to show the participant the Indigenous-made jewelry they were wearing, in what the participant described as a competitive nature. Participants also experienced microaggressions in other contexts.

For instance, multiple participants experienced microaggressions in classrooms. Two participants indicated that professors looked to them whenever discussing Indigenous issues, as if for approval, or expected them to be able to speak to the issue. Despite potential positive intentions behind these experiences, such as trying to include Indigenous students, participants still defined this as a type of racism and harmful. Another participant, who was a Teaching Assistant, explained that students in their classes seemed hesitant to talk to them when they had long hair and less hesitant after they cut their hair. They explained that they thought this happened because other students coded them as Indigenous when they had long hair. A 46-year-old Métis man described the anti-Indigenous racism professors perpetuated in their classrooms:

> …Every single course that I've been here since 2016 has taught racism… [The professors] talk about Indigenous people as the worst people of the planet. We're the highest murderers, sexual offenders, stupidest, we can go on forever… Our health is terrible. We die… And I get that. Those are the facts. But what bothers me is they never back it up with anything… So you've got these young minds coming in and they're going oh my god these people are, and that's where it starts, 'these people are terrible.' They never say why they got there.

In this case, professors are not being overtly racist, but through omission of the historical and ongoing colonial context, are conveying that Indigenous people are "the worst people of the planet" and "terrible." This, the participant notes, increases the endorsement of these ideas among students. In a related example, a 25-year-old Anishinaabe and settler woman shared a story of a course that included a debate on Indigenous rights, with no corresponding debate on any other ethnic group's rights. Again, though one could argue this is not overtly racist as Indigenous rights might be considered a contemporary Canadian issue, the debate of a single

ethnic group's rights is concerning as it aligns with many examples of racism throughout history. Further, reducing an ethnic group's rights to a debate in one class illustrates a disregard for the experience of the Indigenous students in that class. In addition to microaggressions, some participants experienced microinvalidations.

In particular, Métis participants seemed likely to experience a specific type of microaggressions called microinvalidations. Microinvalidations minimize or reject a racialized person's experience or realities (Nadal, 2008). These microinvalidations often reflected a misunderstanding about Métis people and invalidated Métis participants' identity as Indigenous people. Upon self-identifying as Métis, Métis participants heard comments like "oh, well we all have a little [Indigenous] in us…", according to a 34-year-old Métis woman. It was also common for others to question just *how* Métis the participants were and to ask if they were, for example, 1/8th Indigenous or 1/16th Indigenous. A 22-year-old Métis and settler woman had a White man interrogate them about their Indigenous identity, asking them questions like "is one of your parents Indigenous?" and "how far back is [your Métis ancestor]?" Métis participants often heard others say things that appeared to be based on the assumption that Métis people were simply a "mix" of Indigenous and White. Such assumptions are problematic because Métis people are a unique group of Indigenous Peoples, distinct from First Nation or Inuk Peoples. Conceptualizing Métis people as a "mix" of Indigenous and White implies that Métis people are not *really* a legitimate Indigenous People, and thus attempts to invalidate an entire identity group. Participants experienced many other types of racism in addition to microaggressions.

For example, most participants also identified instances of systemic racism in classes at the university (as in Bailey, 2016). For instance, one participant who wished to remain anonymous explained that the university upholds White supremacy by having many White

faculty members in the Native Studies department, despite increasing numbers of Indigenous doctorates. Here, the university perpetuates systemic inequality through who they decided to hire. It is important to note, however, that some new hires to the department are, in fact, Indigenous. Also in the classroom, a 22-year-old Métis and settler woman noted an overwhelming lack of Indigenous content in their courses, which is another example of systemic racism. They provided an example, where "… [the professor asked] 'how many of you guys have actually heard about any of this [Indigenous content] before coming to this class?' and I think one or two of us put our hands up." Other experiences of systemic racism happened outside the classroom.

Participants noted other examples of systemic racism on campus. For instance, one participant who wished to remain anonymous noticed that White professors or White administrative members at the university did not attend Indigenous events. Though the reasons for this lack of attendance may be varied, including scheduling or wanting to leave space for Indigenous Peoples, if members of the institution who have the most power to change current systems are not engaging with the Indigenous community, change may be less likely. In another example of systemic racism, one participant who wished to remain anonymous noted the departure of two well-known Indigenous leads, Dr. Lavallée and Dr. Lavallee (CBC News, 2018; Kusch, 2019), as a clear indication of systemic racism. Though some other participants struggled to find examples of systemic racism, they did speak to the university's role in general. For example, a 25-year-old Anishinaabe and settler woman explained that the university is "part of a system that is not always necessarily seeking to combat systemic racism," identifying the university as complicit in systemic racism. One participant who wished to remain anonymous provided an eloquent sum of systemic racism:

> ...I feel like the institution has proven itself to me over and over again, that it is a predominantly patriarchal, it's a patriarchal, White supremacist, institution. It is set up and designed for White men to succeed... It is set up for that particular person to be successful, to complete in a certain amount of time, and all these other things, and so those are some of the - like I felt that as an Indigenous [gender identity] trying to navigate the system, I've felt that discrimination and feeling of 'less than.' Like I'm not doing school the right way.

Here, the participant feels discriminated against in a system that was not designed for Indigenous people's success. In other words, racism is built into the university system because it was designed for the success of White men, not Indigenous people, and certainly not Indigenous people of diverse gender expressions. The participant's words also highlight the impact of patriarchy, not just systemic racism, in impacting their experiences. In addition to systemic racism, participants also experienced internalized racism.

Half of the participants explicitly discussed experiences of internalized racism (as in Bailey, 2016). Internalizing racism led participants to push away from their Indigenous identity and community and feel isolated, like "a prisoner in your own mind", according to a 34-year-old Métis woman. Internalized racism, for some participants, came from life-long experiences with racism. Two participants explained that when they heard others make derogatory comments about Indigenous people, they felt they wanted to distance themselves from their Indigenous identities. Though these participants actively fought against internalized racism and seemed generally proud of their Indigenous identity, internalized racism was part of their experiences on campus. As well as internalized racism, participants also experienced epistemological racism.

Some participants discussed epistemological racism in the classroom (as in Bailey, 2016;

Clark et al., 2014). Participants provided examples of a seeming lack of interest in or devaluation of Indigenous ways of knowing or stories, or being explicitly told not to use Indigenous ways of knowing in their coursework. For example, a 33-year-old Cree, Métis, and settler woman asked a professor if they could use a sharing circle, an Indigenous method, in their project with Indigenous youth. The professor allowed this on the condition that the participant describe their paradigm; something other students in the class were not required to do. It appears the participant was required to do more work to defend the value and logic of such an approach, while the logic and value of Western or White approaches were taken for granted. A plausible explanation is that the instructor was simply unfamiliar with the approach and needed more context to understand. Even if that were the case, however, this example still highlights epistemological racism, because racism need not be intentional. Further, if the instructor were unaware, this example highlights the lack of exposure to such ideas in the instructor's education, again highlighting epistemological or systemic racism.

In summary, the racism that participants experienced on campus was as diverse as it was pervasive. Participants experienced overt, covert, systemic, internalized, epistemological, and Métis-specific racism. Next, I turn to how these diverse and pervasive experiences with racism impacted the participants.

The Impacts of Racist Experiences on Campus

These experiences with anti-Indigenous racism had immediate, tangible, and in some cases, long-lasting impacts on participants. Many participants discussed the emotional, cognitive, and academic impacts of racism on campus.

Emotional Impacts. In general, all participants had immediate emotional reactions to racism (as in Bailey, 2016; Clark et al., 2014), including anxiety, annoyance, anger, deep hurt,

fear, and frustration. Participants also described feeling devalued, such as when their contributions or pain were not valued or acknowledged; unsafe, such as feeling that they could not discuss their Indigenous identity because they might experience racism if they did; hopeless, such as feeling that they could not challenge racism at the university; and isolated, such as when they were the only Indigenous person in a classroom and felt they had to stand up to racism alone. As an example of the harm racism caused, while a 47-year-old Anishinaabe and settler woman recounted a story where they heard a White-appearing student say a racial slur about a visibly Indigenous person they proclaimed "it hurts!" and cried. Participants also experienced complex and longer-term emotional impacts when experiencing racism. For example, multiple participants expressed feeling a sense of shame when experiencing racism, often tied to their past experiences with racism or their family's tendency to hide their Indigeneity. Emotional reactions were also tied to relationships with other Indigenous people. For example, participants discussed feeling the trauma of another person as if it were their own. This sense of trauma was particularly common for participants who worked in positions with other Indigenous students, as these students commonly confided in them. Given the pervasive nature of racism, participants frequently described a sense of racism burn-out. The pervasiveness of racism's effects was exhausting, regardless of whether participants were supporting other Indigenous students experiencing racism or dealing with their own experiences of racism. Emotional impacts were not the only type of impact, however.

Cognitive Impacts. For example, all participants also experienced cognitive impacts from their experiences with racism on campus. Participants discussed spending time trying to understand why a person might say something racist or how they should best approach racism in a particular situation. For instance, a 34-year-old Métis woman discussed spending time thinking

about *why* others invited them to events, as they worried they were only invited because they were Indigenous and thus they may have simply "ticked a box" for the inviter. Relatedly, in cases where something might be interpreted as racist, multiple participants discussed spending a lot of time thinking about whether that thing was racist or not. For example, a 47-year-old Anishinaabe and settler woman explained how they carefully thought about whether a specific incident with a classmate was racism:

> I'm not one of those people who will automatically go to race. I will examine the situation, I will think about it, I will think about the other person's experience, right… It was only because of those experiences that I had with [my classmate] during class… that's when I went "ah, I think that [racism] is what it is."

As another example, when discussing microaggressions, one participant who wished to remain anonymous explained "sometimes things that you actually have to sit with and go 'what was that?'" illustrating the time they spent trying to identify certain incidents as racism. In addition to spending time thinking about racist incidents, participants spent time *preparing* for racism.

Namely, four participants discussed spending time preparing to counter racist comments or behaviors on campus. For example, one participant who wished to remain anonymous recalled seeing a White man disrespectfully question an Indigenous woman who was presenting on inclusion and diversity strategies. The participant described how they were awed by the Indigenous woman's eloquent response and commented "wow, this is how we have to train ourselves to speak to people within the academy. We have to be prepared for those situations. Because that's not the last time I'm going to see that happen, I can guarantee that." Such preparation took away from participants' time and energy that they might dedicate elsewhere,

such as academics.

Academic Impacts. Seven participants indicated they had struggled with academics due to racism on campus (as in Bailey, 2016; Currie et al., 2012). One participant who wished to remain anonymous considered dropping out of their program after their professor chuckled when discussing Indigenous child welfare services. A 34-year-old Métis woman, struggled in a classroom after another student asked them when Indigenous people would "get over it" and no one else, not even the professor, intervened. They described this experience as isolating and "deeply hurtful." One participant, a 46-year-old Métis man, described a scene of conflict where they challenged a professor because they denied the existence of intergenerational trauma. This was likely uncomfortable for the participant given their self-identified social anxiety. Though happening at a different university in Winnipeg, one participant who wished to remain anonymous described how their in-class learning was disrupted because their professor consistently looked to them when discussing Indigenous issues:

> It got to the point, where I would go into class and I would sink into my chair and I would turn and face the wall and kind of cover my face with my hand because I just didn't even want to make eye contact with [the professor], [the professor] was constantly looking to me for approval.

Such experiences showcase how racism can disrupt Indigenous students' learning, as the student avoided fully engaging with the content due to the uncomfortable experience in class.

Overall, participants' experiences with racism resulted in negative emotional, cognitive, and academic outcomes. Despite these experiences, participants displayed resilience through a multitude of strategies to challenge racism.

Challenging Racism

Participants discussed education, relationality, and direct challenges as ways to address racism on campus, as well as ways they coped with experiencing racism.

Education. All participants discussed education as a strategy to challenge racism. Participants provided professors and classmates with resources to educate them on misconceptions about Indigenous Peoples, challenged stereotypes in conversations with non-Indigenous people, sat down with strangers to educate them on Indigenous history after overhearing incorrect assumptions about Indigenous Peoples, and spoke up in class to correct guest lecturers' misconceptions about Indigenous Peoples. Participants also made comments indicating they thought that education would be a successful approach to challenge racism. For example, one participant, a 46-year-old Métis man, explained that education could alleviate incorrect assumptions such as the idea that Indigenous students go to school for free and suggested creating "a pamphlet of the falsities of Indigenous people" to correct stereotypes about Indigenous Peoples. Another participant who wished to remain anonymous, when discussing the "IT'S OKAY TO BE WHITE" posters, said, "it just comes down to educating them." Education was, however, not the only way that participants sought to challenge racism.

Relationality. Most participants also discussed relationality as a way to challenge racism. Many participants found it easiest to challenge racism when they had a relationship with the perpetrator. For example, a 25-year-old Anishinaabe and settler woman described an incident where their friend's mom posted a racist article on social media claiming "Indigenous people are alcoholics" among other stereotypes. They messaged their friend's mom and explained how the article was hurtful, and their friend's mom seemed genuinely sorry and deleted their post. Another participant, a 47-year-old Anishinaabe and settler woman, went to great lengths to build

a relationship with someone who had openly racist attitudes toward Indigenous Peoples so that they could challenge those attitudes. Yet another participant, who wished to remain anonymous, described their unique relational approach to challenging racism; instead of focusing on the negative by directly challenging racist incidents, they focused on reinforcing their relationships on campus to support the Indigenous community. They explained: "So, rather than spend my time attacking something negatively, I'd rather build up those relationships because at the end of the day those are what are important to me." Related to relationality, three participants discussed solidarity as a way to challenge racism. For example, one participant, who wished to remain anonymous, described finding solidarity with other racialized people in shared experiences of racism. This sense of solidarity helped them to feel less alone when experiencing racism. Another participant, who wished to remain anonymous, talked about solidarity within Indigenous groups on campus, describing the Indigenous community on campus as a "kickass community of other Indigenous people who you don't have to explain yourself to… and who understand where you're coming from in a way that other people can't understand." Such experiences highlight the importance of relationships, with perpetrators, other racialized people, and other Indigenous people, in addressing racism. Participants used one other main strategy in addition to education and relationality.

Direct Challenges. Namely, most participants also shared examples of directly challenging racism. For example, three participants talked about self-identifying as Indigenous after a non-Indigenous person had said something racist about Indigenous people. One participant, a 34-year-old Métis woman, explained

> …and then if I do self-identify, they'll say things like "but you're not like them" and I'm like "I'm not like who?" …I don't quite know what that means, and I never have, and

> I've often posed that question back and they're like "well you know" [and I say] "I don't, actually!"

In this example, the participant is challenging the person's stereotypes about Indigenous people. Another participant, a 46-year-old Métis man, overheard a misinformed conversation about Indigenous Peoples in Canada and interrupted the speaker to tell them they were wrong. Yet another participant, a 22-year-old Métis and settler woman, confronted a guest speaker in front of their class who insisted that all Indigenous People were "wiped out" on the East Coast of Canada. They told the speaker they were wrong and explained how such narratives attempt to erase Indigenous Peoples from Canadian history. In these cases, participants took it upon themselves to directly challenge people who were misinformed about Indigenous people in Canada. Of course, challenging racism is not only about tearing it down in the moment, but also about coping with the impacts of experiencing racism.

Coping with Racism. All participants, in some way, seemed to cope with racism on campus through Indigenous community and cultural connection. For example, one participant, a 22-year-old Métis and settler woman, went to the Indigenous Student Centre immediately after confronting racism in the classroom so they could smudge.[5] Other participants were employed in roles designed specifically to support Indigenous students and helped others cope with racism through connection to culture, such as through community connection, cultural activities, and ceremonies. Most participants also discussed how the university supports Indigenous students. For example, almost all of the participants discussed accessing Indigenous-specific supports on

[5] Smudging is a relatively common Indigenous cultural practice where a bundle of sacred plants is burned as part of a cleansing ceremony.

campus, such as attending cultural activities and events at the Indigenous Student Centre, to cope with racism. For instance, one participant, a 47-year-old Anishinaabe and settler woman, explained that they felt proud to wear their Indigenous sash, provided by the University of Manitoba, at a graduation ceremony. As another example of institutional cultural support for Indigenous students, four participants shared specific examples of faculty members making an effort to represent Indigenous Peoples and culture in classes, thus pushing against epistemic racism and the erasure of Indigenous Peoples in the curriculum. For example, one participant, a 22-year-old Métis and settler woman, explained

> [the professor] was actually really good at acknowledging the medicines that came from Indigenous Peoples that were then kind of stolen by Western scientists. Specifically, he was talking about the Pacific yew and the Taxol found from it that was used to treat and cure so many breast cancer patients.

Here, an instructor at the institution is helping support Indigenous students by connecting the current curriculum to Indigenous culture and knowledge (i.e., the use of Taxol). Regardless of the supports in place, many participants described how they worked to create or engage with community to cope with racism at the institution.

In summary, participants shared many examples of ways they challenged racism. They used education, relationships, or simply directly confronted racism. They also shared many examples of how they coped with racism, primarily through relationship and cultural connection that was sometimes facilitated by the University of Manitoba's Indigenous-specific supports. Next, I discuss these results in the context of the extant literature.

Study 1 Discussion

In Study 1, I interviewed eight Indigenous students or recent graduates about their

experiences with racism at the University of Manitoba. Participants experienced several types of racism, including overt, covert, systemic, internalized, epistemological, and Métis-specific racism. Unsurprisingly, these experiences of racism had negative emotional, cognitive, and academic effects. Despite these experiences of racism and the negative impacts of racism, participants confronted racism through education, relationships, and direct challenges, and coped with racism through relationships and connecting to Indigenous culture on campus.

Study 1 results map onto previous research. For example, participants experienced overt racism such as hearing racial slurs (as in Currie et al., 2012) or being openly mocked for their cultural identity (as in Bailey, 2016; Clark et al., 2014). They also experienced covert racism such as encountering stereotypes about Indigenous people, including the pervasive stereotype that Indigenous people attend university for free (as in Bailey, 2016; Clark et al., 2014; Currie et al., 2012). Participants also experienced epistemological racism through professors ignoring or inaccurately representing Indigenous content (as in Bailey, 2016; Clark et al., 2014). In addition, participants experienced internalized racism through internalizing negative stereotypes about Indigenous people (as in Bailey, 2016). This finding is important given calls for more qualitative work on internalized racism with diverse ethnic groups (David et al., 2019). Lastly, participants also experienced systemic racism as in previous research such as noticing few Indigenous faculty members (as in Bailey, 2016). Unsurprisingly, experiencing racism negatively impacted participants. These negative impacts again map onto the experiences of participants in other studies. For example, participants felt isolated and that it might be easier if they hid their Indigenous identity (as in Bailey, 2016; Clark et al., 2014). Participants also noted that experiences of racism interfered with their academic success (as in Bailey, 2016; Currie et al., 2012). Not all was negative, however, as participants noted supportive university approaches to

Indigenous people on campus (as in Bailey, 2016; Currie et al., 2012) and positive interactions with the Indigenous community on campus (as in Bailey, 2016). In addition to my findings mapping onto the existing literature, I also identified three novel findings.

Novel Findings

The first novel finding was that Métis participants seemed particularly likely to have their identities denied; that is, they experienced microinvalidations (Sue et al., 2007). Métis participants stories about microinvalidations illustrate the poor understanding of who Métis people are. Given the large and growing population of Métis people in Canada (Statistics Canada, 2019a), it is particularly important to understand Métis experiences.

The second novel finding was that, to my knowledge, this was the first study to report on how participants challenged racism. For example, they educated people who expressed racism, built or accessed existing relationships to challenge racism, overtly challenged racism when others expressed it, or sought out solidarity with other Indigenous people or racialized people to address racism on campus. Many participants also discussed the ways they coped with racism on campus, including accessing the university's Indigenous-specific supports. Interestingly, *how* participants thought about racism seemed to align with their strategies to challenge racism. All participants described racism primarily as an individual phenomenon: as the things people did or said to Indigenous people. Even the participants who discussed racism as systemic used solely individual strategies to challenge racism. No participant explicitly talked about, for example, lobbying the institution for change. This may be because people have more direct control over their behaviors than systems. Relatedly, the ways participants challenged racism map onto Indigenous ways of knowing. For example, relationality, a foundational tenant of Indigenous epistemologies (e.g., Battiste, 2007; Cajete, 2004; Cardinal & Hildebrant, 2000; Deloria, 1999;

Kovach, 2009; Kovach, 2005), was a key way that most participants addressed racism.

The third novel finding was the cognitive impacts of experiencing racism. Participants talked about preparing themselves to deal with racism, spending time thinking about how they dealt with racism, or even looking back on racist incidents to try to figure out the other person's motive. Though other research has discussed the emotional and academic impacts of racism (Bailey, 2016; Clark et al., 2014; Currie et al., 2012), no known research has discussed the types of cognitive impacts the participants in this study shared. Diverting cognitive energy to thinking about racism highlights the pervasive nature of racism in participants' lives. It likely exacerbated the emotional, academic, and other impacts of racism.

Though not novel findings, in reflecting on the transcripts, I was surprised by a couple of things. First, all participants shared at least one example of overt racism. Though not entirely surprising given my own experiences, this finding contradicts claims that overt racism is lower today than in the past (e.g., Carter & Murphy, 2015; Hagerman, 2018; Henry & Sears, 2002). I also noted that participants did not mention hearing some common stereotypes about Indigenous Peoples that I was familiar with. Given the pervasive nature of racism and unavoidable issues with human recall, I interpreted these as omissions and not as evidence that participants had not heard those stereotypes on campus. Such omissions may also be due to the small number of participants.

Study 1 provided me with an in-depth understanding of Indigenous participants' experiences with racism on campus. In particular, participant responses to questions on the frequency of racist incidents, which incidents bothered participants the most, and which incidents participants deemed most important to challenge were helpful for designing my intervention. The most common racist incidents participants experienced were stereotypes or general ignorance of

Indigenous issues. The most bothersome racism they experienced was ignorance or the use of stereotypes and systemic racism. The most important racist incidents to challenge were ignorance, stereotypes, and systemic racism. Lastly, all participants discussed education as a strategy to challenge racism. In fact, education was the only strategy that all participants discussed. This latter finding solidified my decision to test an educational intervention. Though helpful, Study 1 is not without limitation.

Study 1 has three limitations. First, my sample size was relatively small. Though a large sample size is not required for thematic descriptive analysis, a larger sample may have been better able to capture a wide range of experiences. For example, all of the participants identified as being of mixed settler and Indigenous descent or Métis. If I had interviewed participants who identified solely as First Nations or Inuk, I may have identified unique themes. Second, my insider status, though advantageous in many ways, was also a limitation. For example, because of my own experiences with racism on university campuses and previous research I conducted (Efimoff, 2019; Efimoff, 2022b), I tended to assume that, unless stated otherwise, the perpetrators of such racism were White, as this mapped onto my own experiences. Because of this assumption, I did not always ask participants about the ethnicity of the perpetrator. Though my research objectives were not to identify *who* perpetrated racism on campus, such information would have been illustrative. However, in many cases, the participants volunteered this information and indicated that they experienced racism from both White and racialized people on campus. Third, though many of the themes I identified mapped onto previous research, some did not. These unique findings, though valuable, are contextually grounded, as qualitative research often is (Levitt et al., 2018). This means that these results might not generalize to other contexts. These limitations set the stage for future research.

Study 1 provides several new research avenues. First, given the unique experiences of Métis participants, future research might more directly investigate Métis people's experiences with racism, including microinvalidations. This is particularly important given the growing population of Métis people in Canada (Statistics Canada, 2019a). Second, the differences in the experiences of people identifying as Métis compared to those who identified as First Nations highlights the unique experiences of different Indigenous groups. Future researchers may look for unique experiences of different Indigenous groups. Not only would this avoid pan-Indigeneity, but it would also likely yield interesting findings. Though such a line of research would be interesting, researchers should take care not to create fractures among different groups of Indigenous people, but rather to focus on highlighting unique and shared experiences. Third, this study showcases many areas on campus that may benefit from better awareness or training around Indigenous issues. For example, future researchers might look at the efficacy of training programs directed at faculty members.

In grounding my future work in participants' experiences, I ensured that the topics my interventions addressed would be meaningful to Indigenous students on campus. To create educational interventions that would be effective, I wanted to ensure my qualitative results extended to a larger sample of Indigenous participants and to investigate non-Indigenous students' perceptions of learning about Indigenous content. This led me to Study 2.

Study 2

My objectives for Study 2 were to assess Indigenous students' experiences with racism at the University of Manitoba with a larger sample and non-Indigenous students' perceptions toward learning about Indigenous issues. To this end, I created a survey that assessed Indigenous and non-Indigenous students' experiences or perceptions. This study allowed me to better

understand what aspects of racism to challenge from the Indigenous students' responses and how to best present Indigenous-related educational materials to non-Indigenous students from the non-Indigenous students' responses.

To measure Indigenous students' experiences with racism, I constructed a set of items that were novel in two ways. First, existing measures of experiences of racism, such as the Racial Microaggressions Scale, measure racism with items like "my contributions are dismissed or devalued because of my racial background" (Torres-Harding et al., 2012, p. 159). Given decreasing levels of overt racism (e.g., Carter & Murphy, 2015; Hagerman, 2018; Henry & Sears, 2002), it is unlikely that a racialized person would be explicitly told their contributions were not valuable because of their race. Thus, one might wonder, was this racism or, as some argue, is a racialized person simply "playing the race card"? It is important to note that whether someone else considers an act racist or not matters little; simply anticipating racism has tangible physiological consequences for racialized people (e.g., Clark et al., 2006; Hicken et al., 2018). Regardless, measuring racism through specific incidents that are clearly tied to race or highlight racial ignorance will reduce this ambiguity and increase the persuasiveness of such research. As such, I endeavored to write items that were more objectively linked to racist experiences. Second, I asked Indigenous participants directly if they thought certain incidents were racist. This is important because racialized people, as the targets of racism, should lead discussions of what racism is, and White people often disagree with racialized people about what racism is (Carter & Murphy, 2015).

To measure non-Indigenous students' perceptions of learning about Indigenous issues, I developed questions guided by the Theory of Reasoned Action (Fishbein & Ajzen, 2010). Using primarily open-ended questions, consistent with Fishbein and Ajzen's (2010) recommendations,

I asked participants to list the advantages and disadvantages of learning about Indigenous issues to assess attitudes, the people in their lives who would approve or disapprove of them learning about Indigenous issues to assess social norms, and the facilitating and inhibiting factors related to learning about Indigenous issues to assess perceived behavioral control. I also measured past behavior and pro-Indigenous behavioral intentions, as these factors are also related to behavior performance (Fishbein & Ajzen, 2010). Such an approach is important to gain a broad understanding of the reasons one may, or may not, perform a given behavior.

Method

Recruitment

I recruited participants for Study 2 with a series of social media posts on relevant Indigenous and general pages as well as a Registrar's Office email to all students on campus. In the advertisements, I offered students a chance to win one of six $50 cash prizes. I collected data until participation in the survey slowed considerably to obtain as many participants as possible.

Participants

I obtained a total of 3,011 responses. I removed participants who did not consent (n = 32), who were not students at the University of Manitoba (n = 59), who entered impossible values for items (e.g., a value of 6 when participants were directed to respond with values of 1-5; n = 84), and who were obviously unconscientious (i.e., entering nonsense or the same value for all responses, n = 3), leaving 2,833 participants. These participants were 17.12% Indigenous, 50.23% White, and 41.97% of another ethnic group (Table 1). Most participants were women (63.40% women, 30.96% men, 0.71% another gender, 4.94% missing data). The median age of participants was 22 years (M = 24.12; SD = 1.34).

Of the 2,833 participants, 1,291 completed at least 80% of the quantitative questions[6] resulting in a 45.57% response rate (Table 1). This response rate is higher than that in other university-based online surveys (e.g., Trespalacios & Perkins, 2016). The response rate was higher for Indigenous participants than for non-Indigenous participants, detailed in the results sections. This makes sense because participants drop out as surveys get longer and include more open-ended responses (Dillman et al., 2014). Indigenous participants responded to almost entirely closed-ended items and were likely motivated to complete the survey due to the Indigenous-specific content. Non-Indigenous participants, conversely, responded to almost entirely open-ended items and were likely less motivated because the items were not about a specific group they belong to. This likely explains the differences in response rates.

Procedure and Materials

Participants completed all study materials online via Qualtrics. I collected data from April 13 to May 6, 2020, while COVID-19 restrictions were in place in Manitoba. All participants first consented to participate (Appendix C), indicated their student status because only University of Manitoba students were able to complete the survey, and provided demographic information.

After this, Indigenous and White participants answered a different set of questions. Indigenous participants first completed a series of questions on the frequency and affective impact of racial experiences on campus and rated how racist they perceived these experiences to be. They then completed the International Positive and Negative Affect Scale (Short-Form;

[6] I based the response rate on only the quantitative items because I analyzed the qualitative items separately.

Thompson, 2007). Finally, Indigenous participants completed a racial affirmation exercise. Meanwhile, White participants first answered a series of questions about their attitudes, social norms, and perceived behavioral control around learning about Indigenous issues. They then rated their likelihood of performing pro-Indigenous behaviors, ranked Indigenous content according to their interest level, responded to an open-ended racism question, and completed the Ten-Item Personality Inventory (Gosling et al., 2003). Lastly, White participants completed a racial affirmation exercise.

Demographics

All participants reported their gender, age, and ethnicity or ethnicities. I programmed the survey to use ethnic identity, as indicated by participants, to direct participants to unique sets of questions. The survey directed Indigenous participants, including multiracial Indigenous participants, to one set of questions and non-Indigenous participants to a separate set of questions.

Indigenous Participants

Indigenous Racism Items. Participants who selected “Indigenous”, singly or in addition to any other ethnicity, completed these items. I created these items using common or particularly affective examples of racism from the results of Study 1. I tried to ensure these items were objective instances of racism. The Indigenous Racism Items section of the survey consisted of five sets of items. At the beginning of each set of items, participants read the following instructions:

> In answering the following questions, please think about your experiences at the University of Manitoba since the beginning of the Fall 2019 semester. All of your responses are anonymous. Please answer honestly. Non-Indigenous refers to all people

who do not identify as Indigenous (e.g., those who identify as Asian, Black, White, etc.). At the time of data collection, then, participants would have been thinking about the last 7-8 months of their experience on campus.

Set 1. For the first set of items, participants responded to items about something a non-Indigenous person had said. Within Set 1, participants responded to frequency, affective, and racism attribution versions of each item. First, they read the following frequency version instructions:

> Before responding to each of the options, please try to think of all the times you have experienced each option since the beginning of the Fall 2019 semester on campus.
>
> Though this may be challenging, it is important for you to be as accurate as you can.

The item stem was "how often have you heard a non-Indigenous person say something like..." Participants then indicated the frequency with which a specific racial incident occurred on a 1-5 rating scale (1 = *never*, 2 = *rarely*, 3 = *sometimes*, 4 = *often*, 5 = *very often*). A sample item is "How often have you heard a non-Indigenous person say something like...Indigenous students go to school for free."

Second, if participants selected any response other than "never" for the frequency items, they responded to the affective version of the same items. Participants read the following affective version instructions:

> Now we're going to ask you questions about how positive or negative you felt when you had certain experiences. Negative feelings could include anger, sadness, fear, or other negative feelings. Positive feelings could include excitement, happiness, pride, or other positive feelings. Some experiences can be both positive and negative. When answering, please think about your overall feelings when you had this experience. Thinking about

each experience you've had since the beginning of the Fall 2019 semester on campus… The item stem for affective items was "how negative or positive did you feel when a non-Indigenous person said something like..." Using these instructions, participants responded to an affective version of the same item on a 1-5 rating scale (1 = *very negative*, 2 = *negative*, 3 = *neither negative nor positive*, 4 = *positive*, 5 = *very positive*). A sample item is "How negative or positive did you feel when a non-Indigenous person said something like... Indigenous students go to school for free."

Third, if participants selected any response other than "never" for any of the frequency items, they responded to a racism attribution version of the same items. Participants read the following racism attribution version instructions: "People have different ideas about what racism is. Please indicate how racist you think the following options are." The item stem was "I think it is racist when a non-Indigenous person says something like..." Using these instructions, participants responded to a racism attribution version of the same item on a 1-5 rating scale (1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*). A sample item is "I think it is racist when a non-Indigenous person says something like... Indigenous students go to school for free." See Table 2 for Set 1 items.

Set 2. Set 2 was similar to Set 1, except that Set 2 included items about something a non-Indigenous person had done. Participants read the same instructions as in Set 1. The stems differed slightly. For the frequency version, the item stem was "How often have you noticed a non-Indigenous person..." For the affective version, the stem was "how negative or positive did you feel when you noticed a non-Indigenous person..." For the racism attribution version, the stem was "I think it is racist when a non-Indigenous person..." As in Set 1, in Set 2 participants only responded to affective and racism attribution versions of items if they had selected a

response other than “never” to the frequency version of the item. Response options for the items were identical to Set 1. A sample item is “How often have you noticed a non-Indigenous person… Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).” See Table 3 for Set 2 items.

Set 3. Set 3 was also similar to Set 1, except Set 3 included items about a non-Indigenous professor. Participants read the same instructions as in Sets 1 and 2. The item stems were again different: for the frequency version, the item stem was “How often have you noticed a non-Indigenous professor...” For the affective version, the stem was “how negative or positive did you feel when you noticed a non-Indigenous professor...” For the racism attribution version, the stem was “I think it is racist when a non-Indigenous professor...” As in Sets 1 and 2, participants only responded to the affective and racism attribution versions of the items if they selected a response other than “never” to the frequency version of the item. Set 3 had the same response options as Sets 1 and 2. A sample item is “How often have you noticed a non-Indigenous professor… Tell you not to use an Indigenous approach in your coursework.” See Table 4 for Set 3 items.

In sum, for Sets 1-3, after responding to the frequency items about something a non-Indigenous person or professor had said or done, participants who selected 2 or higher responded, on separate pages, to affective and racism attribution versions of the items. Sets 4 and 5 were somewhat different from Sets 1-3.

Set 4. Set 4 included items about potential positive experiences on campus. Items were about participants spending time with people like elders, allies, or knowledge holders as well as about participating in cultural events and activities. Participants read the same frequency instructions as in Sets 1-3. The item stem was “Since the beginning of the Fall 2019 semester on

campus, how many times have you...” As in Sets 1-3, participants only responded to the affective version of the item if they selected a response other than “never” to the frequency version of the item. Participants read the same affective instructions as in Sets 1-3. The item stem for the affective version was “Thinking about each experience you’ve had since the beginning of the Fall 2019 semester on campus, how negative or positive did you feel when you...” Response options for both the frequency and affective versions were the same as for Sets 1-3. In Set 4, participants only responded to the frequency and affective versions of the items, as it would likely confuse participants if I had asked about racism attribution for positive experiences. Sample items are “Spent time with Indigenous Elders” and “Participated in Indigenous cultural events (e.g., ceremonies).” See Table 5 for Set 4 items.

Set 5. Set 5 included items about participants’ feelings regarding their experiences as an Indigenous person on campus. The items were about both positive feelings on campus like being comfortable, safe, supported, or understood, and negative feelings such as feeling anxious, isolated, or worried. The instructions were “Please rate the extent to which you agree or disagree with the following statements: Since the beginning of the Fall 2019 semester on campus…”. The item stem was “I have felt...” The response options were 1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*. Sample items are “Supported by Indigenous Peoples” and “Isolated in the classroom.” See Table 6 for Set 5 items.

In total, if participants selected “2” or higher for every frequency item, they would have answered 105 items. See Tables 2-6 for all items.

International Positive and Negative Affect Scale (Short-Form). The final scale Indigenous participants responded to was a slightly modified version of the International Positive and Negative Affect Scale (Short-Form) to assess the impact of the items on participants’ affect

(Thompson, 2007). I modified the instructions so participants would think about their current state instead of their general state. The International Positive and Negative Affect Scale (Short-Form) is a 10-item measure, including five items to assess the Positive Affect factor and five to assess the Negative Affect factor on a 1-5 rating scale (1 = *not at all*, 2 = *a little*, 3 = *moderately*, 4 = *quite a bit*, 5 = *a lot*). A sample item of the Positive Affect factor is "to what extent do you feel determined" and a sample item of the Negative Affect factor is "to what extent do you feel upset." The scale is psychometrically acceptable based on several forms of reliability and validity (Thompson, 2007). I included this measure to assess how participants felt after answering questions about their experiences with racism. In this sample, Cronbach's alpha was .84 and .80 for Positive Affect and Negative Affect factors, respectively. Next, I describe the items non-Indigenous participants responded to.

Non-Indigenous Participants

Attitudes, Social Norms, and Perceived Behavioral Control. White and non-Indigenous racialized participants responded to open-ended prompts about their attitudes, social norms, and perceived behavioral control regarding learning about things important to Indigenous Peoples, signing up for an email newsletter on things important to Indigenous Peoples, and watching a five-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples. For all items, participants read the following instructions:

> The following questions ask you to create lists based on your own opinion and experience. We hope you can list three items per question. It is important that you answer all questions, even if you only enter one item per question."

For attitudes, participants listed the advantages and disadvantages of performing each of these behaviors; for social norms, participants listed people in their life who would approve and

disapprove of each of these behaviors; and for perceived behavioral control, participants listed facilitating and inhibiting factors regarding each of these behaviors. I decided to include the more specific options of signing up for an email newsletter and watching a video, instead of simply asking participants about learning about things important to Indigenous Peoples in general, for a couple of reasons. First, email newsletters are very common in the social justice advocacy world, and second, mini-video social media platforms are popular with young adults (such as Snapchat and Instagram; Mansoor, 2020). Thus, it made sense to offer two relatively common platforms for learning: reading and viewing.

Social Norms. Next, I asked White and racialized participants a closed-ended social norms question. They indicated, on a 1-5 rating scale (1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*), who they wanted to be like when it came to learning about things important to Indigenous Peoples: their coworkers, students in their classes, their family, students at the University of Manitoba, and their friends. See Table 7 for all items.

Specific Pro-Indigenous Behavioral Intentions. After the social norms questions, White and non-Indigenous racialized participants responded to three items about their behavioral intentions specific to behaviors I considered measuring during the educational intervention. Participants read the following instructions: “In the next few questions, we are going to ask you about your intentions to do certain things. Please rate the extent to which you disagree or agree with each statement.” The item stem was “In the next three months, I would...” Participants responded to items about their intentions to sign up for and read a short email newsletter on things important to Indigenous Peoples as well as watch a five-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples. A sample item is “In the

next three months, I would… Sign up to receive a short email newsletter about things important to Indigenous Peoples." See Table 8 for all items.

Specific Past Behavior. Next, White and non-Indigenous racialized participants responded to four questions assessing their voluntary pro-Indigenous behavior in the last three months. They read the following instructions:

> In the next few questions, we are going to ask you about your voluntary behavior. When we say voluntarily, we mean that you have done this of your own free will, not because you had to for a class or a job. Please select no or yes for each question.

The item stem was "In the past 3 months..." A sample item is "In the past 3 months… Have you voluntarily sought information on things important to Indigenous Peoples?". The response options were yes or no. See Table 9 for all items.

Content List. Then, White and non-Indigenous racialized participants ranked five different Indigenous topics they might be interested in learning about from one to five, with one being the highest ranking. Participants ranked the following options which were presented in random order:

1. Historical injustices against Indigenous Peoples (e.g., the 60's scoop, forced relocation of Indigenous Peoples, Indian hospitals, nutrition experiments on Indigenous children in Residential Schools, Residential Schools).
2. Current injustices against Indigenous Peoples (e.g., drinking water on reserves, Indigenous children and Child and Family Services, Indigenous Peoples and the Criminal Justice System, racism toward Indigenous People in Canada, tuberculosis rates in the Inuit population, underfunding of services on reserves).
3. Law and Indigenous Peoples (e.g., the Indian Act, Indigenous Peoples and taxes, the

Indigenous Reserves System, Treaties).

4. Indigenous cultures and perspectives (e.g., decolonization, Indigenization, Indigenous art, Indigenous cultural practices, Indigenous knowledges, Indigenous research, Indigenous ways of looking at the world, reconciliation).
5. Ways to help (e.g., concrete actions you can take, how to be an ally to Indigenous Peoples, how to support Indigenous Peoples).

Reviewing these answers would highlight the content non-Indigenous students were interested in.

Pro-Indigenous Behavioral Intentions. Next, participants rated their endorsement of a list of pro-Indigenous behaviors (Neufeld et al., unpublished data). Participants responded on a 1-5 rating scale (1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*) to 14 items such as "I would watch a film or documentary about things important to Indigenous Peoples." See Table 10 for all items. I created a composite of these pro-Indigenous behavioral intentions by taking the mean of all the items for all further analysis because the items loaded well onto one factor, with factor loadings between .60 and .76, and were internally consistent ($\alpha = .93$). Values for the Pro-Indigenous Behavioral Intentions could therefore range from 1 to 5, with higher scores indicating more intentions to complete pro-Indigenous behaviors.

Ten-Item Personality Inventory. Then, participants responded to the Ten-Item Personality Inventory, a 10-item measure that assesses the big five personality factors: Openness, Conscientiousness, Extraversion, Agreeableness, and Emotional Stability (also known as Neuroticism; Gosling et al., 2003). Participants disagreed or agreed with how much a series of traits (e.g., "extraverted, enthusiastic") apply to them on a 1-5 rating scale (1 = *strongly disagree*,

2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*). White and non-Indigenous racialized participants completed the Ten-Item Personality Inventory so I could assess relationships between personality and behavioral intentions. According to Gosling et al. (2003), the Ten-Item Personality Inventory should be used when personality is not the main factor of interest or when researchers need a particularly brief measure. The Ten-Item Personality Inventory has acceptable test-retest reliability and convergent construct validity for some testing contexts (Gosling et al., 2003). In the current study, the Spearman correlations for the items making up each factor were as follows: Openness $r_s(876) = .18$, $p < .001$; Conscientiousness $r_s(876) = .39$, $p < .001$; Extraversion $r_s(876) = .54$, $p < .001$; Agreeableness $r_s(875) = .23$, $p < .001$; and Emotional Stability $r_s(875) = .46$, $p < .001$.

Indigenous and non-Indigenous Participants

Racial Affirmation Exercise. Lastly, both Indigenous and non-Indigenous participants completed a modified version of Stock and colleagues' (2018) racial affirmation exercise. I modified this exercise by replacing "African American" with "Indigenous" for Indigenous participants or "one or more of your ethnic identities" for non-Indigenous participants. This exercise is based on self-affirmation exercises, which affirm "positive aspects of *personal* identity or values," Stock et al. (2018, p. 196). Self-affirmation literature broadly indicates that self-affirmations can buffer against attacks on the self (Cohen & Sherman, 2014). Stock and colleagues (2018) found that racial affirmation, or affirmation focused on *racial* identity instead of personal identity, better buffered against negative feelings after experiencing discrimination than self-affirmation. I included this measure to protect against any identity threats emerging from the survey, and as such, did not analyze the data nor do I discuss it further in my dissertation.

I present the analysis and results for Study 2 below, first for Indigenous participants and then for White participants. I analyzed the results separately because Indigenous and non-Indigenous participants answered different questions.

Indigenous Results

Participants

There were 485 Indigenous participants in Study 2. Seventy-two participants did not complete at least 80% of the survey. I assessed the differences between those participants who completed 80% of the survey and those who did not. There were no differences in age, $t(482) = 1.10$, $p = .27$, $d = 0.14$, or gender, $\chi^2(2) = 1.88$, $p = .39$, Cramer's $V = .06$, when comparing participants who completed 80% of the survey to those who did not. There were, however, some differences in ethnicity between those who completed 80% of the survey and those who did not. Participants who were Indigenous and Filipino ($n = 6$), $t(412) = -2.46$, $p = .01$, $d = -0.13$, or Indigenous and Latin American ($n = 7$), $t(412) = -2.67$, $p = .01$, $d = -0.14$, were significantly more likely to complete 80% of the survey than not. Though this is an interesting finding, given the small number of participants identifying as these ethnicities, these results are likely unreliable. As such, I do not think it would be appropriate to draw inferential conclusions based on these differences.

I performed all analyses on the 413 participants who completed at least 80% of the survey, representing approximately 16% of the Indigenous student population (University of Manitoba, 2020). To my knowledge, this is the largest study conducted with Indigenous students about their experiences with racism at a Canadian post-secondary institution. The second-largest that I know of, conducted by Currie and colleagues (2012), included 60 Indigenous students. I did not assess for nor remove outliers because the purpose of this analysis was to describe

participant experiences, and thus outliers would not unduly influence inferential analyses, and I had no reason to think the participants did not come from my intended population (Tabachnick & Fidell, 2019). Participants were 25.43 years old on average (*SD* = 8.52) and mostly women (72.40% women, 24.46% men, 2.42% another gender, 0.73% missing). A little over half of the participants selected another ethnicity in addition to Indigenous (55.21%) with the remainder selecting only Indigenous as their ethnicity, reflecting the national demographics of Indigenous people in Canada (Statistics Canada, 2019b). Participants took, on average, 18.86 minutes (*SD* = 21.12 minutes) to complete the survey. Next, I present Indigenous participants' results on the Indigenous racism items and the International Positive and Negative Affect Scale (Short-Form).

Indigenous Racism Items

To analyze the Indigenous Racism Items, I created composites to ease interpretation. I conducted reliability analyses on the items in each of the sets. Most of the sets had good reliability (α = .81-.94) so I present composite mean scores. The items about non-Indigenous professors, however, had poor reliability (α = .48-.61), so I report these items individually as they are too poorly interrelated to present as a composite. Given the small number of items in the non-Indigenous professor sets (n = 5), and the inclusion of both racist items, such as using a racial slur, and anti-racist items, such as inviting an Indigenous guest speaker to class, the low Cronbach's alphas are not surprising. See Tables 2-6 for the descriptive statistics and Cronbach's alphas for Sets 1-5.

To interpret the means on these composites, I used a one-sample *t*-test to assess if mean values significantly differed from the values of the closest response options. For example, I assessed if a mean value of 3.09 was significantly different from a value of 3 which represented the response option "sometimes" for frequency items. In the remainder of this results section, if

the mean value is not significantly different from the response options for that item, I use that descriptor. For example, if the mean was 3.09 and this does not significantly differ from 3 which represented the option “sometimes”, I use the descriptor “sometimes” when describing that mean. If, conversely, a value is significantly different from the two values surrounding it on the response scale, I say it is between those two descriptors. For example, if a mean of 3.45 is significantly different from both 3 and 4, I describe the mean as somewhere between “sometimes” and “often” for a frequency item. I do the same for affective and racism attribution versions of the items. Next, I report mean scores on the composites for Sets 1-5.

Set 1. In Set 1, participants responded to items about things they had heard a non-Indigenous person say. Participants heard a non-Indigenous person say something that might be considered racist “sometimes” (M = 3.09, SD = 1.00), hearing such things made them feel between “negative” and “very negative” (M = 1.93, SD = 0.57), and participants scored between “neither disagree nor agree” and “agree” that such expressions were racist (M = 3.86, SD = 0.81). Even those incidents that participants considered the most racist occurred with some regularity. For example, when asked about hearing a non-Indigenous person use a racial slur, 27.60% responded “sometimes”, 14.29% responded “often”, and 9.44% responded “very often.”

Set 2. In Set 2, participants responded to items about things they had noted a non-Indigenous person say or do. Participants noticed a non-Indigenous person say or do something that might be considered racist between “rarely” and “sometimes” (M = 2.63, SD = 0.98), felt between “negative” and “neither negative nor positive” when they noticed these things (M = 2.07, SD = 0.56), and tended to “neither agree nor disagree” or “agree” that such things were racist (M = 3.74, SD = 0.62).

Set 3. In Set 3, participants responded to items about things a non-Indigenous professor had said or done. Item-level analyses for the non-Indigenous professor items are in Table 4 as the items were too poorly interrelated to present them as a composite. As an example of a racist incident, participants heard a non-Indigenous professor use a racial slur toward Indigenous people between "never" and "rarely" (M = 1.34, SD = 0.73), it made them feel between "very negative" and "negative" (M = 1.53, SD = 0.75), and they "agreed" or "strongly agreed" that it was racist (M = 4.61, SD = .82). As an example of an anti-racist incident, participants heard a non-Indigenous professor explain that racism *does* exist between "never" and "rarely" (M = 1.46, SD = .86), it made them feel "positive" (M = 4.08, SD = .89), and they "strongly disagreed" or "disagreed" that it was racist (M = 1.65, SD = .84).

Set 4. In Set 4, participants responded to items about potentially positive cultural experiences they had on campus. Participants experienced potentially positive cultural experiences on campus between "rarely" and "sometimes" (M = 2.43, SD = 0.94) and felt between "positive" and "very positive" about such experiences (M = 4.13, SD = 0.59).

Set 5. Lastly, for Set 5, participants responded to items regarding the emotions they felt about their experiences as an Indigenous person on campus. Overall, they tended to "neither disagree nor agree" or "agree" that they felt emotions about their experiences as an Indigenous person on campus (M = 3.22, SD = 0.23). Given the wide range of emotions in this feeling composite, I provide a more detailed analysis of these items next.

The items assessing participants' feelings about their experiences on campus might be broadly categorized into positive and negative feelings. When considering items about positive feelings regarding participants' on-campus experiences, participants tended to "agree" or "neither agree nor disagree" that they had positive feelings about their experiences on campus (M

= 3.43, *SD* = 0.56; see Table 6 for the items included in this mean). For example, they scored between “agree” and “strongly agree” that they felt connected with Indigenous Peoples (*M* = 4.32, *SD* = 0.82), and somewhere between “neither agree nor disagree” and “agree” on feeling supported by Indigenous Peoples (*M* = 3.41, *SD* = 1.05). One positive experience did not fit this pattern: participants scored somewhere between “neither agree nor disagree” and “disagree” on feeling that they belong with Indigenous Peoples (*M* = 2.43, *SD* = 1.19). Next, I turn to the items about negative feelings.

A similar pattern emerged when considering items about negative feelings regarding on-campus experiences. Participants tended to “neither agree nor disagree” or “agree” that they had negative feelings about their experience as an Indigenous person on campus (*M* = 3.20, *SD* = 0.64; see Table 6 for the items included in this mean). For example, participants responded between “neither agree nor disagree” and “agree” to the items about feeling isolated in the classroom (*M* = 3.74, *SD* = 0.97) and feeling worried they would be treated poorly because they were Indigenous (*M* = 3.48, *SD* = 1.01). One response, however, did not follow this pattern. Participants tended to “neither agree nor disagree” or “disagree” (*M* = 2.29, *SD* = 1.13) that they felt anxious on campus that someone would discriminate against them because they were Indigenous. Altogether, these results describe a somewhat ambiguous on-campus experience, with participants generally responding somewhere between “neither agree nor disagree” and “agree” for most positive and negative items. See Table 6 for item-level descriptive statistics. Not all Indigenous participants, however, had the same pattern of results.

Namely, there were differences between participants who identified as only Indigenous and participants who identified as Indigenous and another ethnicity. As an exploratory analysis, I ran independent *t*-tests to compare the results of participants who identified as only Indigenous

and participants who identified as Indigenous and another ethnicity. There were 49 statistically significant differences with Cohen's *d*s ranging from |0.21| to |0.64| (see Table 11). With few exceptions, participants who identified as only Indigenous were more likely to experience racism *and* have positive Indigenous cultural experiences on campus, compared to participants who identified as Indigenous and another ethnicity. For example, participants identifying as only Indigenous were significantly more likely to have someone look at them when something Indigenous was mentioned, $t(368.72) = -6.05$, $d = -0.61$, and to have spent time with Indigenous knowledge holders, $t(360.29) = -6.38$, $d = -0.64$, than those identifying as Indigenous and another ethnicity. Readers should interpret these results with caution because the large number of comparisons increases the risk of Type I errors. Lastly, I report the results of the International Positive and Negative Affect Scale (Short-Form).

International Positive and Negative Affect Scale (Short-Form). Based on the International Positive and Negative Affect Scale (Short-Form), participants did not appear to be upset after completing the survey. Participants scored slightly above the midpoint on the Positive Affect factor (M = 3.11, SD = 0.93) and well below the midpoint on the Negative Affect factor (M = 1.73, SD = 0.75; Table 12).

Overall, these results were useful in developing my intervention. To learn what I should focus on in my intervention, I examined the items with an eye to frequency and affective impact. I inspected the frequency questions with a mean of three or more (meaning they happened "sometimes," "often," or "very often") and the affect questions with a mean of two or less (meaning they were "very negative" or "negative"), thus identifying items that happened most frequently and had the most negative impact. The four most frequent and negatively affective items focused on the action of a non-Indigenous person on campus. The four items were that a

non-Indigenous person said something like “Indigenous students go to school for free,” “Indigenous Peoples complain too much,” or “you’re not like other Indigenous people,” or they asked an Indigenous person to speak about Indigenous issues (e.g., in a class). These items primarily focus on stereotypes and ignorance about Indigenous Peoples and issues. Based on these results, I concluded that the intervention should focus on challenging stereotypes and ignorance about Indigenous Peoples and issues.

In conclusion, by analyzing the Indigenous participants’ responses, I ensured I would focus on what was important to Indigenous students on campus. I also wanted to ensure, however, that I considered non-Indigenous students’ perspectives and interests to enable me to create interventions that were appealing to them. Thus, I turn to the results of the non-Indigenous participants next.

Non-Indigenous Results

Participants

Of the 2,348 non-Indigenous participants who attempted the survey, 878 completed 80% of the survey, resulting in a 37.39% response rate, a similar response rate to other university-based surveys (e.g., Trespalacios & Perkins, 2016). Participants who did not complete at least 80% of the survey did not differ significantly by age, $t(2278) = -1.83$, $p = .07$, $d = -0.08$, but did differ by gender, $\chi^2(2) = 11.95$, $p < .01$, Cramer’s $V = .07$. Women and those who identified as another gender were significantly more likely to complete 80% of the survey than expected, according to the adjusted standardized residuals (Sharpe, 2015). There were also differences in response rate by ethnicity. Participants who identified as White were significantly more likely to complete 80% of the survey than not, $\chi^2(2) = 88.09$, $p < .001$, Cramer’s $V = .19$, whereas participants who identified as Arab, $\chi^2(2) = 4.37$, $p = .04$, Cramer’s $V = .04$, Black, $\chi^2(2) = 12.81$,

$p < .001$, Cramer's $V = .07$, or South Asian, $\chi^2(2) = 11.75$, $p = .001$, Cramer's $V = .07$, were significantly less likely to complete 80% of the survey than to complete 80% of it. The effect sizes for all of these differences were small (Kotrlik et al., 2011). I completed all further quantitative analyses on the 878 participants who completed at least 80% of the survey. These 878 participants mostly identified as White (see Table 1) and women (65.95% women, 29.50% men, 0.80% another gender, and 3.76% missing). On average, they were 24.14 years old (*SD* = 6.69). The median time of completion for the 878 participants was 27.77 minutes (*M* = 105.92, *SD* = 619.09). Again, I did not assess for nor remove outliers for the reasons outlined previously (see the Indigenous participant description in Study 2). For the qualitative analyses, reviewed next, I used all participant responses.

Qualitative Analysis

I conducted content analysis on non-Indigenous participants' responses to the open-ended questions. Content analysis is a ubiquitous and flexible approach, with both quantitative and qualitative traditions (Berelson, 1952; Hsieh & Shannon, 2005; Morgan, 1993; Neuendorf, 2019). Morgan (1993) describes the extremes of content analysis on the quantitative and qualitative ends. On the quantitative end, researchers apply predetermined codes through automated search procedures, with the resulting frequencies of such codes as the only outcome of interest from the analysis. On the qualitative end, researchers create codes based on the data, code through careful reading of the data, with both counts and interpretation of the counts or patterns in the data as the outcomes of interest. Morgan (1993) also notes a broad middle ground between these two extremes. These two extremes are further illustrated by the broad range of definitions of content analysis. For example, Hsieh and Shannon (2005) define content analysis as "a research method for the subjective interpretation of the content of text data through the

systematic classification process of coding and identifying themes or patterns" (p. 1278); this definition is decidedly qualitative, given the central role of subjective interpretation of content. Other definitions are clearly quantitative, such as Neuendorf's (2017) definition: "the systematic, objective, quantitative analysis of message characteristics" (p. 2). Still, other definitions are open to methodological interpretation, such as that provided by Babbie (2013): "the study of recorded human communications" (p. 295).

My approach to content analysis is somewhere in the broad middle ground that Morgan references (1993). My analysis aligned with qualitative content analysis in that I created codes based on the data instead of using predetermined codes, closely coded some of the data, and interpreted some meaning (Hseih & Shannon, 2005; Morgan, 1993). However, my analysis also aligned with quantitative content analysis as I was interested in the frequencies of particular responses and I used an automated coding procedure in tandem with manual coding (Neuendorf, 2017; Neuendorf, 2019; Morgan, 1993). I analyzed meaning by grouping similar concepts together but mostly focused on the frequency of specific concepts to inform the creation of my educational prejudice reduction intervention. Given the sheer number of typically brief and shallow instead of rich responses (e.g., a one-word response was not uncommon), using a combined manual and automated coding approach made the most sense.

Thus, I uploaded the 35,220 non-Indigenous participant responses into NVivo, a qualitative analysis software. I analyzed White and racialized student responses separately, reasoning that participant ethnicity might have impacted results given racialized people's sense of solidarity with Indigenous people (Starzyk et al., 2019). I uploaded each question into NVivo and began coding them individually. For all questions, I used the word query feature and saved my word searches as nodes. For example, I could search for "friend" and have all instances in the

search automatically coded into a node called “friend.” I then went through the word query results to ensure the coding was accurate. Lastly, I went through the entire document for each question to make sure I had coded all responses using the above process. This process allowed me to see patterns in the data and the most frequently mentioned responses. I examined the most frequently mentioned responses for each of the attitude, social norms, and perceived behavioral control questions, as well as the overlap within each set of questions. For example, for the attitude questions, I examined the overlap between the answers to the questions about the advantages of learning, advantages of an email newsletter, and advantages of a mini-series to identify the most frequent overlapping responses to the attitude questions.

Qualitative Results

White Participants’ Responses. I start with the results of White participant responses to the questions about learning, receiving a newsletter, and viewing a mini-series. The largest overlapping advantage was simply learning or understanding (see Tables 13-15). Specifically, participants were interested in learning about Indigenous culture. The overlapping disadvantages were not having enough time or having competing priorities or that the content would be uninteresting or irrelevant to the participant (Tables 16-18). Many participants also noted that there were no disadvantages. There was considerable overlap of people or groups in the participant’s life who would approve, including the participant’s family, friends, coworkers, peers, employers, significant other, and Indigenous people in general (Tables 19-21). Similarly, there was significant overlap for people or groups in the participant’s life who would disapprove, including the participant’s family, friends, coworkers, and peers, as well as prejudiced people in general. Many participants indicated that no one would disapprove (Tables 22-24). The overlapping facilitators of perceived behavioral control were if the learning opportunity was

short or participants had more time as well as accessibility and advertisement of the learning opportunity (Tables 25-27). Lastly, the overlapping inhibitors of perceived behavioral control were lack of time or competing priorities, inaccessibility, uninteresting content, as well as personal traits of the participant like a lack of motivation (Tables 28-30). I turn next to racialized participant responses.

Racialized Participants' Responses. Racialized participants' responses were very similar to the White participants' responses. Namely, the most common overlapping benefit was learning, especially about culture (Tables 13-15). Similar to White participants, the most common overlapping disadvantages were competing priorities or not enough time or that the learning opportunities were uninteresting. Many participants also indicated that there were no disadvantages (Tables 16-18). Again, similar to White participants, racialized participants thought their family, friends, coworkers, peers, or teachers would approve (Tables 19-21), and that their family, friends, coworkers, peers, and prejudiced people would disapprove (Tables 22-24). Most commonly, however, racialized participants indicated that no one would disapprove. Once again, similar to White participants, the overlapping facilitating factors for racialized participants were accessibility and that such resources were interesting (Tables 25-27). The most common overlapping inhibitor was competing priorities or lack of time, inaccessibility, and uninteresting content in the learning resources (Tables 28-30).

Through the content analysis of White and racialized students' responses, I identified participants' attitudes, social norms, and perceived behavioral control of learning about things important to Indigenous Peoples. The responses of White and racialized participants were overwhelmingly similar. This analysis informed my prejudice reduction intervention planning. Namely, I learned that the interventions should be a learning opportunity, fast or short,

interesting, and easily accessible. Next, I report the open-ended social norm item results.

Social Norms. Some participants responded to the open-ended social norms option (*n* = 227). Fifty-one participants entered their professors or teachers: three strongly disagreed they wanted to be like them; one neither agreed nor disagreed they wanted to be like them; and the remainder agreed or strongly agreed they wanted to be like them. Thirty-four participants entered a specific family member: 12 strongly disagreed or disagreed they wanted to be like the listed family member, with the remaining agreeing or strongly agreeing they did want to be like the family member listed. Twenty-five participants listed their significant other: Three strongly disagreed or disagreed they wanted to be like their partner and 22 participants agreed or strongly agreed they wanted to be like their partner. Lastly, 16 listed Indigenous people: One participant strongly disagreed they wanted to be like Indigenous people and 15 participants agreed or strongly agreed they wanted to be like Indigenous people. Next, I analyzed non-Indigenous participants' quantitative responses.

Quantitative Results

Social Norms. When it came to learning about things important to Indigenous Peoples, participants indicated on the closed-ended social norms question that they wanted to be most like their friends, students in their classes, and students at the University of Manitoba (Table 7). This was true for both participants who identified as racialized or White (Table 7). From this, it was apparent that participants' friends and school peers were important social influences when it came to learning about Indigenous issues.

Behavioral Intentions. I next analyzed White participants' specific behavioral intentions, past behaviors, and pro-Indigenous behavioral intentions. First, I examined participants' specific behavioral intentions. Specific behavioral intentions were all above the

midpoint (Table 8) and 63.21% of participants indicated they “agreed” or “strongly agreed” that they would watch the mini-series. Responses were again similar for racialized and White participants when I analyzed responses separately. The one difference was that racialized participants were equally interested in a video and a newsletter, whereas White participants were more interested in a video than a newsletter. Importantly, COVID-19 restrictions may have impacted these results: Participants may have been more interested in online learning activities given the reduced opportunity for other activities. Second, I analyzed participants’ voluntary past pro-Indigenous behaviors in the last three months: 7.18% indicated they had signed up to receive newsletters on things important to Indigenous Peoples; 25.51% indicated they had read a newsletter about things important to Indigenous Peoples; 39.29% had watched a video on things important to Indigenous Peoples; and 51.37% indicated they had sought information on things important to Indigenous Peoples. The pattern was identical for racialized and White participants (Table 9). Third, I assessed item-level statistics for the Pro-Indigenous Behavioral Intentions measure (Table 10). Participants were most likely to agree they would watch a film or documentary about things important to Indigenous Peoples (M = 3.97, SD = 0.96). This finding mirrored the results of a large survey conducted in Dr. Starzyk’s laboratory in 2018, where participants were most likely to say they would watch a film or documentary on the Pro-Indigenous Behavioral Intentions measure. Non-Indigenous participants in Study 2 were least likely to agree they would write a government official to implement the Truth and Reconciliation Commission Calls to Action (M = 2.79, SD = 1.14). The pattern of results was virtually identical for racialized and White participants. Next, I move into specific content participants were interested in.

Content List. I analyzed participants' rankings of Indigenous content options. Generally, participants were most interested in learning about current injustices against Indigenous Peoples (M = 2.46, SD = 1.25), then Indigenous culture and perspectives (M = 2.70, SD = 1.30), then ways to help Indigenous Peoples (M = 2.77, SD = 1.35), then historical injustices against Indigenous Peoples (M = 3.47, SD = 1.40), and lastly, law and Indigenous Peoples (M = 3.60, SD = 1.38). Overall, these rankings were significantly different according to Friedman's test, $\chi^2(4) = 355.16$, $p < .001$. Next, to identify where the significant differences were, I ran Wilcoxon signed-rank tests. Participants were more interested in current injustices than any other option: law and Indigenous Peoples ($z = -13.81$, $p < .001$), historical injustices ($z = -13.34$, $p < .001$), ways to help ($z = -4.76$, $p < .001$), and Indigenous cultures and perspectives ($z = -3.34$, $p = .001$). Participants were more interested in learning about Indigenous cultures and perspectives than historical injustices ($z = -9.95$, $p < .001$) and law and Indigenous Peoples ($z = -11.54$, $p < .001$). Lastly, participants were more interested in learning about ways to help than historical injustices ($z = -8.23$, $p < .001$) and law and Indigenous Peoples ($z = -10.65$, $p < .001$). There was no significant difference between the two least desired content areas, historical injustices and law and Indigenous Peoples ($z = -1.67$, $p = .09$), and no difference between the two middle content areas, ways to help and Indigenous cultures and perspectives ($z = -0.91$, $p = .36$). Overall, participants were most interested in learning about current injustices, then ways to help or Indigenous cultures and perspectives, then historical injustices and law and Indigenous Peoples. The pattern of results was identical for racialized and White participants. Lastly, I turn to personality.

Ten-Item Personality Inventory. I analyzed correlations between non-Indigenous participants' scores on the Ten-Item Personality Inventory and pro-Indigenous behavioral

intentions. The behavioral intentions composite score was significantly correlated with Openness to Experience, $r(878) = .22$, $p < .001$, $r^2 = .05$; Agreeableness, $r(877) = .14$, $p = .02$, $r^2 = .02$; and Extraversion, $r(878) = .10$, $p = .003$, $r^2 = .01$ (Table 31). Next, I discuss the results of Study 2.

Study 2 Discussion

In Study 2, I extended the findings of Study 1 to a larger Indigenous sample and assessed non-Indigenous students' attitudes, social norms, and perceived behavioral control regarding learning about Indigenous issues as well as past learning behavior and behavioral intentions. I first discuss Indigenous participants' results and then non-Indigenous participants' results.

Indigenous Participants Discussion

Indigenous participants in Study 2 shared the frequency with which they experienced certain racial incidents on campus, how those racial incidents made them feel, and if they thought those racial incidents were racist. Participants experienced racial incidents with alarming regularity on campus and such incidents made them feel negative. They also rated these incidents as racist in most cases. These findings map onto Study 1 and previous research (Bailey, 2016; Clark et al., 2014; Currie et al., 2012).

One somewhat surprising negative experience was racial slurs. Participants heard racial slurs shockingly often: about a quarter of participants heard slurs toward Indigenous people either "often" or "very often." This finding stands in contrast to the general acceptance that overt racism is on the decline (e.g., Carter & Murphy, 2015; Hagerman, 2018; Henry & Sears, 2002). Given the cross-sectional nature of this research, I cannot speculate as to whether this number is smaller than it was decades ago; despite this, such a statistic is startling. If this is the frequency of racial slurs in a time of declining overt racism, it is wholly disheartening to think of Indigenous students' experiences in previous decades. It is important to note here, as well, that I

did not provide participants with examples of racial slurs; thus, participants' conceptions of slurs would have been applied. Participants' experiences were not, thankfully, entirely negative.

Indigenous participants also shared positive experiences they had on campus. Though happening at a lower frequency than racist experiences, participants did tend to feel positive when they had good cultural experiences on campus. This lower frequency of positive experiences is also concerning; it appears from this data that participants had more racist experiences on campus than positive cultural experiences. It is possible, however, that racist experiences are simply easier to recall, as negative events are typically highly salient (Baumeister et al., 2001), and thus participants reported them more frequently in the survey.[7] Overall, then, experiences were not solely negative or positive.

Considering positive and negative experiences, it seems participants had ambiguous experiences related to their Indigenous identity on campus. For example, participants tended to agree that they felt connected with Indigenous people but disagreed they felt they belonged with Indigenous people on campus. Similarly, participants simultaneously felt isolated in the classroom and worried others would treat them poorly because they were Indigenous, and that they had many Indigenous friends on campus and felt safe with White people. Such ambiguous experiences reflect other research. For example, Bailey (2016) found that, despite experiencing racism on campus, participants also reported the supportive things the university had done for the

[7] Note that the saliency of negative events is distinct from claims that racialized people over-classify incidents *as* racism, a claim that recent research has challenged. For example, Nelson and colleagues (2012) found that racialized participants were more *accurate* in identifying historically true racist incidents than were White participants but did not claim historically fictional racist incidents were true. Thus, racialized participants did not identify racism where it was not present.

Indigenous community and positive interactions with other Indigenous people on campus. Participants' reactions to answering questions about racism, on the other hand, were less ambiguous.

That is, according to the International Positive and Negative Affect Scale (Short-Form) in Study 2, participants scored slightly above the midpoint on the Positive Affect factor and far below the midpoint on the Negative Affect factor. This is important because researchers may have concerns about participant affect when asking about experiences with racism. The potential for causing harm could be a deterrent to conducting this type of research. In this case, however, such questions did not seem to have an overly negative affective impact. This may have been due to participants valuing the research topic, a commonly reported benefit in studies discussing other emotionally heavy topics such as domestic violence (Clark et al., 2012), or the racial affirmation exercise. Future research might assess affect before and after the racial affirmation exercise to determine the impact of this exercise; however, in the interest of brevity, I only measured affect once to assess the impact of questions about racism on Indigenous participants' affect. This is a hopeful finding that aligns with previous research (Clark et al., 2012). In addition to findings that aligned with previous research, I also identified two novel contributions.

First, participant experience varied by ethnic identification. Namely, those who identified solely as Indigenous had different experiences compared to those who identified as Indigenous and another ethnicity. The comparison of participants who identified as only Indigenous or Indigenous and another ethnicity is, to my knowledge, a novel analysis. Participants who identified as only Indigenous experienced more racism but also more positive Indigenous cultural experiences on campus than participants who identified as Indigenous and another ethnicity. In many cases, these differences were moderate or large. Perhaps participants who

identified as only Indigenous experienced more racism on campus, subsequently sought solitude in Indigenous spaces, and thus had more positive cultural experiences in those spaces. Alternatively, participants who identified as Indigenous and another ethnicity might have experienced discomfort in Indigenous spaces, as they may have felt like they did not belong or perceived that other Indigenous people felt they did not belong (as in previous research; Lawrence, 2004), and thus sought out fewer positive cultural experiences. Future research might explicitly assess mono- and mixed-race Indigenous people's experiences with racism and cultural connection, perhaps by incorporating measures of cultural identity or connection and lateral violence. Despite this pattern of results, readers should interpret them with caution, as this was an exploratory analysis without a priori hypotheses.

Second, I included objective instances of racism and asked participants if they thought certain incidents were racist. In most cases, Indigenous participants considered the negative incidents racist. This is important because racialized people, as the victims of racism, should lead discussions about what constitutes racism. Future researchers should ensure that measures of racism include items that racialized people think represent racism. Relatedly, by asking about relatively objective instances of racism, I have also added to the persuasiveness of the literature; most people would agree that hearing a racial slur or being told Indigenous people need to "get over it" are instances of racism. As such, items in this study can push against the idea that Indigenous people are overly sensitive to racism or "play the race card." Together, these contributions bolster the persuasiveness of the items. Though helpful, the results of Study 2 are not without limitation.

I identified three limitations to the Indigenous portion of Study 2. First, though most sets of items evidenced good internal consistency, the sets about non-Indigenous professors did not.

In hindsight, I should have included more items overall for the non-Indigenous professors set and an equal number of racist and anti-racist items to help with internal consistency. This would have made for easier interpretation of the results. Future researchers, however, may find the Indigenous Racism items in Study 2, and Indigenous participants' experiences in Study 1, a useful starting point for creating a psychometrically validated Indigenous racism scale. Second, though I tried to tie the items to specific racist incidents, some items were still open to interpretation. For example, in the item about racial slurs, I did not provide examples, as doing so would likely have been hurtful for participants and would have been, in my opinion, unethical. This means that participants would have applied the definition I provided to their own experiences. It is possible, then, that some participants might have considered words like "Indian", when used to refer to Indigenous people, a slur, and others may not. Overall, though, I think these items do tie to specific racist incidents that are less open to interpretation than existing measures. Third, assessing the frequency of an incident is a notoriously difficult task (e.g., Herrman et al., 1996; Laursen et al., 2012) and people tend to have trouble accurately recalling the frequency of daily events (e.g., Lackner et al., 2014; McAuliffe et al., 2007). Though I measured frequency using a common approach and integrated best practices, future researchers could improve this research further. For example, future researchers might conduct a diary study, where participants report their experiences with racism regularly, to further assess frequency. Such research would need to have appropriate psychological supports in place, and perhaps also ask positive questions about anti-racist experiences, as participants may find such a study emotionally difficult.

Overall, there was considerable overlap between the results of Study 2 and Study 1. The most frequent and negatively affective racial incidents focused on stereotypes and ignorance

about Indigenous Peoples and issues. This focus on stereotypes and ignorance maps onto the results from Study 1, as participants considered stereotypes and ignorance the racist experiences that were most frequent, bothersome, and important to challenge. Thus, the prejudice reduction intervention should focus on challenging stereotypes and ignorance about Indigenous Peoples and issues. Next, I discuss non-Indigenous participants' results.

Non-Indigenous Participant Discussion

Non-Indigenous participants responded to both closed-ended and open-ended questions about attitudes, social norms, and perceived behavioral control regarding learning about Indigenous issues. They also responded to items about their past behavior, behavioral intentions, and the Indigenous-specific content they were most interested in. Lastly, they responded to the ten-item personality inventory (Gosling et al., 2003).

The results of the content analysis of non-Indigenous participants' perceptions toward learning about Indigenous issues showcased a significant overlap between racialized and White participants. Both racialized and White participants identified awareness or understanding as the most common benefit of learning about Indigenous peoples, whether generally, in a newsletter, or in a mini-series. Both racialized and White participants also tended to agree on the disadvantages. Namely, the most common disadvantages of learning about Indigenous issues were competing priorities or not having time, no disadvantages, or that the content would be uninteresting. There was also considerable overlap for racialized and White participant responses to the social norms items. Both groups listed family, friends, coworkers, and peers as people who would approve and disapprove of them learning about Indigenous issues. In addition, participants indicated that no one or prejudiced people would disapprove of them learning about Indigenous issues. The quantitative social norms aligned with their qualitative responses. Overall, the social

group most important in determining social norms around learning about Indigenous issues for non-Indigenous participants was their friends and peer groups at the institution. Though I did not use social norming information in my intervention, this finding is important as it may guide future research that taps into normative influence. For example, researchers could investigate if an experiment with a social norming component makes participants significantly more likely to complete a pro-Indigenous behavior. If successful, such normative messaging could be implemented campus-wide to increase pro-Indigenous behaviors broadly. Lastly, there was also overlap between racialized and White participants for the facilitators and inhibitors of learning about Indigenous issues. Accessibility was the most mentioned facilitator and lack of time, inaccessibility, and uninteresting content were the most mentioned inhibitors. Racialized and White participants had similar responses for other measures as well.

For example, there was also similarity in past behaviors and behavioral intentions among racialized and White participants. Based on the quantitative items, racialized and White participants indicated they had watched a video on issues important to Indigenous people in the last three months. Racialized and White participants were also most likely to agree they would watch a video about things important to Indigenous people.

Participants also had preferences about the content they were interested in learning about, with racialized and White participants again having similar results. Participants were most interested in learning about current injustices. Though awareness of historical injustices certainly appears beneficial (e.g., Bonam et al., 2019; Hill & Augostinos, 2001; Nelson et al., 2012; Neufeld et al., 2020; Salter & Adams, 2016; Siemens & Neufeld, unpublished data; Starzyk et al., unpublished data), participants appeared uninterested in such content. This may foreshadow difficulties in engaging participants in historical content, despite evidence of the effectiveness of

such an approach. Future researchers might look to the results of Study 2 to help them design interventions most likely to be engaged with by non-Indigenous people. Other potentially helpful results for future researchers are the personality results, which I discuss next.

Results on the Ten-Item Personality Inventory make sense intuitively and in the context of the literature. The correlation with Openness to Experience makes sense, as each of the pro-Indigenous behaviors is potentially a new, mind-opening, experience for the participant. However, Openness to Experience is associated with higher education levels and left-leaning political orientation (Carney et al., 2008; Damian et al., 2015), both of which are associated with lower prejudice (Carvacho et al., 2013; Webster et al., 2014). Thus, education level and political orientation may also explain the relationship between Openness to Experience and pro-Indigenous behavioral intentions. The correlations between the behavioral intentions composite and Agreeableness make sense as well: high Agreeableness is associated with lower prejudice against various groups (Crawford & Brandt, 2019). Lastly, the correlation between Extraversion and behavioral intentions makes sense, as many of the items refer to things that extraverts may be more likely to do, such as attending an in-person event to speak with Indigenous people about Residential Schools and reconciliation. Assessing personality is helpful because certain personality characteristics are associated with prejudice (e.g., Crawford & Brandt, 2019); knowing this may help researchers tailor interventions to specific personality traits, or simply to know for whom certain interventions are most likely to be effective. Furthermore, establishing that the Pro-Indigenous Behavioral Intentions composite relates as we would expect to personality provides evidence of construct validity for this set of items. Overall, the non-Indigenous results were useful but were not without limitation.

I identified two limitations with the non-Indigenous portion of Study 2. First, I conducted

this study during a lockdown period due to COVID-19 in Manitoba. Because of the lockdown, participants may have been more interested than usual in online learning opportunities, and thus participants may have overestimated their likelihood of completing some of the behaviors, like signing up for a mini-series. Second, non-Indigenous participants answered many questions that were likely cognitively taxing. A small number of participants made comments about the survey being difficult, too long, or redundant. As such, participants may have become less conscientious as they went through the survey. However, given the large number of responses, and the small number of participants who made comments about the difficulty of the survey, it is likely that unconscientious responses made up a small number of overall responses.

In sum, the results from Study 2 further illustrated Indigenous students' experiences with racism and the perceptions of non-Indigenous students toward learning about Indigenous issues. I used the findings of Study 2, in tandem with the findings of Study 1, to develop an educational intervention, which I discuss next.

Intervention Development

To develop the intervention, I considered the results of Study 1 and 2, existing educational interventions, calls for education to reduce anti-Indigenous racism, and the extant literature on prejudice reduction. I started with Study 1 and 2 as I wanted to ground my intervention in Indigenous students' experiences and ensure the intervention would appeal to non-Indigenous students.

From the Indigenous students' perspectives in Study 1, I should focus on dismantling stereotypes, correcting non-Indigenous students' ignorance about Indigenous Peoples, and addressing systemic racism. Based on Indigenous students' experiences in Study 2, I should focus on dealing with non-Indigenous peoples' stereotypes or ignorance about Indigenous

Peoples and issues. Based on non-Indigenous participants' responses in Study 2, I should create a video intervention that was a learning opportunity, short, interesting, and accessible. The content should focus on current injustices against Indigenous Peoples, Indigenous culture and perspectives, and ways to help Indigenous Peoples. Though grounding this work in Indigenous and non-Indigenous students' experiences, needs, and interests is foundational, I considered other pieces while designing this intervention as well.

For example, I also considered calls for education to reduce anti-Indigenous racism and existing educational interventions. Many calls for education to reduce anti-Indigenous racism include historical education (e.g., Kairos, 2019; Truth and Reconciliation Commission of Canada, 2015c) and some current Indigenous-related cultural training initiatives include historical education as well. For example, the Blanket Exercise tagline is "the Indigenous rights history we've never been taught" (Kairos, 2021), and training opportunities provided by the Winnipeg Regional Health Authority also include historical education components (Winnipeg Regional Health Authority, 2022). Despite the presence of historical education in some initiatives, there is limited evidence of the impacts of historical education on anti-Indigenous racism. Thus, including historical education in my intervention seemed pertinent, especially if I could balance it with a current injustice, as current injustices were non-Indigenous participants' largest interest in Study 2.

Lastly, to design the intervention, I turned again to the extant literature. Given Indigenous students' concerns with systemic racism in Study 1, I drew on the few studies investigating the impacts of framing racism as systemic. Not only does a focus on systemic racism align with Indigenous students' experiences, but it is also timely, given recent widespread calls for systemic changes related to race in the United States of America and Canada (e.g., defunding the police,

Gollom, 2020; American Psychological Association, 2021). Social psychological research on framing racism as systemic is in its infancy, but early research shows potential benefits of framing racism as systemic, such as increased perceptions of racism and support for anti-racist policies (e.g., Adams et al., 2008a; Bonam et al., 2019; Nelson et al., 2012). The extant literature also supported Indigenous participants' use of education to challenge racism in Study 1. For example, Corrigan and colleagues (2012) found that educational interventions that included facts about people with mental health issues improved attitudes, affect, and behavioral intentions toward those with mental health issues. Lastly, the extant literature on prejudice reduction also highlighted ways to improve prejudice reduction interventions. Specifically, Paluck and colleagues (2021) found that relatively few prejudice reduction studies included behavioral dependent variables, were longitudinal, used unobtrusive measures, or took place outside of the United States of America. Though helpful, my read of the extant literature left me with many options for methods to reduce prejudice.

In designing the intervention, I had to make difficult decisions regarding methods in the face of the literature. For example, ample research illustrates the effect of intergroup contact interventions (Allport, 1954; Carrigan et al., 2012; Kalinoski, 2013; Pettigrew & Tropp, 2006). Why not test an intergroup intervention with a systemic component? Indigenous students' use of education in Study 1 aside, contact is not always feasible and may even have some unintended consequences on the marginalized group involved, such as decreasing minority group members' support for social change (Dixon et al., 2007). As another example, in-person training and longer training are more effective than online training or shorter training (Bezrukova et al., 2016; Kalinoski et al., 2013). One might wonder why I chose a brief online intervention. Online interventions, though perhaps less efficacious, are easily accessible, a concern of non-Indigenous

participants in Study 2. Further, living in an ongoing pandemic highlights the necessity and value of online learning opportunities.

In summary, an effective intervention might have several components based on Indigenous students' experiences, non-Indigenous students' interests, calls for education, existing educational interventions, and the extant literature. The intervention should focus on stereotypes, ignorance, systemic racism, and current injustices. It should be short, interesting, accessible, and in video format. Historical education as a starting point makes good sense given that current interventions often include historical education components and there is no known research testing the efficacy of this approach in reducing anti-Indigenous prejudice, including thoughts, feelings, knowledge, behavioral intentions, and behaviors.

Considering all this, I designed an educational prejudice reduction intervention to improve Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. In the intervention, I discuss Residential Schools, Child and Family Services, individual racism, and systemic racism. I chose Residential Schools because education on Residential Schools is commonly called for and sometimes included in current cultural awareness training. Given non-Indigenous students' interests in current injustices in Study 2, I covered Child and Family Services as a current injustice. In the intervention, I discussed racism as an individual phenomenon to assess the effectiveness of how researchers in social psychology typically conceptualize racism (Adams et al., 2008a; Adams et al., 2008b). I also discussed racism as a systemic phenomenon to expand the limited research in this area (Adams et al., 2008a; Bonam et al., 2019; Nelson et al., 2012). This systemic focus also addresses Indigenous participants' concerns with systemic racism in Studies 1 and 2. Further, I know of no studies conducted on the effect of learning about systemic and individual racism simultaneously. Given increasing calls to

address systemic racism (e.g., American Psychological Association, 2021) and the common representation of racism as an individual phenomenon in social psychology (e.g., Adams et al., 2008a; Adams et al., 2008b), people may well come across both conceptions together. Thus, understanding how these two representations might work together is important.

The final intervention video was 12 minutes and 6 seconds long. To test the effectiveness of different pieces, I designed the intervention so it could be naturally split in several places. Thus, I designed a prejudice reduction intervention grounded in Indigenous students' experiences and non-Indigenous students' interests with an undertested target group (Indigenous Peoples), an undertested content area (historical education), and used an undertested manipulation (systemic vs. individual racism framing). See Appendix F for the condition scripts and videos.

Study 3

After I designed an educational intervention based on Studies 1 and 2, I tested this intervention in Study 3. My objectives for Study 3 were to assess whether the educational intervention videos could improve thoughts and feelings toward Indigenous Peoples, as well as increase Indigenous-related knowledge, pro-Indigenous behavioral intentions, and behaviors. To test the intervention, I split the 12-minute intervention video into four different pieces to individually assess the effects of education, education and individual racism, education and systemic racism, and education as well as both individual and systemic racism. In testing the intervention, I sought to fill gaps in the literature by experimentally manipulating participants' thoughts, feelings, knowledge, behavioral intentions, and behaviors toward Indigenous people over three time points using an unobtrusive behavioral measure and a relatively large sample (e.g., Paluck et al., 2021).

Recruitment

I recruited participants for all parts of Study 3 through the psychology participant pool at the University of Manitoba using a research management software called Sona. Students in introductory psychology courses at the University of Manitoba logged into Sona and read about each part of the study before they signed up to participate. Students who signed up participated in all or some of the time points of Study 3 on Qualtrics in exchange for participation credit in their class. Participants received 1 credit for each time point for a total of 3 credits.

Below, I describe the method, procedure, and hypotheses for each of the three time points. Unless I state otherwise, I used the following 1-5 rating scale for all measures: 1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*. I also computed the mean of the items for each multi-item scale to interpret the scores on the scale of measurement. Thus, potential values for all measures could range from 1 to 5, unless I state otherwise.

Time 1: Baseline

Method and Procedure

For Time 1, I collected data from September 25th to December 4th, 2020, while COVID-19 restrictions were in place in Manitoba. Participants responded to a large battery of items that served as the baseline measure for several studies in the Social Justice Laboratory, including my dissertation. After consenting (Appendix D), participants responded to demographic questions, individual difference measures, and measures related to anti-Indigenous prejudice.

Participants. There were 2,023 participants. I removed participants who did not consent (n = 29) and those who identified as Indigenous (n = 166), leaving 1,828 participants. Most participants completed at least 80% of the survey; 48 participants (2.63% of the total sample)

completed less than 80%. I compared participants who did and did not complete 80% of the survey; there were no differences in age, $t(1819) = 0.48$, $p = .63$, or gender, $\chi^2(2) = 0.84$, $p = .66$, Cramer's $V = .02$. Participants who identified as White, $\chi^2(1) = 12.82$, $p < .001$, Cramer's $V = .08$, were more likely to complete 80% of the survey than not. Participants who identified as Black, $\chi^2(1) = 25.18$, $p < .001$, Cramer's $V = .12$, or an unlisted ethnicity, $\chi^2(1) = 6.20$, $p = .01$, Cramer's $V = .06$, were less likely to complete 80% of the survey than to do so. The effect sizes for these differences were small (Kotrlik et al., 2011). I excluded participants who did not complete 80% of the survey from further analyses, leaving 1,780 responses. Next, I assessed outliers.

Outlier Analysis. Following the recommendation of Tabachnick and Fidell (2019), I assessed continuous and categorical univariate and multivariate outliers separately for each analysis. This means the analyses in the results section contain different participants depending on the variables included and if the analyses were continuous, such as regression-based analyses like mediation, or categorical, such as group-based analyses like Analysis of Variance (ANOVA). I considered a value to be a univariate outlier if the z score was $> |3.29|$. To assess multivariate outliers, I calculated Mahalanobis' distance and Cook's D for each participant. I iteratively removed multivariate outliers that had a Mahalanobis' distance greater than the value of χ^2 with degrees of freedom equal to the number of variables and a p-value of .001 as well as a Cook's D greater than $4/(n - k - 1)$ (Tabachnick & Fidell, 2019; Fox, 1991). I did this until there was no single case with a Mahalanobis' distance and Cook's D greater than these values. I used this process for all following outlier analyses in Study 3. There were three continuous outliers for all analyses at Time 1. I excluded these outliers and conducted the analyses for Time 1 on 1,777 participants. These 1,777 participants were on average 19.35 years old ($SD = 3.62$), mostly

women (69.77% women, 30.67% men, 0.56% another gender, and no missing data), and mostly White (51.15% White; see Table 32 for an ethnic breakdown of participants). On average, participants took 28.67 minutes (*SD* = 10.57) to complete the Time 1 survey.

Contact Information. Next, I collected contact information. Participants provided their name, phone number, and email address so I could connect responses across time (Appendix G).

Commitments to Respond Conscientiously and Independently. Then participants responded to items designed to improve the quality of their responses. Participants responded to one item to increase their attention (Clifford & Jerit, 2015) and another item to reduce their likelihood to look for answers from outside sources (Clifford & Jerit, 2016). For example, they responded either "yes" or "no" to the following question: "It is important to us that participants in our survey pay close attention to the materials. Are you willing to carefully read the materials and answer all of the questions to the best of your ability?"

Instructions to Reduce Socially Desirable Responding. Next, participants read a brief passage that explained the importance of responding honestly, reiterated the confidential nature of the data, and indicated that there were no right or wrong answers to the questions.

Demographics. Then participants responded to demographic items. Participants reported their age, gender, and ethnicity (Appendix H).

The Big Five Inventory-2. Next, participants responded to the Big Five Inventory-2 (Soto & John, 2017). This 60-item scale measures the big five personality traits: Open-Mindedness, Conscientiousness, Extraversion, Agreeableness, and Negative Emotionality (Soto & John, 2017). Open-Mindedness is the preference for "a wide versus narrow range of perceptual, cognitive, and affective experiences" (Soto & John, 2017, p. 120). Conscientiousness includes a preference for orderliness or organization, persistence in goals and work ethic, and

commitment to obligations (Soto & John, 2017). Extraversion includes the desire to socialize with others, the willingness to share about oneself with others, and experiencing high levels of positive affect and energy (Soto & John, 2017). Agreeableness includes concern for others' wellness, being respectful or polite to others' needs and rights, and generally thinking positively about others (Soto & John, 2017). Negative Emotionality is the "tendency to experience negative emotions" (Soto & John, 2017, p. 120). As an example item, participants rated how much traits such as "outgoing, sociable" described them. The Big Five Inventory-2 has evidenced good construct and predictive validity (Soto & John, 2017). I included this measure because some personality characteristics, such as agreeableness, are robustly associated with prejudice (Crawford & Brandt, 2019). Each subscale had an acceptable or good Cronbach's alpha: Open-Mindedness ($\alpha = .76$), Conscientiousness ($\alpha = .84$), Extraversion ($\alpha = .83$), Agreeableness ($\alpha = .73$), and Negative Emotionality ($\alpha = .89$).

Marlowe-Crowne Social Desirability Scale Short-Form. Participants then completed the short form of the Marlowe-Crowne Social Desirability Scale (Crowne & Marlow, 1960; Reynolds, 1982). This 13-item true or false scale assesses the tendency to respond in a socially desirable way; that is, the tendency to respond in such a way as to receive approval from others (Crowne & Marlow, 1960). A sample item is "I'm always willing to admit it when I make a mistake." Large and significant correlations between this scale and any of the measures below might indicate that the findings are confounded with social desirability; however, correlation analyses indicated that though there were many significant correlations between the Marlowe-Crown Social Desirability scale and other variables, they were small in magnitude, the largest being $r = |.09|$. Though others have found this scale to have acceptable reliability (Reynolds,

1982), I obtained a Kuder-Richardson reliability coefficient[8] of only .64.

Political Orientation Measure. Next, participants completed an adapted version of Pratto and colleagues' (1994) political orientation measure. Participants indicated on a 1-7 scale (1 = *very left-wing*, 2 = *left-wing*, 3 = *slightly left-wing*, 4 = *middle of the road*, 5 = *slightly right-wing*, 6 = *right-wing*, 7 = *very right-wing*) their stance on three political issues such as "economic issues." I included this measure because political conservativism is robustly associated with prejudice (e.g., Webster et al., 2014). The Cronbach's alpha was .86.

Social Dominance Orientation 7 Short Scale. Participants then completed the 8-item Social Dominance Orientation 7 Short Scale (SDO7s; Ho et al., 2015) to measure Social Dominance Orientation, a preference for unequal social relationships. Participants responded to four items to assess the dominance subdimension, defined as forceful oppression to achieve inequality, and another four items to assess the anti-egalitarian subdimension, defined as subtle policies to achieve inequality (Ho et al., 2015). An example item is "some groups of people are simply inferior to other groups." The SDO7s has evidenced good construct validity and predictive validity for both subdimensions (Ho et al., 2015). I measured Social Dominance Orientation because this is an individual difference variable that is robustly associated with prejudice (e.g., anti-black racism; Pratto et al., 1994). The overall Cronbach's alpha of the SDO7s was .79; the alpha for the dominance subdimension was .66 and the alpha for the anti-egalitarian subdimension was .72.

[8] A binary version of Cronbach's alpha

Right-Wing Authoritarianism Short Scale. Next, participants completed Zakrisson's (2005) 15-item version of the Right-Wing Authoritarianism scale. Right-Wing Authoritarianism is comprised of three attitudinal components: authoritarian submission, defined as submitting to authorities perceived as legitimate and established; authoritarian aggression, defined as authority sanctioned aggression toward various people; and conventionalism, defined as complying with societal conventions (Altemeyer, 1981). A sample item is "There are many radical, immoral people trying to ruin things; the society ought to stop them." This measure has acceptable reliability as well as good construct validity (Zakrisson, 2005). I included a measure of Right-Wing Authoritarianism because it is positively associated with prejudice (Zakrisson, 2005). I obtained an alpha of .76.

Modern Racism Scale. Participants then completed the 10-item Canadian version (Bobocel et al., 1998; Sinclair & Kunda, 1999) of the Modern Racism Scale (McConahay, 1986). Modern racism is a symbolic and subtle form of racism that in many cases has replaced "old-fashioned" racism (McConahay et al., 1981). This scale includes items such as "minorities are getting too demanding in their push for special rights." Due to experimenter error, Item 8 ("Over the past few years, the Canadian government and media have given more attention to minorities than they deserve") was missing. In all further use of this measure, I use the 9-item version to ensure consistency across time points. Though the scale is not perfect, as it assesses racism via social issues instead of attitudes toward a racial group (K. Starzyk, personal communication, October 13, 2020), many researchers use the Modern Racism Scale, and it evidences good reliability and convergent construct validity (Bobocel et al., 1998; Sinclair & Kunda, 1999). I included this measure because the Modern Racism Scale is associated with negative attitudes toward Indigenous people (e.g., Doiron et al., 2021). I obtained an alpha of .82.

Feeling Thermometer Scale. Next, participants completed the Feeling Thermometer Scale. The Feeling Thermometer Scale is a single-item measure that assesses a participant's overall feeling toward a target (in this study, Indigenous Peoples). Participants rate how cold or warm they feel toward a target on a scale of 0-100 (Alwin, 1997). Harell and colleagues (2014) illustrated the convergent construct validity of the Feeling Thermometer Scale. I included the Feeling Thermometer Scale because higher scores on the Feeling Thermometer Scale are associated with more positive attitudes toward Indigenous Peoples. For example, in one study, higher Feeling Thermometer Scale scores were associated with endorsing more welfare support for Indigenous Peoples (Harell et al., 2014).

Political Solidarity Measure. Participants then completed the 9-item Political Solidarity Measure. Political solidarity is "the degree to which a person 'stands with' a minority outgroup and their cause and is committed to working alongside them to achieve the desired social change" (Neufeld et al., 2019, p. 728). The Political Solidarity Measure (Neufeld et al., 2019) assesses political solidarity through three subfactors. The first is allyship, or a "sense of connection or unity with the outgroup" (Neufeld et al., 2019, p. 728). The second is cause connection, or "feelings of responsibility to the minority outgroup's cause" (Neufeld et al., 2019, p. 729). The third is social change commitment, or "dedication to work alongside an outgroup for their desired cause" (Neufeld et al., 2019, p. 729). A sample item is "I feel a sense of solidarity with Indigenous Peoples." Previous research has established the factor structure, convergent and discriminant validity, test-retest stability, and predictive validity of the Political Solidarity Measure (Neufeld et al., 2019). I included the Political Solidarity Measure as scores on this measure predict the performance of behaviors that benefit an outgroup (Neufeld et al., 2019). I obtained an overall alpha of .87.

Empathy Index. I next assessed empathy toward Indigenous people using a version of Batson and colleagues' (1997) 6-item empathy index modified to be specific to Indigenous Peoples. The empathy index measures how much someone feels for another person (Batson et al., 1997). As an example item, participants rated how much they felt a specific emotion toward Indigenous Peoples, such as "compassionate." Batson and colleagues (1997) established the scale's reliability. I included a measure of empathy because empathy is impacted by historical knowledge and is related to better outgroup attitudes and behaviors (Neufeld et al., 2021; Vezzali et al., 2015). I obtained an alpha of .94.

Privity Measure. Participants then completed the privity measure (Neufeld et al., 2021). Privity is the sense that a past harm continues to cause suffering (Neufeld et al., 2021). Participants rated how much they felt Indigenous Peoples continue to experience six different types of harm, such as "physical harm," due to Residential Schools. Previous research established good reliability of this measure (Neufeld et al., 2021). I included privity because it is related to historical knowledge and empathy (Neufeld et al., 2021). I obtained an alpha of .89.

Pro-Indigenous Behavioral Intentions Measure. Next, to measure pro-Indigenous behavioral intentions, I used a modified form of the measure from Study 2. I modified the measure to remove items that implied physical presence given the COVID-19 pandemic and made items more clearly about positive behaviors regarding Indigenous people. A sample item is "Read an Indigenous-authored book about an issue important to Indigenous Peoples." I included a measure of behavioral intentions because intentions often predict actual behavior (Fishbein & Ajzen, 2010). I obtained an alpha of .93.

White Guilt Scale. I used the 5-item White Guilt Scale to assess participants' feelings of White guilt, defined as a sense of group-based guilt that may result when learning about racism

and White privilege (Swim & Miller, 1999). A sample item from the scale is "when I learn about racism, I feel guilt due to my association with the White race." I modified this scale to be specific to Indigenous Peoples in Canada. Due to experimenter error, Item 5 ("I feel guilty about the benefits and privileges that I receive as a White Canadian") was missing from this measure. I used the 4-item version for all further analyses to ensure consistency across time points. Swim and Miller (1999) found the measure had good reliability (α = .74-.86). I included a measure of White guilt for two reasons. First, education about racism can increase White guilt (Swim & Miller, 1999). Second, less prejudiced people tend to feel more White guilt (Garriott et al., 2016; Iyer et al., 2003; Powell et al., 2005; Swim & Miller, 1999). I obtained an alpha of .92.[9]

White Privilege Awareness Subscale. I used the 4-item White Privilege Awareness Subscale to assess participants' awareness of White privilege (Pinterits et al., 2009). White privilege is the unearned advantages associated with being White that are typically unacknowledged by White people (Pinterits et al., 2009). A sample item is "White people have it easier than People of Color." Pinterits and colleagues (2009) previously found an acceptable Cronbach's alpha and established its convergent validity as well as test-retest reliability. I included a measure of White privilege because it is associated with White guilt (Swim & Miller, 1999) and higher White guilt is associated with lower prejudice and racism (Iyer et al., 2003; Powell et al., 2005; Swim & Miller, 1999). I obtained a Cronbach's alpha of .82. Next, I present

[9] I originally obtained a negative Cronbach's alpha, which suggests incorrect coding. After ensuring I coded according to Swim and Miller's (1999) instructions, I concluded that participants likely misread a reverse-coded item (i.e., item 3: "I do not feel guilty about social inequality between White and Indigenous Peoples in Canada"), because the alpha was much higher (i.e., .92) if I included the original, not reverse coded, version of the item. For this reason, I used the original item for all further analyses in Time 1.

my four hypotheses for Time 1 (see Appendix I for all my pre-registered hypotheses in one list).

Time 1 (Baseline) Hypotheses

1. As low agreeableness is robustly associated with generalized prejudice (Crawford & Brandt, 2019), I expected participants low in agreeableness to express greater prejudice toward Indigenous Peoples. Specifically, participants lower in agreeableness would have significantly lower scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt, and White Privilege Awareness Scales, and report significantly higher Modern Racism Scale scores than participants higher in agreeableness.
2. As political conservativism is robustly associated with prejudice (e.g., Webster et al., 2014), participants higher in political liberalism would report significantly higher scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt, and White Privilege Awareness Scales, and report significantly lower Modern Racism Scale scores than participants lower in political liberalism.
3. As higher levels of Social Dominance Orientation are associated with ethnic prejudice (e.g., Dhont et al., 2014), participants higher in Social Dominance Orientation would report significantly lower scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and report significantly higher Modern Racism Scale scores than participants lower in Social Dominance Orientation.
4. As higher levels of Right-Wing Authoritarianism are associated with ethnic prejudice (e.g., Cichocka et al., 2017), participants higher in Right-Wing Authoritarianism would report

significantly lower scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, and White Privilege Awareness Subscales, and report significantly higher Modern Racism Scale scores than participants lower in Right-Wing Authoritarianism.

Time 2: Intervention

Method and Procedure

I collected Time 2 data using Qualtrics from March 1st to March 7th, 2021, during COVID-19 restrictions in the province of Manitoba. After providing informed consent (Appendix E), participants responded to demographic questions and were randomly assigned to one of five conditions. In the control condition (Condition 1), participants proceeded directly to the next measure. In the experimental conditions (Conditions 2-5), participants first viewed an educational video about Indigenous Peoples (see descriptions below), and then proceeded to the next measure. Next, participants responded to many of the same measures as in Time 1 and some new measures, including a knowledge assessment based on the information in the video and a behavioral measure. Lastly, participants read a debriefing form.

Participants. The initial sample included 700 participants. After inspecting the data, I removed participants who identified as Indigenous (n = 61), leaving 639 participants. All 639 participants completed at least 80% of the study. Participants were mostly women (67.92% women, 29.42% men, 1.10% another gender, and 1.56% missing), mostly White (48.20% White, see Table 32 for the ethnic identities of participants), and, on average, 19.31 years old (SD = 3.51). Participants took, on average, 23.40 minutes to complete the Time 2 survey (SD = 29.79).

Contact Information. First, participants provided contact information, as in Time 1 (Appendix G).

Demographics. Next, participants provided their ethnicity.

Commitments to Respond Conscientiously and Independently. Participants then responded to questions to increase conscientious and independent responding, as in Time 1.

Instructions to Reduce Socially Desirable Responding. Next, participants read the instructions to reduce socially desirable responding, as in Time 1.

Condition 1: Control. Then participants were randomly assigned to one of five conditions. In Condition 1, participants proceeded directly to the privity measure. I refer to Condition 1 as the "control condition" throughout my dissertation.

Condition 2: Education Only. In Condition 2, participants viewed a video that described Residential Schools and Child and Family Services (6 minutes and 4 seconds long, see video and script in Appendix F). I refer to Condition 2 as the "education only condition" throughout my dissertation.

Condition 3: Education and Individual Racism. In Condition 3, participants watched the same video as in the education only condition and then an additional component on racism as an individual phenomenon, in which I discussed Residential Schools as well as Child and Family Services as examples of individual racism (8 minutes and 52 seconds, see video and script in Appendix F). I described racism as a negative bias toward a group of people with three parts: thoughts, feelings, and behaviors. I then applied this definition to Residential Schools and Child and Family Services to highlight how individual racism was present. I refer to Condition 3 as the "individual racism condition" throughout my dissertation.

Condition 4: Education and Systemic Racism. In Condition 4, participants watched the same video as in the education only condition, and then an additional component on systemic racism, where I discussed Residential Schools and Child and Family Services as examples of

systemic racism (9 minutes and 14 seconds, see video and script in Appendix F). I described racism as systemic and embedded within our systems, such as government, education, and criminal justice, to advantage White people and disadvantage Indigenous people as well as racialized people. In this video, I focused on the systems behind Residential Schools as well as Child and Family Services. I also applied the definition of systemic racism to Residential Schools and Child and Family Services. I refer to Condition 4 as the "systemic racism condition" throughout my dissertation.

Condition 5: Education and Individual Racism and Systemic Racism. In Condition 5, participants viewed the education only condition video, along with the individual component of the individual racism condition, and the systemic component of the systemic racism condition (12 minutes and 6 seconds long, see video and script in Appendix F). I refer to Condition 5 as the "combined racism condition" and Conditions 2-5 as the "experimental conditions" throughout my dissertation.

Video Evaluation Item. Participants in the experimental conditions then answered a single open-ended video evaluation item, "please tell us what you thought of this video." I will use these responses to adjust the video, as needed, for future research; as such, I do not review them here.

Privity Measure. Next, participants completed the privity measure, as in Time 1 (Time 2 $\alpha = .81$).

Knowledge Assessment. Participants then responded to an 8-item knowledge assessment. This multiple-choice quiz was based on the intervention scripts, including questions like "how many Residential Schools were there in Manitoba?" with the following response options: a) 2, b) 8, c) 14, d) 22 (the correct answer is c; Appendix J). As education is often

thought to be an effective way to challenge anti-Indigenous racism (Government of Canada, 2019; Kairos, 2019; Truth and Reconciliation Commission of Canada, 2015b; Truth and Reconciliation Commission of Canada 2015c; Watters, 2015), it is important to test the intervention on the most common outcome of education, that is, knowledge.

Empathy Index. Participants then completed the empathy index, as in Time 1 (Time 2 $\alpha = .93$)

Feeling Thermometer Scale. Next, participants completed the Feeling Thermometer Scale, as in Time 1.

Signing Up for the Mini-Series. I then asked participants if they wanted to sign up for a five-part mini-series of five-minute videos (25 minutes total) on Indigenous issues. The titles of the five videos were listed below the question: 1) Stereotypes about Indigenous Peoples; 2) Shoal Lake Water in Manitoba; 3) Indigenous Perspectives on Environmentalism; 4) Racism at the University of Manitoba; and 5) How to be an Ally to Indigenous Peoples. I chose these topics for the mini-series based on Indigenous students' experiences in Studies 1 and 2 (i.e., a focus on stereotypes and alleviating ignorance) and non-Indigenous students' interests in Study 2 (i.e., interest in current injustices, Indigenous perspectives, and ways to help). See Appendix K for the mini-series scripts and videos. Participants indicated if they wanted to view this mini-series through a yes or no response. If they selected "yes," the survey prompted them to provide their preferred email address to receive the mini-series. Participants received the email containing the mini-series links 1-4 days after completing the Time 2 survey.

Pro-Indigenous Behavioral Intentions Measure. Next, participants completed the Pro-Indigenous Behavioral Intentions Measure, as in Time 1 (Time 2 $\alpha = .90$).

Political Solidarity Measure. Then, participants completed the Political Solidarity

Measure, as in Time 1 (Time 2 α = .87).

Modern Racism Scale. Next, participants completed the Modern Racism Scale, as in Time 1 (Time 2 α = .83).

White Guilt Scale. Participants then completed the White Guilt Scale, as in Time 1 (Time 2 α = .91).

White Privilege Awareness Subscale. Next, participants completed the White Privilege Awareness Subscale, as in Time 1 (Time 2 α = .85).

International Positive and Negative Affect Scale (Short-Form). Finally, participants then completed the International Positive and Negative Affect Scale (Short-Form), as in Study 2 (Time 2 Negative Affect α = .79; Time 2 Positive Affect α = .84).

Next, I outline my eight hypotheses pertaining to Time 2:

Time 2 (Intervention): Primary Hypotheses

5. Participants in the experimental conditions would be more likely to sign up for the mini-series, open the mini-series email, and click the mini-series links than participants in the control condition. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; I expected experimental conditions to be more effective than the control condition.
6. Participants in the experimental conditions would report lower scores on the Modern Racism Scale, and higher scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and knowledge assessment compared to the control condition. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; I

expected experimental conditions to be more effective than the control condition.

7. White participants in the systemic racism condition and the combined racism condition would report higher White Privilege Awareness Subscale scores and White Guilt Scale scores than those in the education only condition and the individual racism condition because of the discussion of White people benefiting from the current system.
8. Participants in the experimental conditions would have more negative emotional responses than participants in the control condition, as measured by the International Positive and Negative Affect Scale (Short-Form). As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; I expected experimental conditions to be more effective than the control condition.
9. Scores on the privity measure would mediate the relationship between knowledge assessment scores and empathy index scores, as previous research has indicated (e.g., Neufeld et al., 2021).

Time 2 (Intervention): Secondary Hypotheses

10. Prejudice reduction interventions are arguably stressful for White people and stress broadly impacts cognitive functions such as memory (e.g., DiAngelo, 2018; LeBlanc, 2009; Shields et al., 2016; Shields et al., 2017). Thus, I expected scores on the International Positive and Negative Affect Scale (Short-Form), as a measure of psychological stress (Figueroa-Fankhanel, 2014), to moderate the impact of the condition on knowledge assessment scores, such that participants experiencing more stress would score lower on the knowledge assessment. This may be the case for only the conditions that caused the most negative affective state as measured by the International Positive and Negative Affect Scale (Short-

Form). If participants did not have a negative affective reaction, this effect would be unlikely.

11. Condition, as well as scores on the knowledge assessment, Modern Racism Scale, Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, White Guilt Scale, and White Privilege Awareness Subscale, would predict Pro-Indigenous Behavioral Intentions Measure scores, signing-up for the mini-series, opening the email, and clicking the five mini-series video links. Importantly, the attitudinal and feeling variables (Modern Racism Scale, the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, White Guilt Scale, and White Privilege Awareness Subscale) would add explanatory power to the analysis above the knowledge assessment. I expected this because attitudes and emotions are important in reducing prejudiced behaviors (e.g., Badea & Sherman, 2019; Paluck & Green, 2009).
12. As behavioral intentions robustly predict behaviors (e.g., Fishbein and Ajzen, 2010), I suspected that scores on the Pro-Indigenous Behavioral Intentions Measure would mediate the relationship between condition and participant sign-ups, email opens, and link clicks at Time 2.

Time 3: Follow-up

Lastly, I collected data at Time 3. I collected data for Time 3 from March 22nd to April 2nd, 2021, while COVID-19 restrictions were in place in Manitoba. Participants provided informed consent (Appendix L) as well as demographic information and then completed many of the same measures as in Times 1 and 2.

Method and Procedure

Participants. The initial sample included 415 participants. I removed 37 participants who identified as Indigenous, one participant who selected the same response for almost the entire survey, two participants who completed the study without having completed Time 2, and two participants who did not complete at least 80% of the survey, leaving 373 participants. Participants were mostly women (64.61% women, 32.17% men, 1.61% another gender, 1.61% missing), White (46.92% White, see Table 32 for further ethnic breakdown), and 19.31 years old on average (*SD* = 3.47). Participants took, on average, 10.86 minutes (*SD* = 20.82) to complete the Time 3 survey.

Contact Information. First, participants provided contact information, as in Times 1 and 2 (Appendix G).

Demographics. Next, participants reported their ethnicity as in Time 2 (Appendix H).

Commitments to Respond Conscientiously and Independently. Participants then responded to questions designed to increase conscientious and independent responses, as in Times 1 and 2.

Instructions to Reduce Socially Desirable Responding. Next, participants read Instructions to Reduce Socially Desirable Responding, as in Times 1 and 2.

Privity Measure. Then, participants responded to the privity measure, as in Times 1 and 2 (Time 3 $\alpha = .87$).

Knowledge Assessment. Next, participants responded to the knowledge assessment, as in Time 2 (Appendix J).

Empathy Index. Participants then responded to the empathy index, as in Times 1 and 2 (Time 3 $\alpha = .95$).

Feeling Thermometer Scale. Next, participants responded to the Feeling Thermometer Scale, as in Times 1 and 2.

Pro-Indigenous Behavioral Intentions Measure. Then participants responded to the Pro-Indigenous Behavioral Intentions Measure, as in Times 1 and 2 (Time 3 $\alpha = .92$).

Political Solidarity Measure. Next, participants responded to the Political Solidarity Measure, as in Times 1 and 2 (Time 3 $\alpha = .89$).

Modern Racism Scale. Participants then responded to the Modern Racism Scale, as in Times 1 and 2 (Time 3 $\alpha = .86$).

White Guilt Scale. Then, participants responded to the White Guilt Scale, as in Times 1 and 2 (Time 3 $\alpha = .92$).

White Privilege Awareness Subscale. Next, participants responded to the White Privilege Awareness Subscale, as in Times 1 and 2 (Time 3 $\alpha = .83$).

International Positive and Negative Affect Scale (Short-Form). Finally, participants responded to the International Positive and Negative Affect Scale (Short-Form), as in Times 1 and 2 (Time 3 Negative Affect $\alpha = .86$; Time 3 Positive Affect $\alpha = .89$).

Next, I list my two hypotheses across Times 1-3 or Times 2-3.

Across Time Points: Within Participant Hypotheses

13. To test the longitudinal differences across conditions, I broke this hypothesis into four sub-hypotheses (a-d) to ease interpretation. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; overall, I expected experimental conditions to be more effective than the control condition.
    a. Participants in the experimental conditions would have significant increases in

scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, and White Privilege Awareness from Time 1 to Time 2 and decreases in scores on these variables between Times 2 and 3. Differences between Time 1 and Time 3 in the experimental conditions may or may not be significant.

b. Participants in the experimental conditions would have significant decreases in Modern Racism Scale scores from Time 1 to Time 2 and increases from Time 2 to Time 3. Differences between Time 1 and Time 3 in the experimental conditions may or may not be significant.

c. Knowledge assessment scores would not change in any condition from Time 2 to Time 3 (as previous research has indicated decay of all but cognitive effects; Bezrukova et al., 2016).

d. In the control condition from Time 1 to Time 3 there would be no difference in scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and Modern Racism Scale.

14. White participants in the systemic racism condition and combined racism condition, which both included the systemic racism education video, would report higher White Privilege Awareness Subscale and White Guilt Scale scores than in the education only condition and individual racism condition in Time 2 compared to Time 1 because the systemic racism condition and combined racism condition include explicit discussions of White privilege. I planned to explore any differences between the systemic racism condition and the combined racism condition.

Lastly, I had one hypothesis to apply at all time points:

All Time Points

15. Racialized group members would have higher scores on the Political Solidarity Measure and privity measure than White group members (as in Starzyk et al., 2019), at Times 1, 2, and 3.

Results

Next, I present the results, in order of hypothesis. I conducted all the analyses in SPSS (v.27).

Time 1: Baseline

Analysis

Hypothesis 1-4. To assess the correlations between Agreeableness, Political Conservativism, Social Dominance Orientation, and Right-Wing Authoritarianism and indicators of anti-Indigenous prejudice (hypotheses 1-4) at Time 1, I ran correlation analyses. I removed 44 continuous univariate outliers and five continuous multivariate outliers. All correlations were significant and in the expected direction, with *r*s of |.06 - .57| and *p*'s between .021 and < .001. The average correlation was .39. See Table 33. Thus, the data supported hypotheses 1-4.

Time 2: Intervention

Data Preparation

Before analyzing my data for the Time 2 hypotheses, I prepared the knowledge assessment variable. To start, I scored each knowledge question as either correct (1) or incorrect (0). I then conducted a reliability analysis on the eight knowledge assessment items. The Kuder-Richardson reliability coefficient was .51, below the commonly accepted level of .70 (Tavakol & Dennick, 2011). Further, the average corrected item-total correlation, or the correlation between that item and the rest of the items, was .25, below the recommended .30 (Field, 2013). Given the

low alpha and item-total correlation, I investigated how I might improve the performance of these items before conducting my analysis.

To improve item performance, I removed four items based on the individual corrected item-total correlations and Cronbach's alphas when items were removed. First, I noted that Item 8 ("Across Canada, what percentage of children in care are Indigenous?") had a corrected item-total correlation of .09. Not only was this a very low corrected item-total correlation, but this question may also have been difficult even for attentive students, as recalling specific percentages can be challenging. When I removed Item 8, I obtained an alpha of .55 and an average corrected item-total of .29. Second, I noted Item 5 ("What was the purpose of Residential Schools?") had the next lowest corrected item-total correlation (.16). Further, a very high percentage of participants correctly answered this question (97.50%), meaning it did a poor job of discriminating between participants with different levels of knowledge. When I removed Item 5, Cronbach's alpha stayed at .55 but the average corrected item-total correlation became .30. Third, I noted Item 3 ("In what ways were the children abused at Residential Schools?") also had a high correct rate (98.43%) and a low corrected item-total correlation (.15). Deleting Item 3 yielded a Cronbach's alpha of 0.56 and a corrected item-total correlation of .33. Fourth, Item 2 ("Who took Indigenous children to Residential Schools?") yielded a corrected item-total correlation of .17. I removed Item 2 because removal would leave an even number of items assessing both Residential School knowledge and Child and Family Services knowledge, it assessed a relatively unimportant take-away from the intervention, and many participants answered it correctly (86.70%). The result was a Cronbach's alpha of .58 and an average corrected item-total correlation of .38. Cronbach's alpha typically decreases when items are removed (Tavakol & Dennick, 2011); thus, the improvement of the Cronbach's alpha values

through the removal of these items further justifies their removal. Though a Cronbach's alpha of .58 is below typically acceptable levels, the average corrected item-total correlation was above the recommended level. Thus, I calculated an average of knowledge assessment Item 1 ("How many Residential Schools were there in Manitoba?"), Item 4 ("Who was central in the creation of Residential Schools?"), Item 6 ("Which province has the highest percentage of Indigenous children in Child and Family Services?"), and Item 7 ("What percentage of children in care are Indigenous in Manitoba?").

Lastly, as further evidence that the knowledge assessment items performed as expected, I ran a series of ANOVA analyses to see if knowledge assessment scores significantly differed by condition. I did find that knowledge assessment scores differed by condition, whereby participants in each of the experimental conditions scored significantly higher on the knowledge assessment items than participants in the control condition. The mean score on this knowledge assessment was 3.08 (SD = 1.08), with a range of 0-4. I used this composite for all further analyses. Next, I present the results for the Time 2 hypotheses.

Analysis

Hypothesis 5. To test if, compared to the control condition, participants in the experimental conditions were more likely to sign up for the mini-series, open the mini-series email, and click the five mini-series links (hypothesis 5), I ran chi-square analyses. Given the dichotomous nature of these variables, I did not assess for outliers. Compared to participants in the control conditions, participants in the experimental conditions were no more likely to sign-up for the mini-series, $\chi^2(4) = 3.79$, $p = .44$, Cramer's $V = .08$, open the mini-series email, $\chi^2(4) = 4.31$, $p = .37$, Cramer's $V = .08$, click the stereotype video link, $\chi^2(4) = 2.07$, $p = .72$, Cramer's $V = .06$, click the Shoal Lake water video link, $\chi^2(4) = 2.31$, $p = .68$, Cramer's $V = .06$, click the

environmentalism video link, $\chi^2(4) = 2.16$, $p = .71$, Cramer's $V = .06$, click the racism video link, $\chi^2(4) = 2.18$, $p = .70$, Cramer's $V = .06$, or click the allyship video link, $\chi^2(4) = 1.02$, $p = .91$, Cramer's $V = .04$. To illustrate the sign-up rate by condition, I conducted a basic frequency analysis. I found that, compared to the control condition, participants in the experimental conditions that included a discussion of racism were somewhat *less* likely to perform the above behaviors (see Table 34), though based on the chi-square analyses, not significantly so. Thus, the data did not support hypothesis 5.

Hypothesis 6. To test if, compared to the control condition, participants in the experimental conditions reported lower scores on the Modern Racism Scale, and higher scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and knowledge assessment (hypothesis 6), I conducted several ANOVA analyses and pairwise comparisons. I removed 20 categorical univariate outliers and one categorical multivariate outlier. In my description of the results below, I include ω^2 as the effect size for the F statistic. Ω^2 is the proportion of variance in the dependent variables that is associated with the independent variable and can be interpreted like R^2, and it has less sampling error bias than η^2 (Troncoso Skidmore & Thompson, 2013). Next, I discuss the results.

The analysis yielded several significant omnibus Fs. Among the conditions, there were significant differences in scores on the Political Solidarity Measure, the empathy index, the privity measure, the Feeling Thermometer Scale, the Pro-Indigenous Behavioral Intentions Measure, and the knowledge assessment. Modern Racism Scale scores moved in the expected direction but the changes were not statistically significant ($p = .07$). There were no significant differences in scores on the White Guilt Scale or White Privilege Awareness Subscale. These

latter three analyses were underpowered. See Table 35 for descriptive statistics and the results of the ANOVA analyses.

To further explore hypothesis 6, I conducted pairwise comparisons (Table 35). Some conditions had effects on some variables but not others, resulting in an interesting pattern of results. For example, compared to the control condition, any experimental condition significantly increased scores on the privity measure and knowledge assessment. This finding showcased the effect of simply learning about current and historical injustices on these variables.

There were also specific effects of learning about any type of racism. Namely, participants in the control condition had significantly lower scores on the empathy index, Feeling Thermometer Scale, and Pro-Indigenous Behavioral Intentions Measure than participants in the individual racism condition, systemic racism condition, and combined racism condition. This finding illustrates the effect of learning about any kind of racism on these variables.

Learning about systemic racism also had unique effects. Participants in the control condition had significantly lower scores on the Political Solidarity Measure than participants in the systemic racism condition and combined racism condition. Relatedly, participants in the control condition had significantly higher Modern Racism Scale scores than participants in the systemic racism condition and combined racism condition. In addition, participants in the education only condition had significantly lower scores on the Feeling Thermometer Scale than participants in the systemic racism condition and combined racism condition. These findings highlight the effects of learning about systemic racism on scores on the Political Solidarity Measure, Modern Racism Scale, and Feeling Thermometer Scale.

There were also unique effects of combining systemic and individual racism. Participants in the combined racism condition had significantly higher scores on the Political Solidarity

Measure than participants in the education only condition, significantly higher scores on the White Guilt Scale than participants in the individual racism condition, and significantly lower scores on the Modern Racism Scale than participants in the individual racism condition. These results showcase the potential for learning about both individual and systemic racism above and beyond learning about current and historical injustices or individual racism.

Lastly, and contrary to my hypotheses, there were no pairwise differences for the White Privilege Awareness Subscale. This finding indicates that learning about current and historical injustices or racism did not shift White Privilege awareness. Altogether, the data partially supported hypothesis 6, as the experimental conditions shifted values in the expected direction for several of these measures.

Hypothesis 7. To assess if White participants in the systemic racism condition and combined racism condition reported higher scores on the White Guilt Scale and the White Privilege Awareness Subscale than those in the education only condition or the individual racism condition (hypothesis 7), I ran ANOVA analyses with pairwise comparisons on these four conditions. I removed 18 categorical univariate outliers. The omnibus F was not significant for the White Guilt Scale, $F(3, 234) = 1.32$, $p = .27$, $\omega^2 < .01$, nor the White Privilege Awareness Subscale, $F(3, 234) = 1.06$, $p = .37$, $\omega^2 < .001$. There were no significant pairwise comparisons among these four conditions. The data did not support hypothesis 7.

Hypothesis 8. To assess if, compared to the control condition, participants in the experimental conditions had more negative emotional responses (hypothesis 8), I ran ANOVA analyses and pairwise comparisons. I removed 20 categorical univariate outliers. The omnibus Fs for the effect of condition on the Positive Affect factor, $F(4, 614) = 1.43$, $p = .22$, $\omega^2 < .01$, and the Negative Affect factor, $F(4, 614) = 1.79$, $p = .13$, $\omega^2 = .01$, of the International Positive and

Negative Affect Scale (Short-Form) were not significant. Pairwise analyses indicated that participants in the combined racism condition (M = 3.36, SE = 0.08) felt significantly more positive than participants in the education only condition (M = 3.12, SE = 0.08). Participants in the combined racism condition, also, felt significantly more negative (M = 2.15, SE = 0.08) than participants in the education only condition (M = 1.93, SE = 0.08). As an exploratory analysis, I also tested the effect of conditions on individual descriptors for the International Positive and Negative Affect Scale (Short-Form). The omnibus F for the descriptor "ashamed" was significant, $F(4, 614) = 3.10$, $p = .02$, $\omega^2 = .01$. Compared to the control condition (M = 2.03, SE = .11), participants in the systemic racism condition (M = 2.35, SE = .11) felt significantly more ashamed. Compared to the control condition, the education only condition (M = 2.08, SE = .10), and the individual racism condition (M = 2.13, SE = .10), participants in the combined racism condition (M = 2.47, SE = .11) felt significantly more ashamed. When applying a Bonferroni correction, only participants in the combined racism condition felt significantly more ashamed than participants in the control condition. The omnibus F for the descriptor "upset" was also significant, $F(4, 614) = 6.92$, $p < .001$, $\omega^2 = .04$. Compared to the control condition (M = 2.30, SE = .12), participants in the individual racism condition (M = 2.79, SE = .12), the systemic racism condition (M = 3.01, SE = .12), and the combined racism condition (M = 3.05, SE = .12) felt significantly more upset. Participants in the systemic racism condition and the combined racism condition also felt significantly more upset than participants in the education only condition (M = 2.52, SE = .12). When applying a Bonferroni correction, all pairwise comparisons remained significant. Overall, then, learning about individual and systemic racism seemed to make participants feel more ashamed and upset than simply learning about current and past injustices or when learning about nothing in the control condition. Based on these analyses, the

data partially supported hypothesis 8.

Hypothesis 9. To assess if scores on the privity measure mediated the relationship between knowledge assessment and empathy index scores (hypothesis 9), I conducted a mediation analysis using Hayes' (2021) PROCESS 4.0 macro in SPSS. I used model 4 to run a simple mediation with 10,000 bootstrapped samples to obtain percentile bootstrap confidence intervals for effects (seed = 7). I removed six continuous univariate outliers. I present the results in Table 36. The data supported this hypothesis; knowledge assessment scores predicted privity scores, which, in turn, predicted empathy index scores.

Hypothesis 10. I assessed if scores on the International Positive and Negative Affect Scale (Short-Form) moderated the effect of condition on knowledge assessment scores (hypothesis 10) with multicategorical moderation. Using Hayes' (2021) PROCESS 4.0 macro in SPSS, I ran two multicategorical moderation analyses (model = 1, seed = 7). I ran one moderation analysis each for the Negative Affect factor and Positive Affect factor of the International Positive and Negative Affect Scale (Short-Form) with 10,000 bootstrapped samples to obtain percentile bootstrap confidence intervals. I removed six continuous univariate outliers. The overall model with the Negative Affect factor of the International Positive and Negative Affect Scale (Short-Form) was significant, $F(9, 623) = 28.55$, $p < .001$, $R^2 = .29$, meaning that the model with condition, the Negative Affect factor, and their interactions was significant. However, the omnibus test of the interaction across conditions was not significant, $F(4, 623) = 0.91$, $p = .46$, $R^2 < .01$, and neither were any of the interaction effects. Thus, scores on the Negative Affect factor did not interact with condition to impact knowledge assessment scores. Results were the same for the Positive Affect factor: the overall model was significant, $F(9, 623) = 27.48$, $p < .001$, $R^2 = .28$, but the omnibus test of the interaction across conditions was not

significant, $F(4, 623) = .26$, $p = .91$, $R^2 < .01$, and neither were any of the interaction terms. See Table 37 for full results. Thus, the data did not support this hypothesis.

Hypothesis 11. I assessed if condition, as well as scores on the knowledge assessment, Modern Racism Scale, Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, White Guilt Scale, and White Privilege Awareness Subscale, would predict scores on the Pro-Indigenous Behavioral Intentions Measure, signing-up for the mini-series, opening the mini-series email, and clicking the five video links beyond the knowledge variable (hypothesis 11) with multiple regression and logistic regression analyses. I removed six continuous univariate outliers.

First, I conducted the multiple regression predicting scores on the Pro-Indigenous Behavioral Intentions Measure. I started by assessing multicollinearity. Variance inflation factor values ranged from 1.57 to 2.66, below the common cut-off of 5 (Sheather, 2009). Tolerance values ranged from .38 to .63, above cut-offs of .10 or .20 (Tabachnick & Fidell, 2019). I also assessed collinearity diagnostics (IBM, 2021; Tabachnick & Fidell, 2019). These diagnostics indicated potential issues with multicollinearity, as two dimensions had a condition index score above 30 and very low eigenvalues (< .01). However, as the correlations among the variables within each dimension did not indicate multicollinearity (largest $r = -.57$) and the variance inflation factor values were reasonable, I did not immediately correct for multicollinearity. Next, I interpreted the model.

The overall model was statistically significant, $F(12, 293) = 26.29$, $p < .001$, $R^2 = .52$. Based on the standardized beta weights, scores on the Modern Racism Scale, the Feeling Thermometer Scale, the Political Solidarity Measure, the empathy index, and the White Guilt Scale significantly positively predicted scores on the Pro-Indigenous Behavioral Intentions

Measure. The systemic racism condition, compared to the control condition, also significantly predicted scores on the Pro-Indigenous Behavioral Intentions Measure (see Table 38). As another way to assess this hypothesis, I ran a regression with just scores on the knowledge assessment predicting scores on the Pro-Indigenous Behavioral Intentions Measure: the model was not significant, $F(1, 631) = 0.28$, $p = .60$, $R = .02$, and knowledge assessment scores did not predict scores on the Pro-Indigenous Behavioral Intentions Measure, $\beta = .02$, $p = .60$. These data support hypothesis 11, as knowledge assessment scores did not predict scores on the Pro-Indigenous Behavioral Intentions Measure, but scores of other variables did. One finding in this multiple regression, however, was puzzling.

Namely, the positive standardized beta weight of the Modern Racism Scale did not make sense; I did not expect modern racism to positively predict scores on the Pro-Indigenous Behavioral Intentions Measure. As such, I considered multicollinearity again. Though guidelines exist for assessing multicollinearity (e.g., variance inflation factor values > 5, *r*s > .90), these guidelines do not always capture multicollinearity. For example, some researchers use a lower variance inflation factor cut-off (e.g., 2.5; Johnston et al., 2018) and Tabachnick and Fidell (2019) note that tolerance values as high as .50 or .60 can be problematic for interpreting regression coefficients. With these more conservative guidelines in mind, I revisited the multiple regression results and noted that the Modern Racism Scale had the highest variance inflation factor (2.66) and the lowest tolerance (.38), indicating potential issues with collinearity. Next, I revisited the collinearity diagnostics. The dimension with the largest condition index (53.83) had two sizeable variance proportions: the Modern Racism Scale (.70) and the Political Solidarity Measure (.36). In this dimension, only the variance proportion for the Modern Racism Scale was above the conventional 0.50 cut-off; typically, researchers look for two variance proportions

above 0.50 (e.g., Tabachnick and Fidell, 2019). Despite this, given the large condition index and low eigenvalue, I suspected scores on the Modern Racism Scale might be collinear with the Political Solidarity Measure and investigated this next.

To assess if the Modern Racism Scale was collinear with the Political Solidarity Measure, I inspected correlations and regressions including these variables. The correlation between the Modern Racism Scale and the Political Solidarity Measure (r = -.57) was large. Next, I reviewed regression results. Regressions including only the Modern Racism Scale or Political Solidarity Measure as predictors of Pro-Indigenous Behavioral Intentions had the expected results. Namely, in the regression with only the Modern Racism Scale as the predictor, the Modern Racism Scale scores significantly negatively predicted scores on the Pro-Indigenous Behavioral Intentions Measure, $\beta = -.26$, $p < .001$. I found similar results in the regression with only the Political Solidarity Measure as the predictor: Political Solidarity Measure scores significantly positively predicted scores on the Pro-Indigenous Behavioral Intentions Measure, $\beta = .63$, $p < .001$. Next, I conducted a regression with both the Modern Racism Scale and Political Solidarity Measure as predictors, which yielded unexpected outcomes. Specifically, the coefficient for the Modern Racism Scale became positive ($\beta = .15$, $p < .001$) and the Political Solidarity Measure coefficients remained large and positive ($\beta = .71$, $p < .001$). Combined, these correlation and regression results indicate that the Modern Racism Scale and the Political Solidarity Measure may be collinear. Though initially a surprising finding, in hindsight, this makes sense, because both variables assess attitudes toward systems and structures as related to Indigenous people or racialized groups. To a degree, perhaps these two variables expressed opposite constructs in the multiple regression: hence the large negative correlation. As the Modern Racism Scale had the highest variance proportion value, lowest tolerance, and highest variance inflation factor value, I

decided to remove Modern Racism from the multiple regression.

Next, I re-ran the multiple regression without the Modern Racism Scale, a common way to address multicollinearity (e.g., Tabachnick & Fidell, 2019). The results were virtually identical, $F(11, 294) = 26.25$, $p < .001$, $R^2 = .50$, though all variance inflation factor values shrunk to < 2.5 (Table 38). I interpret the model without Modern Racism Scores in all further instances in my dissertation. Next, I ran a series of logistic regressions to assess the impact of various predictors on the dichotomous behavioral outcome variables.

I conducted a logistic regression to see if condition, as well as scores on the Feeling Thermometer Scale, Modern Racism Scale, privity measure, knowledge assessment, empathy index, Political Solidarity Measure, White Guilt Scale, and White Privilege Awareness Subscale, predicted participants signing up for the mini-series. I removed six continuous univariate outliers. I first assessed the linearity in the logit assumption by including an interaction between the natural log of each continuous predictor and each continuous predictor in the logistic regression; for example, I included the product of the natural log of the knowledge assessment score and the knowledge assessment score in the logistic regression (Tabachnick & Fidell, 2019). If these interaction terms are significant, this indicates a violation of the linearity of the logit assumption and warrants variable transformation (Tabachnick & Fidell, 2019). No terms violated this assumption. The overall model was significant, $\chi^2(12) = 27.04$, $p = .01$ (see Table 39). These data do not support hypothesis 11, however, as none of the individual predictors were significant.

Next, I conducted a logistic regression to see if condition, as well as scores on the Feeling Thermometer Scale, Modern Racism Scale, privity measure, knowledge assessment, empathy index, Political Solidarity Measure, White Guilt Scale, and White Privilege Awareness Subscale, predicted participants opening the email containing the mini-series links. The Feeling

Thermometer Scale and Political Solidarity Measure violated the assumption of linearity in the logit. I first reflected the Feeling Thermometer Scale to correct the negative skewness (Tabachnick & Fidell, 2019). Next, I calculated the square root of the reflected Feeling Thermometer Scale, as the square root is the first option Tabachnick and Fidell (2019) suggest for correcting moderate levels of non-normality. The square root transformation, unfortunately, did not correct the issue. I then calculated the log10 of the reflected Feeling Thermometer Scale, the second option Tabachnick and Fidell (2019) suggest for substantial non-normality, and this corrected the issue. Lastly, I calculated the square root of scores on the Political Solidarity Measure and this corrected the violation for this variable. The overall model was not significant, $\chi^2(12) = 17.89$, $p = .12$, so I did not interpret parameter estimates. In summary, then, this data did not support hypothesis 11.

I next conducted a logistic regression to see if condition, as well as scores on the Feeling Thermometer Scale, Modern Racism Scale, privity measure, knowledge assessment, empathy index, Political Solidarity Measure, White Guilt Scale, and the White Privilege Awareness Subscale, predicted participants clicking the link for each of the five individual videos in the mini-series. For the stereotypes video, no variables violated the linearity in the logit assumption. The overall model was not significant, $\chi^2(12) = 12.15$, $p = .42$. Given the non-significant overall model, I did not interpret the individual parameter estimates. Due to the low click rates, for the link to the videos about Shoal Lake Water (click rate: 1.90%), environmentalism (click rate: 1.90%), racism (click rate: 1.58%), and allyship (click rate: 1.58%), SPSS outputted a “quasi-complete separation may exist in the data” error. This error means that there was too little variability in the data to run the analysis (IBM, 2018). As such, I did not interpret the output for these link clicks. Thus, the link click data does not support hypothesis 11.

Altogether, the data in the regression and logistic regression analyses provide some support for hypothesis 11. The regression for scores on the Pro-Indigenous Behavioral Intentions Measure supported hypothesis 11, as scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, and White Guilt Scale all predicted scores on the Pro-Indigenous Behavioral Intentions Measure, but knowledge assessment scores did not. Further, the regression with only knowledge assessment scores predicting scores on the pro-Indigenous Behavioral Intentions Measure was not significant. None of the data in the logistic regression analyses that measured actual behaviors, however, supported hypothesis 11.

Hypothesis 12. I assessed if scores on the Pro-Indigenous Behavioral Intentions Measure mediated the relationship between condition and participant sign-ups, email opens, and link clicks (hypothesis 12) using multicategorical mediation analyses. I removed six continuous univariate outliers. Using Hayes' (2021) PROCESS 4.0 macro for SPSS, I ran several multicategorical mediation analyses with 10,000 bootstrapped samples (model = 4, seed = 7) to obtain percentile bootstrap confidence intervals for the effect of conditions on the behavioral outcomes through pro-Indigenous behavioral intentions. Compared to the control condition, scores on the Pro-Indigenous Behavioral Intentions Measure did significantly mediate the effect of all experimental conditions on signing up for the mini-series and opening the mini-series email; that is, for the experimental conditions, the relative indirect effects were significant (see Table 40). Scores on the Pro-Indigenous Behavioral Intentions Measure did not significantly predict clicking any of the links (see Table 40). These data provide some support for hypothesis 12, as for two of the seven dichotomous behavioral outcomes, condition predicted scores on the Pro-Indigenous Behavioral Intentions Measure, which, in turn, predicted signing up for the mini-series and opening the mini-series email.

Across Time Points

To assess the hypotheses pertaining to the longitudinal effects of the conditions on scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, Modern Racism Scale, and knowledge assessment (hypotheses 13a-d), I constructed several multilevel models. Multilevel modeling, also known as hierarchical linear modeling, mixed-effects models, or variance component models (Quené & van den Bergh, 2004) is an appropriate analysis for univariate and multivariate repeated measures analyses (Tabachnick & Fidell, 2019). It is increasingly being used instead of repeated measures ANOVA to analyze repeated measures data (Garson, 2020). Multilevel Modeling has advantages over repeated measures ANOVA in that it does not require complete data, an equal number of cases, equal time intervals between measurements, or sphericity (Tabachnick & Fidell, 2019). I first changed my data into long format and assessed continuous univariate and multivariate outliers in the data across all three time points. I identified 60 univariate outliers and six multivariate outliers. Multilevel modeling is very sensitive to outliers as it is a regression-based technique, so I completed all analyses without these 66 outliers (Garson, 2020). Next, I rescaled all my variables to start at zero instead of one, as recommended by Garson (2020), to ease interpretation. Below, I start by discussing the model specification for the analyses across all three time points, then the model specification for the analysis across only two time points, and finally the results.

Model Specification

To assess how condition effected scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and Modern Racism Scale

over time (hypotheses 13a, b, and d) with multilevel modeling, I needed to first establish that multilevel modeling was the appropriate analysis. I first assessed if condition could act as a Level 2 grouping variable by running a null model for each dependent variable with condition as the Level 2 grouping effect and outcome across time as the Level 1 effect (e.g., Feeling Thermometer Scale scores for Times 1, 2, and 3). Because this was a repeated measures model, scores across all time points are estimated simultaneously (Garson, 2020). This model was not significant for any of the outcome variables, indicating multilevel modeling was not necessary for condition as a grouping variable (Garson, 2020). This means that the scores on the dependent variables did not have correlated error when clustered by condition. Next, I ran multilevel models with participant as the Level 2 grouping variable, whereby participant scores across the three time points on each variable at Level 1 were nested within participant as the grouping variable at Level 2. These analyses were significant for all dependent variables, indicating that participant scores across the three time points shared correlated error within-participant; that is, the outcome variables were clustered within individual participants. This was expected given the repeated measures design. Thus, multilevel modeling was the appropriate analysis to account for this correlated error (Garson, 2020).

Next, I began to incorporate other variables into the model. I ran a multilevel model with participant as the Level 2 grouping variable, condition as the Level 1 regression (fixed) effect, and scores on the dependent variables across the three time points as the Level 1 outcome variable. I used the variance components covariance structure. The variance components covariance structure holds the main diagonal, representing the variance for each participant on their outcome score, constant. The covariance structure also holds the off-diagonals, representing the covariances between each participant’s outcome scores, at zero, indicating independence.

This analysis tested if the condition predicted the Level 1 outcomes accounting for the correlated errors due to the repeated measures design. I called this model the "Condition Fixed Effects Model."

Reasoning that outcomes may change linearly across time, I constructed a series of multilevel models with participant as the Level 2 grouping variable, condition and time as my Level 1 regression (fixed) effects, and outcomes across the three time points as the Level 1 outcome variable. I again used a variance components covariance structure. I called this model the "Condition and Time Fixed Effects Model." This model yielded better model fit indices for all outcomes than the Condition Fixed Effects Model except for White Privilege Awareness Subscale scores.

Lastly, because I wanted to assess the effect of conditions across time, I added a condition by time interaction. In these models, which I call "Condition and Time Interaction Fixed Effects Models", participant was the Level 2 grouping variable; condition and time, and their interaction, were Level 1 regression (fixed) effects; and scores on the dependent variables across the three time points were the Level 1 outcome variables. The Condition and Time Interaction Fixed Effects Models fit the data better than any of the previous models for all variables except for the White Privilege Awareness Subscale. I report the Condition Fixed Effects Models, Condition and Time Fixed Effects Models, and the Condition and Time Interaction Fixed Effects Models for each variable across all three time points in Tables 41-48. I present pairwise comparisons of conditions across time for the Condition and Time Interaction Fixed Effects Models in Table 49.

I went through a similar process to assess the effect of condition on knowledge assessment scores over Times 2 and 3 (hypothesis 13c). I ran this analysis separately as I

collected knowledge assessment scores at only Time 2 and Time 3. There were no continuous univariate or multivariate outliers on the knowledge assessment across Times 2 and 3. I started with the model with condition as the Level 2 grouping variable and found non-significant results, indicating that scores on the knowledge assessment did not have correlated error when clustered by condition. Then I ran the model with participant as the Level 2 grouping variable and found the effect of participant was significant, indicating participant knowledge assessment scores across Times 2 and 3 were clustered within participant. Next, I ran the Condition Fixed Effects Model and found that condition significantly predicted knowledge assessment scores. I then ran the Condition and Time Fixed Effects Model and found that condition and Time were both significant predictors of knowledge assessment scores. Lastly, I ran the Condition and Time Interaction Fixed Effects Model and found that the interaction was significant. As above, the Condition and Time Interaction Fixed Effects Model fit the data better than all previous models. The results of the knowledge assessment multilevel model are in Table 50 and the pairwise comparisons are in Table 51. Next, I discuss the results.

Multilevel Modeling Results

The results of the multilevel models partially supported hypotheses 13a-d. In interpreting the results, I refer only to the Condition and Time Interaction Fixed Effects Models.[10] For six of the nine variables (the empathy index, Pro-Indigenous Behavioral Intentions Measures, privity measure, Political Solidarity Measure, Feeling Thermometer Scale, and knowledge assessment), the omnibus interaction term was significant (ps < .05). The interaction term was not significant

[10] Though this model fit worse for the White Privilege Awareness Subscale than previous models, I include them here for comparative purposes.

for scores on the Modern Racism Scale, White Guilt Scale, or the White Privilege Awareness Subscale. I interpret pairwise comparisons for all nine variables despite this, as I hypothesized pairwise differences. To assess my hypotheses, I looked to the pairwise comparisons (Tables 49 and 51).

Hypothesis 13a. I expected participants in the experimental conditions to have significant increases in scores on the Feeling Thermometer Scale, Political Solidarity Measure, empathy index, privity measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, and White Privilege Awareness Subscale scores from Time 1 to Time 2 and decreases in these same measures between Times 2 and 3 (hypothesis 13a). For the empathy index, Pro-Indigenous Behavioral Intentions Measure, privity measure, and Political Solidarity Measure, experimental conditions had the expected effect; that is, scores increased significantly between Times 1 and 2 and decreased between Times 2 and 3. White Guilt also followed this pattern, but the differences were not always significant. Further, in the combined racism condition, White Guilt Scale scores also increased from Times 2 to 3, though not significantly so. There were no significant differences in White Guilt Scale scores for participants in the individual racism condition or the systemic racism condition across time. For the Feeling Thermometer Scale, scores significantly increased between Times 1 and 2 for all experimental conditions as hypothesized but also increased for the education only condition and the combined racism condition from Time 2 to 3, though not significantly. The individual racism condition and systemic racism condition performed as expected on the Feeling Thermometer Scale; that is scores decreased between Times 2 and 3. Lastly, scores on the White Privilege Awareness Subscale did not align with this hypothesis. Namely, there were no differences in White Privilege Awareness Subscale scores across time in the education only condition, the systemic racism condition, and the combined

racism condition. Further, in the individual racism condition, though there was no difference between Times 1 and 2, scores at Time 3 were *lower* than scores at Times 1 and 2. Thus, the data partially supported hypothesis 13a.

Hypothesis 13b. I expected participants in the experimental conditions would have significant decreases in Modern Racism Scale scores from Time 1 to Time 2 and increases from Time 2 to Time 3 (hypothesis 13b). The data also partially supported this hypothesis. Participants' Modern Racism Scale scores decreased from Time 1 to 2 and increased from Time 2 to 3 in the conditions discussing any type of racism (the individual racism condition, the systemic racism condition, and the combined racism condition). In the education only condition, participants' Modern Racism Scale scores did decrease from Time 1 to Time 2, but contrary to my hypothesis, they further decreased from Time 2 to Time 3, though this difference was not significant.

Hypothesis 13c. I expected that participants' knowledge assessment scores would not change in any condition from Time 2 to Time 3 (hypothesis 13c). The data partially supported this hypothesis. There were no changes in participants' knowledge assessment scores in the control condition from Time 2 to Time 3. However, contrary to my hypothesis, participants' knowledge assessment scores significantly degraded in the experimental conditions from Time 2 to Time 3.

Hypothesis 13d. I expected no movement in any of the nine variables across time for participants in the control condition (hypothesis 13d). The data partially supported this hypothesis. For five of the nine variables (the Modern Racism Scale, Pro-Indigenous Behavioral Intentions Measure, privity measure, White Privilege Awareness Subscale, and knowledge assessment) there were no changes in participant scores in the control condition across the three

time points. However, for four of the nine variables (the empathy index, Political Solidarity Measure, White Guilt Scale, and Feeling Thermometer Scale), there were significant differences in the control condition across time points. These findings are contrary to hypothesis 13d. I discuss these contrary findings in the discussion section.

Hypothesis 14. To assess if participants in the systemic racism condition and combined racism condition reported significantly higher scores on the White Guilt Scale and the White Privilege Awareness Subscale than participants in the education only condition and individual racism condition in Time 2 compared to Time 1 (hypothesis 14), I constructed one multilevel model for White Guilt Scale scores and one for White Privilege Awareness Subscale scores. In the multilevel models, condition and time were fixed effects at Level 1, participant was the grouping variable at Level 2, and either White Guilt Scale scores or White Privilege Awareness Subscale scores across Times 1 and 2 were the outcome variable at Level 1.[11] In each multilevel model, I constructed a custom contrast term to compare the education only condition and the individual racism condition with the systemic racism condition and the combined racism condition. The results of this contrast were non-significant for White Guilt Scale scores, $t(314.04) = 0.36$, $p = 0.72$, and White Privilege Awareness Subscale scores $t(312.08) = 0.44$, $p = .66$. These results indicate that there were no differences in scores on the White Guilt Scale or White Privilege Awareness Subscale for participants in the education only condition and individual racism condition compared to the systemic racism condition and combined racism

[11] Due to software limitations, I did not include the Condition by Time interaction in these models, because the custom contrasts that I used to test the hypothesis were not available when I included the interaction term.

condition over Times 1 and 2. Thus, the data did not support hypothesis 14.

All Time Points

Analysis

Hypothesis 15. Next, I assessed if participants who identified as a racialized group member would have higher scores on the Political Solidarity Measure and privity measure than participants who identified as White across all time points (hypothesis 15). I ran six independent samples *t*-tests, one for each variable at each time point. First, for Time 1 Political Solidarity Measure scores I removed 10 categorical univariate and two multivariate outliers. Racialized participants had significantly higher Political Solidarity Measure scores at Time 1, $t(1745) = -2.50$, $p = .01$, $d = -0.12$. Second, for Time 2 Political Solidarity Measure scores, I removed one categorical univariate outlier. Racialized participants did not have significantly higher Political Solidarity Measure scores at Time 2, $t(636) = -1.55$, $p = .12$, $d = -0.12$. Third, for Time 3 Political Solidarity Measure scores I removed four categorical univariate outliers. The difference between racialized and White participants was not significant, $t(369) = -0.98$, $p = .33$, $d = -0.10$. Fourth, for Time 1, I removed 22 categorical univariate and two multivariate outliers. The difference between racialized and White participants' privity scores was non-significant, $t(1743) = 0.88$, $p = .38$, $d = 0.04$. Fifth, for Time 2, I removed eight categorical univariate outliers. The difference between racialized and White participants' privity scores was again not significant, $t(629) = -0.12$, $p = .90$, $d = -0.01$. Sixth, I removed three categorical univariate outliers for Time 3. The difference between racialized and White participants' privity scores was not significant, $t(368) = .71$, $p = .48$, $d = 0.07$. Thus, the data partially supported hypothesis 15. Next, I discuss two supplementary analyses I conducted to assess data quality.

Attrition Analysis

First, I conducted an attrition analysis. I used a *z*-score calculator for two independent proportions (Social Science Statistics, 2022). There was one significant difference in attrition levels (see Tables 52-53). Participants in the individual racism condition were significantly more likely to drop out between Time 2 and Time 3 than participants in the education only condition.

Social Desirability

Second, I assessed how social desirability might relate to scores on the outcome variables in each condition. I conducted this analysis because participants may have felt pressure to respond favorably on the outcome variables to gain social approval; in the context of this study, that would mean having positive thoughts, feelings, behavioral intentions, and behaviors toward Indigenous people, as well as high knowledge about Indigenous content. To assess this, I conducted several linear regression analyses, one for each dependent variable, with scores on the Marlowe-Crowne Social Desirability Scale as the predictor. I conducted the regressions for all three time points. For Time 1, I conducted eight regression analyses, one for each outcome variable at Time 1. For both Times 2 and 3, I conducted 45 regression analyses each, one for each of the nine outcome variables in each of the five conditions. In total, this yielded 98 regression analyses.

For Time 1, I ran regression analyses for all eight variables. I first removed 35 univariate continuous outliers. Social desirability predicted five outcome variables. Marlowe-Crowne Social Desirability Scale scores predicted scores on the Feeling Thermometer Scale ($\beta = .05$, $p = .04$), privity measure ($\beta = -.10$, $p < .001$), empathy index ($\beta = .05$, $p = .04$), Pro-Indigenous Behavioral Intentions Measure ($\beta = .06$, $p = .01$), and White Guilt Scale ($\beta = -.07$, $p = .03$). Though significant, all of these effects were small in magnitude.

For Time 2, I ran the same regression analyses, but separately for each condition. I first

removed six univariate continuous outliers. I found four significant results. In the individual racism condition, Marlowe-Crowne Social Desirability Scale scores predicted Modern Racism Scale scores, $\beta = .19$, $p = .03$. In the systemic racism condition, Marlowe-Crowne Social Desirability Scale scores predicted Pro-Indigenous Behavioral Intentions Measure scores, $\beta = .19$, $p = .04$, and White Privilege Awareness Subscale scores, $\beta = .29$, $p = .02$. In the combined racism condition, Marlowe-Crowne Social Desirability Scale scores predicted White Privilege Awareness Subscale scores, $\beta = -.32$, $p = .01$.

For Time 3, I again ran the regression analyses for each condition. I first removed eight univariate continuous outliers. I found four significant results. In the systemic racism condition, Marlowe-Crowne Social Desirability Scale scores predicted Modern Racism Scale scores, $\beta = -.28$, $p = .02$, and White Privilege Awareness Subscale scores, $\beta = .47$, $p < .01$. In the combined racism condition, Marlowe-Crowne Social Desirability Scale scores predicted White Guilt Scale scores, $\beta = -.45$, $p = .01$, and White Privilege Awareness Subscale scores, $\beta = -.51$, $p < .01$.

Overall then, it appears that Marlowe-Crowne Social Desirability Scale scores did impact participant responses in some cases. In 13 of the 98 regressions, Marlowe-Crowne Social Desirability Scale predicted scores on an outcome variable. Scores on the Marlowe-Crowne Social Desirability Scale scores predicted scores on five of the nine outcome measures, including the Feeling Thermometer Scale, White Guilt Scale, Pro-Indigenous Behavioral Intentions Measure, Modern Racism Scale, and White Privilege Awareness Subscale. Though this was the case in all the conditions to some extent, of the eight significant regressions at Times 2 and 3, one was in the individual racism condition, four were in the systemic racism condition and three were in the combined racism condition. Further, of the 13 significant regressions, four had White Privilege Awareness Subscale scores as the outcome, indicating this variable may have been

particularly affected by social desirability. I discuss the implications of these results in the discussion section.

Study 3 Discussion

To assess the effect of education on anti-Indigenous prejudice, I conducted a longitudinal experiment to test how different types of education might impact participants' Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. I found full or partial support for most of my hypotheses. I start by discussing the attrition analysis.

I conducted an attrition analysis to see if participants in certain conditions were more likely to drop out of the study. Conducting this attrition analysis aligns with suggestions to strengthen the prejudice reduction literature (e.g., Paluck et al., 2021). My attrition analysis indicated that, in most cases, participants in the experimental conditions did not drop out of the study. There was one attrition effect: Participants in the individual racism condition were more likely to drop out than participants in the education only condition. I suspect this occurred because participants who learned about racism as an individual phenomenon and did not think they were racist may have thought the study was not relevant to them. Future research should attempt to replicate this effect to understand if portraying racism solely as an individual phenomenon increases attrition rates, especially given the widespread nature of portraying racism as an individual phenomenon (e.g., Adams et al., 2008a; Adams et al., 2008b). Importantly, participants exposed to systemic racism (the systemic racism condition and combined racism condition) were no more likely to drop out than participants in the individual racism condition, education only condition, or control condition. This is a hopeful finding, as participants did not drop out when they learned about systemic racism which was a distressing topic for participants. Participant distress was unrelated to other variables as well.

Namely, and contrary to my hypothesis, participants' feelings during the intervention did not moderate the impact of condition on knowledge. I suspected this would be the case given the well-established relationship between stress and memory impairment (LeBlanc, 2009; Shields et al., 2016; Shields et al., 2017). It appears that the conditions, however, were not stressful enough to impair memory functioning. This is another hopeful finding: Though learning about systemic racism is somewhat distressing, it is not so stressful that it impedes the knowledge gained from such interventions. Next, before discussing the large number of results across conditions, I want to discuss some social psychological theories that might apply to the results of Study 3.

Though I did not formally hypothesize the results aligning with specific theories, some discussion of how the results could fit into social psychological theories might be helpful for the reader. Given the focus on systems in Study 3, System Justification Theory and Belief in a Just World are particularly relevant. System Justification Theory holds that individuals are motivated to justify and legitimize current systems (Jost & Banaji, 1994), in part because beliefs that systems are just and legitimate help people feel good about current systems and reduce feelings of anxiety and threat (Jost, 2019; Kay et al., 2009). From this perspective, we might expect the systemic and combined racism conditions to be less effective than the other experimental conditions, as people may resist the content because it challenges the justice and legitimacy of systems that people are motivated to uphold. Similarly, Belief in a Just World theory is based on the premise that "people get what they deserve and deserve what they get" (Lipkus et al., 1996, p. 666). Belief in a Just World makes the world seem more just or fair, ordered, and predictable (Lipkus et al., 1996). Based on Belief in a Just World, people might help, blame, or derogate an innocent victim when witnessing injustice (Lipkus et al., 1996). Again, from this perspective, we might expect the systemic and combined racism conditions to be less effective, as people may

resist the content because it challenges the idea that the world is just. With these theories in mind, I next discuss the conditions' effects.

Unfortunately, participants in the experimental conditions were no more likely to complete pro-Indigenous behaviors than participants in the control condition. Why might the experimental conditions have been ineffective at shifting behaviors relative to the control condition? I speculate for one and/or two reasons. First, participants in the experimental conditions may have felt defensive after viewing the videos (as related research has shown, e.g., Hideg & Wilson, 2020). In support, participants in most of the experimental conditions felt more ashamed and upset than participants in the control condition. Feeling upset and ashamed are undoubtedly negative experiences, and participants may have thought they would experience these feelings again if they signed up for the mini-series and watched the videos. Thus, they may have been deterred from signing up. Given that emotional reactions in diversity training interventions, like the reaction in Study 3, are not uncommon (e.g., DiAngelo, 2018; Plaut et al., 2011), future researchers might investigate ways to mitigate these negative feelings. Perhaps such feelings could be mitigated through self-affirmation activities (Cohen & Sherman, 2014). Mitigating these feelings may prevent their potential to deter people from further education. In addition to this emotional explanation, there is another plausible explanation for the null effect of condition on pro-Indigenous behaviors.

The second reason participants in the experimental conditions were no more likely to perform the behaviors than participants in the control condition may be the specific behavior I chose. In the experimental conditions, participants had just watched a video educating them about Indigenous content. Watching this video may have made participants think they did not need more education on the topic, especially if they were already familiar with the content in the

video, as some participants indicated in their responses to the video evaluation question. Future research might look to other behavioral outcome variables. For example, perhaps an educational video and an outcome unrelated to education, such as ending the video with a description of a cause to donate to, a petition to sign, or an event to sign up for, would yield different results because the behavior in these cases would not be redundant with the condition. Regardless of the reason, these results are disappointing.

Nonetheless, I did find a mediated effect of condition on behavior. To the extent that condition increased pro-Indigenous behavioral intentions, it also increased actual behaviors. Specifically, condition predicted pro-Indigenous behavioral intentions, and pro-Indigenous behavioral intentions, in turn, predicted signing up for the mini-series and opening the mini-series email. Further, the effect of pro-Indigenous behavioral intentions on signing up and opening the email was sizeable. This is a hopeful finding of the potential effects of these interventions on behavior *through* behavioral intentions. Overall, the results of the analysis of the behavioral outcomes are important.

These results are important because the effects of condition on behavioral outcomes contribute to a small body of research assessing actual behaviors in a prejudice reduction intervention. For example, these findings map onto results indicating that diversity training can change attitudes but often struggles to change behaviors (Chang et al., 2019; Kulik & Roberson, 2008). Future researchers should make a concerted effort to test behavioral outcomes considering the findings of this study and other research. A meta-analysis or systematic review of the impact of prejudice reduction interventions on behavior would be useful, as current meta-analyses often lump behavioral intentions, self-reported behaviors, and observed behaviors into one category (e.g., Bezrukova et al., 2016). Despite the null direct effects of conditions on behavior,

conditions did influence a series of other variables.

Both in Time 2 and across time, condition had unique effects on a variety of outcome variables related to anti-Indigenous racism. For some variables, there was an effect of *any* experimental condition compared to the control condition. Specifically, compared to control participants, participants in the experimental conditions had higher privity and knowledge scores at Time 2 and across time. The effects of condition on knowledge were quite large. Contrary to my hypothesis and previous research (e.g., Bezrukova et al., 2016), however, knowledge did degrade across time. In hindsight, this is perhaps unsurprising as some of the knowledge items were very specific, such as requiring participants to remember the number of Residential Schools in Manitoba. So, for privity and knowledge, any experimental condition worked; compared to the control condition, learning about past and current injustices, individual racism, systemic racism, or both individual and systemic racism tended to increase privity and knowledge. These findings are contrary to previous research, as, unlike in Adams and colleagues (2008a), learning about racism as an individual phenomenon was more effective than an empty control for some variables. These findings indicate that information about past and current injustices is an effective way to increase privity and knowledge, as past and current injustices were the common factor among the experimental conditions. Thus, researchers and others looking to increase privity and knowledge should incorporate historical and contemporary content in their interventions. For other variables, different conditions had unique effects.

Some analyses revealed the impact of learning about any type of racism over not learning about racism. At Time 2, compared to the control condition, participants in conditions that focused on any kind of racism (the individual racism condition, the systemic racism condition, and the combined racism condition), had significantly higher empathy, feeling thermometer, and

pro-Indigenous behavioral intentions scores. In general, these effects carried longitudinally as well, meaning that learning about racism had long-term effects on empathy, feeling toward Indigenous people, and pro-Indigenous behavioral intentions. These findings illustrate that learning about racism is an important part of increasing empathy, warm feelings, and behavioral intentions toward Indigenous people and that such effects hold across time. Simply learning about Indigenous injustices was not sufficient as those in the education only condition did not differ from the control condition on these variables. The power of conditions to increase behavioral intentions is significant because of the link between behavioral intentions and actual behavior (Fishbein & Ajzen, 2010). Thus, researchers and practitioners interested in increasing empathy, warm feelings, and behavioral intentions should incorporate a discussion of racism into an intervention. These findings, however, should be considered in light of relationships with the social desirability measure.

Namely, social desirability predicted scores on the pro-Indigenous behavioral intentions measure in the systemic racism condition at Time 2. This means that, for the systemic racism condition at least, social desirability played a role in the pro-Indigenous behavioral intentions scores. This was not, however, the case for the individual or combined racism conditions, nor for any condition at Time 3. It appears, then, that social desirability played a relatively small role in scores on pro-Indigenous behavioral intentions. Next, I discuss the unique effects of learning about systemic racism.

The systemic racism condition and combined racism conditions, both discussing systemic racism, uniquely impacted political solidarity, feeling thermometer, and modern racism scores. Compared to the control condition, participants in the systemic and combined racism conditions had significantly higher political solidarity scores at Time 2. Further, participants in the

combined racism condition who learned about individual and systemic racism had significantly higher political solidarity scores than participants in the education only condition. This latter finding highlights the importance of learning about racism as individual and systemic over simply learning about past and current injustices. Systemic racism also had a unique effect on the feeling thermometer. Participants in the systemic racism condition or the combined racism condition had significantly higher feeling thermometer scores than participants in the education only condition. Lastly, systemic racism had unique effects on modern racism. Compared to the control condition, participants in the systemic racism condition or the combined racism condition had significantly lower modern racism scores at Time 2. Furthermore, participants in the combined racism condition had significantly lower modern racism scores than participants in the individual racism condition. These effects also tended to hold longitudinally. Overall, these findings speak to the potential of systemic racism frames. Learning about racism as systemic may push against lay theories of racism that conceptualize racism as isolated, individual, and relatively infrequent (Adams et al., 2008b). Consequently, participants may have experienced increases in feelings of solidarity and warmth because of the realization of exactly what Indigenous people are “up against”: an entire system. Thus, when looking to increase political solidarity or feeling thermometer scores or decrease modern racism scores, teaching about systemic racism may be an effective approach. The shifting of modern racism scores is theoretically important as well.

The changes in modern racism at Time 2 and across time is important because most research conceptualizes modern racism as an individual difference. In fact, little research has used modern racism as an outcome variable (for exceptions see Branscombe et al., 2007; Er-rafiy & Brauer, 2013; Murrar & Brauer, 2018). However, given the dearth of prejudice reduction

research using a systemic frame, it may simply be the case that individual frames of racism commonly used in psychological research do not reduce modern racism. Because systemic racism highlights the pervasive nature of discrimination, it makes sense that after learning about systemic racism, participants would be less likely to agree with several statements on the Modern Racism Scale, including that the government should not help minority groups, that discrimination is no longer a problem, or that minority groups are too demanding. The lack of difference between the control condition, the education only condition, and the individual racism condition at Time 2 illustrate that learning about past and current injustices as well as individual racism without addressing systemic racism does little to decrease conceptions of modern racism. Conversely, learning about systemic racism in isolation decreased modern racism scores. These results, then, provide some hope for decreasing modern racism. The impact of condition on modern racism, however, must be considered in tandem with the effects of social desirability on modern racism.

Social desirability predicted modern racism scores in the individual racism condition at Time 2 and the systemic racism condition at Time 3. This is a somewhat concerning finding when considered in tandem with the modern racism findings discussed above. Ultimately, this finding means that social desirability likely had a role here as well. On a positive note, however, social desirability did not appear to play a role in the effect of the combined racism condition on modern racism. Despite these social desirability effects, overall, the conditions tended to shift scores on many of the dependent variables as expected. The conditions, however, had unexpected effects on some variables.

Specifically, condition had unexpected longitudinal effects on White privilege awareness. Though condition did not effect White privilege awareness scores at Time 2, across time,

participants in the individual racism condition because *less* aware of their White privilege. For the other experimental conditions, White privilege awareness did not change over time. These results are contrary to my hypothesis, but in hindsight, make sense. That is, conceptualizing racism as an individual phenomenon would draw attention to individual instances of racism rather than systemic ones. Because White privilege, in many ways, is borne of systems, drawing attention away from systems may also decrease White privilege awareness. Future research might test the impact of individual frames of racism on White privilege awareness in a larger sample to assess the reliability of this finding. Though contrary to my hypothesis, the longitudinal decreases in White privilege awareness in the individual racism condition across time echo other negative findings about White privilege. Research on the impact of teaching about White privilege is relatively new and results are mixed, with some showcasing reductions in prejudice and others showcasing backlash effects (see Stewart et al., 2012, for review). For example, learning about White privilege can increase participants' claims of personal hardship and does not necessarily increase awareness of White privilege (Phillips & Lowery, 2015) and can instead *increase* prejudice (Todd et al., 2010). Thus, those who wish to include White privilege in prejudice reduction interventions should do so with caution, following evidence-based practices. Researchers might also consider the impact of social desirability on White privilege.

That is, social desirability predicted White privilege awareness scores in the systemic racism and combined racism conditions at both Times 2 and 3. This is perhaps unsurprising, as White privilege is a socially charged and contentious concept. Social desirability did not predict White privilege awareness scores in the individual racism condition, which was the only condition to exert an effect on White privilege awareness scores, so the relationship between

social desirability and White privilege awareness is perhaps less concerning within the context of this analysis. Closely related to White privilege is the concept of White guilt, which I discuss next.

Interestingly, the results for White guilt showcased the impact of learning about both individual and systemic racism. Participants who learned about *both* individual and systemic racism in the combined racism condition had significantly higher White guilt scores than participants in the individual racism condition at Time 2. This finding is also reflected longitudinally, as White guilt increased significantly across time in the combined racism condition. That is, scores at Times 2 and 3 were significantly higher than scores at Time 1. The effects of the combined racism condition on White guilt scores both at Time 2 and across time illustrate the potential of learning about systemic *and* individual racism to have a longitudinal effect on White guilt scores. Why might this have occurred? Well, learning about racism solely as an individual phenomenon would allow viewers to mentally deflect the content by thinking that they, themselves, are not racist. Similarly, learning about racism solely as a systemic phenomenon might not increase White guilt because participants can point to the system as the issue, rather than individual White people. However, learning about them together perhaps leaves participants with few ways to rationalize racism; they are part of systems that benefit them to the disadvantage of racialized people *and* members of their group express individual racism toward Indigenous people. Regardless of the reason, these results speak to the potential for a combined approach, given that higher White guilt is associated with lower prejudice and racism (Garriot et al., 2016; Iyer et al., 2003; Powell et al., 2005; Swim & Miller, 1999). Thus, researchers looking to increase White guilt should use a combined individual and systemic racism frame. However, it is once again important to consider the effect of social desirability

here.

Social desirability predicted White guilt scores in the combined condition at Time 3. This means that the longitudinal effects of the combined condition on White guilt might be impacted by social desirability. Perhaps it took some time for participants to realize that responding in a certain way on the White guilt scale, after learning from the combined racism condition, would be socially appropriate. Overall, though, it appears that the combined condition's effect on White guilt scores was not solely due to social desirability, because the Time 2 effect of the combined condition on White guilt scores was not impacted by social desirability. Before summarizing these results, I want to return briefly to social psychological theory.

Overall, the results do not align with what we would expect from System Justification Theory or Belief in a Just World Theory. In general, the systemic and combined racism conditions were *more* effective than the education and individual racism conditions. Future research might look more closely at how learning about systemic racism, or other systemic injustices, maps onto System Justification Theory or Belief in a Just World Theory.

Altogether, these results showcase the effect of education on a series of Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. Though the educational interventions, unfortunately, did not have a direct effect on actual behaviors, they did indirectly increase pro-Indigenous behaviors and directly increase Indigenous-related thoughts, feelings, knowledge, and behavioral intentions. Any form of education, whether that was simply education on historical and current injustices, individual racism, systemic racism, or all three, increased participants' privity and knowledge immediately after the intervention. This effect held for privity though degraded significantly across time for knowledge. To increase pro-Indigenous behavioral intentions or empathy cross-sectionally and across time, a discussion of racism,

whether individual, systemic, or both, was the driving factor. Learning about systemic racism also had unique effects in increasing participants' sense of political solidarity and decreasing modern racism cross-sectionally and across time. Education had unintended effects, however, on White privilege awareness: the only significant finding for this variable was that learning about individual racism in isolation *decreased* White privilege awareness across time. Lastly, learning about both individual *and* systemic racism together increased White guilt over time.

These results show the effects of a systemic frame of racism over an individual frame of racism. Many prejudice reduction interventions rely on an individual frame of racism despite evidence that such a frame does not change participants' perceptions of racism (Adams et al., 2008a). Not only is such a frame less effective, but it may also reinforce lay theories of racism; namely that racism is an intentional and abnormal individual phenomenon based on ignorance, hostility, and direct action (Adams et al., 2008b). Such a conceptualization implies that society does not need to take large actions or invest substantial resources to correct it (Adams et al., 2008b). Understanding the impact of systemic and individual frames of racism on prejudice outcomes is also timely given recent calls to address systemic racism (e.g., American Psychological Association, 2021). Though research has showcased that systemic racism education can increase perceptions of racism and support for anti-racist policies compared to individual racism education or no education (e.g., Adams et al., 2008a; Bonam et al., 2019), to my knowledge, this is the first study to assess the impact of systemic racism education on prejudice, including Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. In all cases, the systemic racism education intervention performed either as well as the individual racism education intervention or better. Future research should try to test why this is the case.

There are many reasons why learning about systemic racism may have been more effective than basic education or learning about individual racism. Could it be that learning about systemic racism challenges lay theories of racism (e.g., Adams et al., 2008b) and forces participants to acknowledge, that racism is not, in fact, an individual issue? Is it that learning about systemic racism as well as individual racism makes people more likely to acknowledge the widespread nature of racism, ranging from individuals to systems? A better understanding of why and how systemic racism education interventions might shift prejudice-related variables can help applied researchers, activists, policymakers, and others create effective prejudice reduction interventions. Though the unique effects of the different conditions are interesting and exciting, the results must be interpreted considering limitations, which I discuss next.

Limitations

First, there were differences in the control condition across time. Contrary to my hypothesis, scores on empathy, political solidarity, White guilt, and the feeling thermometer increased in the control condition across time. This may indicate that factors other than the condition common to this participant group may have been driving participant scores across time, such as other learning opportunities provided at the University of Manitoba regarding Indigenous Peoples (e.g., University of Manitoba, n.d.) or relationships with Indigenous peers. For some of these variables, however, the experimental conditions had a different pattern of results than the control condition. For example, the experimental conditions did seem to work above and beyond the control condition for scores on empathy, as scores at Time 2 were significantly higher than scores at Time 3 for all experimental conditions, indicating a larger increase in empathy scores, which was not true for participants in the control condition. For political solidarity, there were also significant increases in scores across time in the control

condition, however, participants in conditions focused on any type of racism (the individual racism condition, the systemic racism condition, or the combined racism condition) had significantly higher scores in Time 2 than in Time 3, again illustrating a larger increase than in the control condition. Similarly, White Guilt scores increased significantly from Time 1 to Time 2 in the control condition; however, in the combined racism condition, scores in Time 2 and Time 3 significantly differed from those in Time 1, indicating a unique longitudinal effect of this condition on White guilt that was absent from the control condition. Lastly, participants in any condition, however, had the same pattern of feeling thermometer scores across time, casting doubt on the longitudinal effects of condition on feeling thermometer scores across time. Though these are not the results I had hoped for, practically speaking, it is hopeful that even in the absence of the intervention, participants had improved perceptions of Indigenous people across time.

Second, social desirability likely played a role in my results. Though my behavioral outcome measures likely reduced social desirability given their unobtrusive nature, this was not the case for other variables. I conducted a series of regression analyses and found that some of the measures were impacted by social desirability. In addition to the social desirability impacts I mention earlier in this discussion section, social desirability predicted some measures at Time 1, before participants viewed the condition videos, indicating that these measures may be susceptible to social desirability in general. Though the magnitude of these relationships were small, future researchers might consider approaches to mitigate social desirability when using the Feeling Thermometer Scale, White Guilt Scale, Pro-Indigenous Behavioral Intentions Measure, Modern Racism Scale, and White Privilege Awareness Subscale.

Lastly, though perhaps not a formal limitation for the reasons outlined below, another

important consideration is demand effects. Demand effects are "changes in behavior by experimental subjects due to cues about what constitutes appropriate behavior" (Zizzo, 2010, p. 75). They are notoriously difficult to assess and control (e.g., Sharpe & Whelton, 2016). Participants may have realized that I expected them to respond favorably to the outcome measures after watching one of the condition videos. The results, however, do not seem to bear this out. For example, in some cases, any experimental condition shifted variables, but in others, only one or two of the experimental conditions shifted variables. Because I did not have unique expectations for each variable, however, I would not have displayed demand characteristics to the participants to incite demand effects. This means that the unique condition effects could not have resulted from demand characteristics on my part. The more parsimonious explanation is that the conditions had unique effects on certain variables because of their content. Further, to the extent that social desirability acts as a proxy for demand effects in this study,[12] concern about demand effects may be limited to a small number of variables. Lastly, given the online design of Study 3, it seems less likely demand effects would have been present, as demand effects appear to be less concerning in online survey experiments (Mummolo & Peterson, 2019). Overall and despite these limitations, Study 3 contributes to prejudice reduction research broadly.

[12] Though social desirability and demand effects are not the same concept, in the context of Study 3, the outcomes of both are similar. That is, participants who want to provide socially desirable responses would likely respond in a positive way toward Indigenous people. Similarly, participants who may have realized that I expected them to respond positively after learning about Indigenous issues, would also have responded in a positive way to Indigenous people.

Contributions to the Literature

In particular, Study 3 addresses seven calls to improve the prejudice reduction literature. First, I include a behavioral outcome, an uncommon practice (Paluck et al., 2021). Most prejudice reduction research focuses on attitudes or, less commonly, behavioral intentions. However, attitudes and behavioral intentions do not necessarily translate to behaviors. As such, it is important to measure actual behaviors in prejudice reduction research to fully understand the effects of such interventions. Relatedly, behavioral outcomes are arguably more important than attitudinal outcomes, as behavioral outcomes can have immediate and violent impacts on people, such as physical violence based on race.

Second, I have a relatively large sample. This is important because it allows for more reliable statistical analyses (Paluck et al., 2021). The sample size means that the non-significant results are reliable and not due to issues with statistical power. This means that this work, when published, may help to correct the publication bias against null results in the prejudice reduction field (Paluck et al., 2021).

Third, I conducted a longitudinal analysis. This is important because a longitudinal approach is relatively rare in prejudice reduction research (Paluck et al., 2021). Given the widespread nature of prejudice reduction interventions, researchers must understand the long-term effects of prejudice reduction. Understanding the longitudinal effects of such interventions can help researchers create more effective interventions or perhaps develop booster or follow-up interventions when effects do not hold longitudinally. To illustrate the usefulness of this longitudinal approach, let us revisit the condition effects on White privilege awareness scores. Had I only assessed the impacts at one time point, I would not have known that the conditions were associated with unintentional longitudinal effects. The impact of condition on White

privilege is especially important given the increase in discussions of White privilege.

Fourth, my study used unobtrusive measures of behavior. This is important because many researchers use obtrusive measures of behavior that may increase demand effects (Paluck et al., 2021). My measure of behavior was unobtrusive, as it is unlikely participants knew I would know if they had, for example, opened the email. Thus, my measures of behavior likely minimized demand effects. The reduction of demand effects means that participants were unlikely to have, for example, opened the emails because of cues that this was appropriate behavior. Instead, the different rates of opening the emails can be more confidently attributed to the effect of condition rather than demand effects.

Fifth, the research took place in Canada, not the United States of America. Most prejudice reduction research takes place in the United States of America (Paluck et al., 2021). Though helpful for researchers and residents of the United States of America, research conducted in the United States of America does not necessarily replicate in other cultural contexts. My dissertation expands prejudice reduction to a Canadian cultural context.

Sixth, I have assessed reducing prejudice toward Indigenous people. Indigenous people are rarely included in prejudice reduction literature. Expanding prejudice reduction research to other cultural groups is important because researchers should not assume that prejudice reduction interventions work the same for all target groups. For example, though not investigated in this dissertation, it is possible that concerns around Indigenous Peoples' legitimate claims to land and other resources might make anti-Indigenous racism particularly stubborn due to fears regarding lost resources.

Seventh, this study speaks to the efficacy of light touch interventions. Light touch interventions are "treatments that are easy to implement, brief (under 10 minutes), inexpensive,

and thought to have lasting effects" (Paluck et al., 2021, p. 535). In Paluck and colleagues' (2021) meta-analysis, light touch interventions made up over three-quarters of the studies they reviewed. Few of these studies included longitudinal outcomes, making it difficult to assess the claim that such interventions have lasting effects. In Study 3, there was evidence of lasting effects of the interventions on a variety of variables. There was, however, no evidence that a light touch intervention could directly change behavior, though there was an indirect effect of the intervention on behavior through behavioral intentions. Such a finding is practically important given the importance of changing behaviors. Future researchers should investigate if other light touch interventions might be able to change behavior, either directly or indirectly. In addition to addressing several calls to improve prejudice reduction research, Study 3 also fills gaps in the literature.

Study 3 addresses two gaps in the literature. First, Study 3 uniquely assesses the effects of learning about history and systemic racism. As in previous research, gaining critical historical knowledge and learning about systemic racism significantly increased a series of attitudinal and cognitive variables for participants in Study 3 (Bonam et al., 2019; Hill & Augostinos, 2001; Nelson et al., 2012; Neufeld et al., 2020; Salter & Adams, 2016; Siemens & Neufeld, unpublished data; Starzyk et al., unpublished data). Importantly, no known study has investigated the impact of historical education or systemic frames of racism on a behavioral outcome with any target group. I extended this previous research to assess the effects of historical knowledge and systemic racism on pro-Indigenous behavioral intentions and behavior. Thus, Study 3 fills a gap in the literature and answers the question: Does learning critical historical knowledge and systemic racism change behavior? My results show that, through behavioral intentions, yes. Second, Study 3 provides a unique illustration of multilevel modeling. As far as I know, this is

the first application of multilevel modeling to data with a single between-subjects factor (i.e., the conditions) at one of many time points in a repeated measures design. Multilevel modeling is often discussed as a viable alternative to repeated measures ANOVA, but in all cases I know of, this refers to repeated measures ANOVA analyses that are entirely within-subjects designs, such as those common to linguistics studies (e.g., Hoffman & Rovine, 2007). That is, if there are conditions, *all* participants go through *all* conditions. Having an example of multilevel modeling with both within (i.e., the repeated measurements) and between (i.e., the conditions) components is illustrative for those in social psychology interested in using multilevel models. Lastly, I discuss my dissertation's contributions to the literature through replication.

I successfully replicated two findings from the literature. First, I found that, as in previous research (Neufeld et al., 2021), privity scores mediated the relationship between knowledge scores and empathy scores. The effect size for privity predicting empathy was sizeable. This finding highlights the importance of including privity, the idea that past harms continue to cause harm today, in educational interventions designed to increase empathy toward Indigenous people. Second, I found that racialized participants had higher political solidarity scores at Time 1 than White participants, reflecting findings in the literature (Starzyk et al., 2019). I likely did not find significant differences between racialized and White participants at Times 2 and 3 because the intervention increased political solidarity scores among participants and potentially made this group difference smaller. Contrary to previous research (Starzyk et al., 2019), however, I did not find differences in privity scores between racialized and White participants at any time point. This could be due to a different order of measures in my dissertation compared to other research: in Starzyk et al. (2019), participants first indicated which of many groups they thought were the most harmed by the government in Canada and

then indicated if they thought the government was responsible to provide reparations for the harms to Indigenous Peoples. In the current study, in Time 1 for example, participants responded to a series of individual difference variables before the privity measure. The discussion of harms and reparations may have triggered an understanding of privity in racialized group members in Starzyk and colleagues (2019), as it may have made them think of their own groups' experiences, including the long-term effects of government harm. This type of understanding of privity was unlikely to have been present in my study because of the different order of measures than in Starzyk et al. (2019). Lastly, I briefly discuss some additional future directions.

I note two other future research directions for Study 3 in addition to those discussed above. First, both Corrigan and colleagues (2012) and Burnes and colleagues (2019) found that prejudice reduction interventions to reduce prejudice toward those with mental health issues and older adults were most effective when tested with adolescents. Relatedly, Gonzalez et al. (2021) found that child and young adolescent implicit biases were changed after being exposed to counterstereotypical outgroup members. Thus, researchers might attempt to assess the effectiveness of these interventions with adolescents to see if the effects are larger. Second, it would be ideal to test the interventions in the field, as laboratory studies with university students often yield higher effect sizes than field studies (Paluck et al., 2021). In the next, and final, section, I discuss all three studies in tandem.

General Discussion

Over three studies, I developed an educational intervention designed to increase Indigenous-related thoughts, feelings, knowledge, behavioral intentions, and behaviors. To ground my intervention in Indigenous students' experiences and to ensure my intervention addressed their concerns, I conducted interviews (n = 8, Study 1) and a survey (n = 413, Study 2)

with Indigenous students about their experiences with racism. In these studies, I found that students commonly experienced racism that illustrated stereotypes or ignorance on the behalf of the perpetrator. I also wanted to ensure my intervention appealed to non-Indigenous students, the main target of the intervention, so I assessed their perceptions of learning about Indigenous issues (n = 878, Study 2). Here, I learned that both racialized and White participants had similar attitudes, social norms, perceived behavioral control, past behaviors, behavioral intentions, and areas of interest when it came to learning about Indigenous issues. Specifically, I learned that non-Indigenous participants were most interested in a brief, interesting, and accessible video that was focused on current injustices against Indigenous Peoples, Indigenous culture and perspectives, and ways to help Indigenous Peoples. I used the results of Studies 1 and 2, existing Indigenous-related prejudice reduction interventions, calls to reduce anti-Indigenous racism, and the extant literature on prejudice reduction interventions to create a prejudice reduction intervention. In Study 3, I experimentally tested the effectiveness of this intervention over three time points (n_1 = 1,777; n_2 = 639; n_3 = 373). Results indicated that, in several cases, the intervention effectively shifted thoughts, feelings, knowledge, and behavioral intentions, both at one time point and across times. The intervention also had an indirect effect on behaviors. Next, I discuss the broad contributions of this mixed methods program of research to the prejudice reduction literature.

Education to Reduce Anti-Indigenous Racism

The results of this mixed methods program of research speaks to the importance of education in reducing anti-Indigenous racism. In Study 1, all participants discussed the use of education to challenge racism. Several organizations and prominent people call for education to reduce anti-Indigenous racism (Government of Canada, 2019; Kairos, 2019; Truth and

Reconciliation Commission of Canada, 2015b; Truth and Reconciliation Commission of Canada, 2015c; Watters, 2015). And indeed, some non-Indigenous participants in Study 2 listed reductions in prejudice as an advantage of learning about Indigenous people. Combined, these facts illustrate the pervasiveness of the idea that education can reduce anti-Indigenous racism. Given the pervasiveness of the idea, directly testing if education is effective is important. In Study 3, education influenced several variables, though not all, and it failed to directly change behaviors. Furthermore, Study 3 showcased how certain types of education were more effective than others for certain variables or even overall. Namely, the least common educational approach, teaching about systemic racism, was more effective than the most common approach, teaching about individual racism. Those interested in prejudice reduction should not assume that education is a panacea, though it certainly has a role, and should carefully consider the impacts of different types of education on their outcomes of interest.

Namely, future researchers should test different types of education, especially in light of the unique effects of different educational conditions in Study 3. One particularly promising avenue would be testing the effect of education that occurs *through* a relational process. Indigenous participants in Study 1 often shared how they challenged racism through relationality, with some examples being intense, such as one participant forming a long-term relationship with someone to challenge their inaccurate perceptions of Indigenous people. Some non-Indigenous participants in Study 2 also discussed how hearing directly from Indigenous people about their experiences, or having more social contact with Indigenous people, would be a facilitating factor for learning about Indigenous issues. Of course, this relational approach maps onto the intergroup contact hypothesis (Allport, 1954), a well-established approach to reduce prejudice. Future researchers might investigate how education and contact work *together*

to reduce anti-Indigenous racism. However, researchers should also be cautious of unintended outcomes.

Specifically, it is important to consider the unintended outcomes or the potential backlash of educational interventions. Learning about anti-Indigenous prejudice can be upsetting. Non-Indigenous participants in Study 2 indicated that one of the disadvantages of learning about Indigenous issues was negative emotional reactions such as feeling guilty or sad. These types of reactions may make participants uninterested in future learning opportunities, or, as suggested by some non-Indigenous participants in Study 2, conversely *increase* the expression of prejudice because of these bad feelings (as also suggested in Efimoff, 2022b). And indeed, negative reactions did occur in Study 3, as participants did feel more upset and ashamed in some conditions compared to the control. Further, there were some unintended effects of the educational interventions. In particular, the most common approach, teaching about individual racism, was the only approach to have negative, unintended outcomes. This is, of course, not to say that non-Indigenous people should not learn about difficult things like racism, but to note that researchers should consider these emotional reactions in designing interventions to increase effectiveness.

Given the negative emotional effects of the manipulations and some unexpected outcomes in Study 3, it is imperative that researchers empirically assess existing programs. Many of these cultural competency initiatives may cause similar unintended outcomes or perhaps induce backlash, such as those non-Indigenous participants described in Study 2. As these Indigenous-focused cultural competency initiatives are largely untested, we do not know the effects. The mode of delivering the education may also impact the effectiveness, a topic I turn to next.

Light Touch Interventions

I ultimately designed and tested a light touch intervention. In part, I created a light touch intervention because non-Indigenous participants in Study 2 were clear that they *wanted* a light touch intervention. Given the resistance and backlash that can come with mandatory training (e.g., Efimoff, 2022b), ensuring that interventions map onto the target audiences' interests is important. Is it not better for non-Indigenous students to learn a little about Indigenous people, through many interventions over time, than to learn nothing at all because they refuse to engage with mandatory content that they find uninteresting? This is not to discount the value of other interventions, as there is much evidence that other types of interventions are effective (e.g., Paluck & Green, 2009; Paluck et al., 2021); the results of Studies 2 and 3, however, point to the effectiveness of light touch interventions, both cross-sectionally and longitudinally. This finding stands in contrast to researchers questioning the long-term efficacy of light touch interventions (see Paluck et al., 2021). These are hopeful findings, especially considering the relative increase in light touch intervention studies in the past decade (Paluck et al., 2021). Future researchers of light touch interventions might investigate the cumulative effect of several light touch interventions longitudinally to see how they might work together. This approach would have high ecological validity as, in many cases, students see what might be considered light touch interventions frequently on campus or come across them in their coursework. Understanding the cumulative and longitudinal effects of such an approach might also support claims that small interventions can create large-scale changes over time (Walton, 2014). However, there are two further considerations with light touch interventions that I discuss next.

First, researchers need to consider the individual impacts of light touch interventions. In my case, the intervention was "light" in the same sense as noted by Paluck et al (2021) because it

was short and relatively low effort. The intervention was “light” in another sense as well, however; that is, the intervention has minimal emotional impacts on participants. Though I do think this is a positive finding, as interventions that are too stressful could reasonably be ineffective (e.g., LeBlanc, 2009; Shields et al., 2016; Shields et al., 2017), I do not think concerns over emotional reactions should overtake intervention planning, for two reasons. First, because having participants feel uncomfortable while learning about racism seems a small price to pay if it may help end the ceaseless barrage of violent racism inflicted on Indigenous people (e.g., Aboriginal Peoples’ Television Network, 2019; Allan & Smylie, 2015; Bailey, 2016; Brave Noisecat, 2018; CBC News, 2018; Clark et al., 2014; Coubrough, 2020; Crabb, 2019; CTV Winnipeg, 2019; Currie et al., 2012; Elias et al., 2012; Gilmore, 2021; Globe and Mail, 2017; Government of Canada, 2018b; Government of Canada, 2020; Hoye, 2020; Kubinec, 2020; Kusch, 2019; Lambert, 2019; Lux, 2016; Magee, 2020; McIntosh & McKeen, 2018; Ridgen, 2020; Scarpelli, 2018; Sinclair, 2007; Sterritt, 2020; Truth and Reconciliation Commission of Canada, 2015a). Second, because, as illustrated in Study 3, some emotional challenges can be a good thing. That is, the conditions that incited the most negative emotional reactions also incited the most favorable changes in outcome variables. This is not to say, of course, that we should traumatize our participants, but that a sense of discomfort may be part of the learning process.

Second, when thinking about systemic racism, it seems unlikely that a light touch intervention could have a substantial impact. Despite this, diversity training is a common approach to address prejudice in organizations (e.g., Chang et al., 2019), often without a complementary systemic approach. Those using diversity training should think closely about the limitations of light touch interventions; though they can be helpful, they are in no way a substitution for systemic changes. Too commonly, diversity training is treated as a check-box;

you need only complete it once. However, given the degradation of some effects over time in Study 3, it is important that such training be embedded into systems on an ongoing basis, in addition to other systemic changes. Relatedly, a focus on systemic change would respond to Indigenous participants' experiences in Study 1, where systemic racism was deemed the most bothersome and most important to challenge. A focus on systemic change represents an important tension in this work, which I turn to next.

Focusing on Systems

One important tension in this work is the tension between the individual and the systemic. Social psychology is, primarily, an individual-focused field. Social psychology typically focuses on the individual's experience within social contexts. Following disciplinary norms, I used individual variables in my dissertation, including concepts like White privilege awareness, which locate systemic or structural issues within individual people. That is, White privilege itself is a systemic and structural issue stemming in part from Canada's White supremacist beginnings (e.g., Décoste, 2014; TRC, 2015a), but studying White Privilege Awareness locates this systemic issue within a person. This approach, where a systemic or structural issue is localized in the individual, also serves to maintain the status quo (Adams et al., 2008b). That is, systems need not change if it is the individuals who are the problem (Adams et al., 2008b). This critique of psychological research, that it may individualize concepts that live in systems, is, to my knowledge, relatively new (Adams et al., 2008b; Fine & Cross, 2016), and as such, solutions are somewhat scant.

In my dissertation, I provided an approach to address the individual bias of social psychology. That is, by including concepts of systemic racism in research, I pushed against the individual bias of social psychological research, and shifted toward a focus on systems. To be

clear, it is not that individual experiences are unimportant; but rather, that systems are important as well. Further, systems and broader sociocultural structures are at the root of many individual experiences of discrimination that researchers study in psychology, such as stereotypes. Future researchers might look to further educate participants on systemic or structural racism or other power structures to assess how best to educate about these topics and what the outcomes of such education are. For example, perhaps future researchers could provide education on the structural and historical underpinnings of the land back movement and see if this can invoke collective action or even individual approaches to land sharing. In taking a more systems approach, my dissertation contributes to a burgeoning theoretical framework for Critical Race Psychology.

Critical Race Psychology is a relatively new area within psychology. Critical Race Psychology has some strong theoretical foundations, borrowing from Critical Race Theory, critical psychology, multicultural counseling, Black psychology, Indigenous psychology, Whiteness studies, liberation psychology, and cultural psychology (Salter & Adams, 2013). Like Critical Race Theory, Critical Race Psychology proposes using racial power as the lens through which we understand both psychological phenomena and the processes of psychological research (Salter & Adams, 2013). Though my dissertation was not explicitly guided by Critical Race Psychology, in many ways, the overall project aligns with a Critical Race Psychology approach. For example, by centering the experiences of Indigenous people, as well as focusing on race, systemic racism, and White privilege, this project aligns with a framework for Critical Race Psychology outlined by Salter and Adams (2013). As such, my dissertation is an illustration of a mixed method program of research that reflects Critical Race Psychology. My approach also aligns with Indigenous perspectives, which I discuss next.

Indigenous Perspectives in Social Psychology

My dissertation contributes to ongoing attempts Indigenize psychology (e.g., Fellner, 2018; Schmidt, 2019; Schmitt et al., 2021; Trenholm et al., 2019). As a whole, my dissertation was perhaps unusual within the field of social psychology because I attempted to embed Indigenous approaches. First, instead of starting with theory, I started with community experience. This ensured I grounded my work in that experience and created an intervention that was practically useful and could give back to the community, thus honoring story and relationship (Kovach, 2009). Second, I attempted to embed other parts of an Indigenous approach to research. For example, I took a holistic approach (Kovach, 2009) by including many relevant variables and types of data collection. Third, I took a strength-based approach, as my goal was to increase pro-Indigenous behaviors, rather than to reduce anti-Indigenous behaviors (Kovach, 2009). Though I hesitate to say my dissertation is an attempt to "decolonize" psychology for fear of metaphorizing the concept (see Tuck & Yang, 2012), I do think my dissertation highlights the value of Indigenous research approaches. Future researchers can take a similar approach further within the discipline, by, for example, conducting participatory action research (e.g., Four Arrows, 2008; Reid et al., 2017). Overall, attempting to embed Indigenous approaches in this dissertation went well.

Though embedding Indigenous approaches went smoothly due, in large part, to a supportive committee, there were challenges. Attempting to weave together two ways of knowing was a struggle. Though difficult, such an approach has resulted in a rich overall project with many avenues for future investigation of interest to Indigenous and non-Indigenous scholars alike. The overall product also showcases the benefits of bringing these two worldviews together: I was able to create a meaningful and practical intervention grounded in Indigenous

students' experiences and test it rigorously. Further, with my committee's support, I developed a series of studies that are of value outside the academy, made space for Indigenous approaches to research, and thus, made the discipline more inviting for Indigenous scholars. Not all Indigenous students in psychology have such a positive experience in designing their research. I hope that this dissertation inspires students, supervisors, committee members, departments, and faculties to conduct more research that pushes the boundaries of the discipline. Such research benefits participants, researchers, and the discipline as a whole.

Conclusion

Through three studies, I developed and experimentally tested an educational intervention designed to improve or increase thoughts, feelings, knowledge, behavioral intentions, and behaviors toward Indigenous people. Results indicated that education about historical and current injustices, individual racism, and systemic racism all directly changed thoughts, feelings, knowledge, and behavioral intentions, but only indirectly changed actual behaviors. Specific types of education effected some variables more than others and in one case, education had an unintended effect on a variable. In many cases, the effects of education held across time. Though education is one avenue for prejudice reduction, it is important to understand the effects specific types of education have on prejudice-related variables and to experimentally and rigorously assess existing programs to ensure effectiveness and avoid unintended outcomes.

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Table 1

Study 2: Participant Ethnicity

Ethnicity	Entire sample (*n* = 2,833)		Final sample (*n* = 1,291)		Non-Indigenous Sample (*n* = 878)	
	n	%	*n*	%	*n*	%
White	1423	50.23	761	58.95	555	63.21
Indigenous	485	17.12	413	31.99	-	-
Filipino	202	7.13	82	6.35	76	8.66
South Asian (e.g., East Indian, Pakistani, Sri Lankan, etc.)	264	9.32	74	5.73	72	8.20
Black	247	8.72	71	5.50	64	7.29
Chinese	193	6.81	63	4.88	59	6.72
Latin American	85	3.00	38	2.94	31	3.53
Southeast Asian (e.g., Vietnamese, Cambodian, Laotian, Thai, etc.)	78	2.75	25	1.94	25	2.85
Korean	31	1.09	15	1.16	15	1.71
West Asian (e.g., Iranian, Afghan, etc.)	39	1.38	11	0.85	10	1.14
Arab	35	1.24	8	0.62	6	0.68
Japanese	15	0.53	7	0.54	5	0.57
Total	3,097		1,568		918	

Note. I selected these ethnic groups based on Statistics Canada (Government of Canada, 2016). Participants could enter more than one ethnicity. Thus, the total number of ethnicities is greater than the total number of participants.

Table 2

Study 2: Indigenous Participant Set 1 Items (n = 413)

Item	Frequency items (α = .90)		Affective items (α = .83)		Racism attribution items (α = .94)	
	n	*M*(*SD*)	*n*	*M*(*SD*)	*n*	*M*(*SD*)
Non-Indigenous person say something like...	412	3.09(1.00)	303	1.93(0.57)	303	3.86(0.81)
Indigenous students go to school for free.	412	3.29(1.38)[a]	349	1.53(0.72)	349	4.28(0.99)
Métis is just a mix of White and Indigenous.	412	2.71(1.35)[bcd]	309	1.71(0.83)	309	3.93(1.13)
You're not like other Indigenous people.	412	3.51(1.35)	361	1.77(0.78)	361	3.83(1.07)
You don't look Indigenous.	412	3.13(1.46)[e]	321	2.12(0.85)	321	3.90(1.05)
Indigenous content in classes is useless.	412	2.63(1.27)[bfi]	310	2.14(0.79)	311	3.72(0.99)
Indigenous Peoples need to get over it.	412	3.75(1.36)	367	2.19(0.88)	367	3.63(1.06)
Indigenous Peoples complain too much.	412	3.16(1.37)[eg]	341	1.65(0.74)	341	4.15(1.03)
I don't see colour.	412	2.73(1.33)[cfh]	315	2.54(0.91)	315	3.32(1.03)
Racism is in the past.	411	3.28(1.42)[ag]	342	2.25(0.80)	342	3.49(1.04)
That is reverse racism.	412	2.72(1.37)[dhi]	304	1.70(0.77)	304	4.09(1.05)

Note. The top row is the composite score. Participants only answered affective items and racism attribution items if they responded with a value of > 1 to the frequency items. This accounts for the discrepancies in sample sizes for affective items and racism attribution items. I only ran pairwise comparisons for frequency items because listwise deletion greatly reduced the sample size for affective and racism attribution items. I tested the significance of the omnibus test using the Greenhouse-Geiser correction where sphericity was violated. Frequency items: $F(7.95, 3259.37) = 61.71$, $p < .001$, $\eta^2_{partial} = .13$.
Superscripts signify non-significant differences between item means at the .05 level.

Table 3

Study 2: Indigenous Participant Set 2 Items (n = 413)

Item	Frequency items (α = .86)		Affective items (α = .81)		Racism attribution items (α = .82)	
	n	*M*(*SD*)	*n*	*M*(*SD*)	*n*	*M*(*SD*)
Noticed a non-Indigenous person...	413	2.63(0.98)	278	2.07(0.56)	278	3.74(0.62)
Say they didn't know about anti-Indigenous policies (e.g., Indian Residential Schools) until they came to university.	413	3.00(1.45)[a]	321	2.23(0.86)	321	2.83(1.06)
Seem uncomfortable after learning you were Indigenous.	413	2.34(1.29)[b]	268	2.97(0.94)	268	2.90(1.01)
Look at you when something Indigenous is mentioned (e.g., in a meeting, in a classroom).	413	2.47(1.37)[cd]	273	2.60(0.83)	273	3.27(0.92)
Ask you to speak about Indigenous issues (e.g., in a class).	413	3.11(1.35)[a]	338	1.94(0.76)	338	3.84(0.91)
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	413	2.59(1.27)[ce]	306	1.44(0.70)	306	4.67(0.72)
Suggest that Indigenous Peoples weren't treated that badly in the past.	413	2.34(1.23)[b]	273	2.08(0.77)	273	4.01(0.90)
Say something that made you feel like you were less Indigenous than another Indigenous person.	413	2.58(1.34)[de]	295	1.51(0.67)	295	4.28(0.92)

Note. The top row is the composite score. Participants only answered affective items and racism attribution items if they responded with a value of > 1 to the frequency items. This accounts for the discrepancies in sample sizes for affective items and racism attribution items. I only ran pairwise comparisons for frequency items because listwise deletion greatly reduced the sample size for affective and racism attribution items. I tested the significance of the omnibus test using the Greenhouse-Geiser correction where sphericity was violated. Frequency items: $F(5.32, 2191.24) = 41.17$, $p < 001$, $\eta^2_{partial} = .09$.
Superscripts signify non-significant differences between item means at the .05 level.

Table 4

Study 2: Indigenous Participant Set 3 Items (n = 413)

Item	Frequency items (α = .50)		Affective items (α = .48)		Racism attribution items (α = .61)	
	n	M(SD)	n	M(SD)	n	M(SD)
Non-Indigenous professor...						
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	388	1.34(0.72)	90	1.53(0.75)	90	4.61(0.82)
Explain that racism does exist.	385	1.46(0.86)[a]	106	4.08(0.89)	106	1.65(0.84)
Invite an Indigenous guest speaker to talk to the class.	388	2.40(1.26)[b]	258	4.15(0.87)	258	1.61(0.85)
Cancel a class so students could attend an Indigenous event.	388	1.44(0.92)[a]	93	1.90(0.93)	93	3.87(1.13)
Tell you not to use an Indigenous approach in your coursework.	388	2.51(1.43)[b]	239	3.55(1.30)	239	2.10(1.37)

Note. I do not provide a composite score because of the low Cronbach's alpha. Participants only answered affective items and racism attribution items if they responded with a value of > 1 to the frequency items. This accounts for the discrepancies in sample sizes for affective items and racism attribution items. I only ran pairwise comparisons for frequency items because listwise deletion greatly reduced the sample size for affective and racism attribution items. I tested the significance of the omnibus test using the Greenhouse-Geiser correction where sphericity was violated. Frequency items: $F(3.18, 1220.78) = 130.44$, $p < .001$, $\eta^2_{partial} = .25$. Superscripts signify non-significant differences between item means at the .05 level.

Table 5

Study 2: Indigenous Participant Set 4 Items (n = 413)

Item	Frequency items (α = .88)		Affective items (α = .89)	
	n	M(SD)	n	M(SD)
How many times have you…	413	2.43(0.94)	198	4.13(0.59)
Provided proof of Indigenous ancestry to the university (e.g., Métis card, status card).	413	1.69(1.14)	141	3.94(0.89)
Applied for funding specifically for Indigenous students from the University.	411	2.80(1.35)[a]	313	4.09(0.76)
Participated in Indigenous cultural events (e.g., ceremonies).	413	2.25(1.30)[bcd]	248	4.10(0.83)
Participated in Indigenous activities in an Indigenous space (e.g., Migizii Agamik, Ongomiizwin Education, etc.).	413	2.54(1.45)[e]	254	3.83(0.90)
Participated in an Indigenous extra-curricular program (e.g., SAGE, PIKE-NET, ICE).	413	2.17(1.24)[bf]	243	4.32(0.74)
Spent time with Indigenous students.	413	2.66(1.44)[ae]	284	3.38(0.86)
Spent time with Indigenous Elders.	413	2.34(1.26)[c]	271	4.24(0.78)
Spent time with Indigenous Knowledge Holders.	413	2.24(1.23)[df]	256	4.29(0.73)
Spent time with allies to Indigenous Peoples.	413	3.16(1.33)	353	4.25(0.73)

Note. The top row is the composite score. Participants only answered affective items if they responded with a value of > 1 to the frequency items. This accounts for the discrepancies in sample sizes for affective items. I only ran pairwise comparisons for frequency items because listwise deletion greatly reduced the sample size for affective items. I tested the significance of the omnibus test using the Greenhouse-Geiser correction where sphericity was violated. Frequency items: $F(5.52, 2263.39) = 80.32$, $p < .001$, $\eta^2_{partial} = .16$. Superscripts signify non-significant differences between item means at the .05 level.

Table 6

Study 2: Indigenous Participant Set 5 Items (n = 413)

Item	n	M(SD)
I have felt… (α = .84)	413	3.22(0.23)
Connected with Indigenous Peoples. (P)	413	4.32(0.82)
I have many Indigenous friends on campus. (P)	413	3.98(0.86)[a]
Safe with Indigenous Peoples. (P)	413	3.89(1.08)[a]
Isolated in the classroom. (N)	413	3.75(0.97)[b]
Non-Indigenous Peoples are contributing to reconciliation efforts. (P)	413	3.74(1.00)[bcd]
Solidarity with Indigenous Peoples. (P)	413	3.64(1.06)[ce]
Safe with White people. (P)	412	3.64(0.97)[de]
Worried about others treating me poorly because I'm Indigenous. (N)	412	3.48(1.01)[fg]
I have many non-Indigenous friends on campus. (P)	413	3.45(1.09)[fh]
Supported by Indigenous Peoples. (P)	413	3.41(1.05)[gh]
Upset when hearing about another Indigenous person's experience with racism. (N)	413	3.26(1.17)[ij]
I should not go to certain places to avoid others treating me poorly as an Indigenous person. (N)	412	3.22(1.27)[ik]
Worried that I would hear racist comments toward Indigenous Peoples. (N)	412	3.20(0.94)[jk]
Understood by Indigenous Peoples. (P)	413	2.99(1.24)[l]
Connected to my Indigenous culture. (P)	413	2.89(1.28)[l]
Comfortable in Indigenous spaces (e.g., Migizii Agamik). (P)	413	2.72(1.25)
That I belong with Indigenous Peoples. (P)	413	2.43(1.19)
Anxious that someone would discriminate against me because I'm Indigenous. (N)	413	2.29(1.13)

Note. The top row is the composite score. I tested the significance of the omnibus test using the Greenhouse-Geiser correction where sphericity was violated: $F(7.94, 3257.10) = 129.87$, $p < .001$, $\eta^2_{partial} = .24$. (N) = coded as negative item for in-text description. (P) = coded as positive item for in-text description.
Superscripts signify non-significant differences between item means at the .05 level.

Table 7

Study 2: Non-Indigenous Participants' Social Norms

Items	Total (n = 863)	Racialized (n = 372)	White (n = 491)
	$M(SD)$	$M(SD)$	$M(SD)$
My friends	$3.48(0.91)_{a}$	$3.52(0.93)_{a}$	$3.46(0.89)_{a}$
Students in my classes	$3.43(0.89)_{ab}$	$3.42(0.88)_{ab}$	$3.43(0.90)_{a}$
Students at the University of Manitoba	$3.41(0.90)_{b}$	$3.50(0.90)_{a}$	3.34(0.89)
My coworkers	3.25(0.90)	$3.34(0.90)_{bc}$	3.18(0.89)
My family	3.13(1.05)	$3.23(1.02)_{c}$	3.06(1.07)

Note. The omnibus test was significant for the total, $F(3.52, 3034.49) = 31.03$, $p < .001$, $\omega^2 = .03$, racialized participants, $F(3.56, 1321.21) = 9.59$, $p < .001$, $\omega^2 = .02$, and White participants, $F(3.46, 1696.78) = 23.46$, $p < 0.001$, $\omega^2 = .04$. I used the Greenhouse-Geiser correction as sphericity was violated.
Superscripts signify non-significant differences between item means at the .05 level.

Table 8

Study 2: Non-Indigenous Participants' Specific Behavioral Intentions in the Next Three Months

Item	Total (n = 876)	Racialized (n = 377)	White (n = 499)
	$M(SD)$	$M(SD)$	$M(SD)$
Sign up to receive a short email newsletter about things important to Indigenous Peoples.	3.19(1.25)	3.25(1.2)	3.14(1.28)
Read a short email newsletter about things important to Indigenous Peoples.	3.43(1.16)	$3.55(1.10)_a$	3.34(1.19)
Watch a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples.	3.54(1.16)	$3.56(1.12)_a$	3.53(1.19)

Note. The omnibus test was significant for the total, $F(1.75, 1529.07) = 59.56$, $p < .001$, $\omega^2 = .06$, participants identifying as racialized, $F(1.82, 683.86 = 26.05$, $p < .001$, $\omega^2 = .06$, and participants identifying as White, $F(1.70, 844.72 = 36.97$, $p < .001$, $\omega^2 = .07$. I used the Greenhouse-Geiser correction as sphericity was violated.
Subscripts indicate non-significant pairwise comparisons.

Table 9

Study 2: Non-Indigenous Participants' Past Voluntary Pro-Indigenous Behaviors

Item	Total (n = 878)		Racialized (n = 378)		White (n = 500)	
	No (%)	Yes (%)	No (%)	Yes (%)	No (%)	Yes (%)
Have you voluntarily signed up to receive any newsletters about things important to Indigenous Peoples?	92.82	7.18	90.48	9.52	94.60	5.40
Have you voluntarily read a newsletter about things important to Indigenous Peoples?	74.37	25.51	68.52	31.23	78.80	21.20
Have you voluntarily watched a short video on things important to Indigenous Peoples?	60.71	39.29	57.94	42.06	62.80	37.20
Have you voluntarily sought information on things important to Indigenous Peoples?	48.29	51.37	51.06	48.94	46.40	53.40

Note. I ran a series of chi square analyses to assess if the proportion of participants selecting "yes" or "no" for each question was significantly different for each item. For the total, Item 1: $\chi^2(1) = 660.74$, $p < .001$; Item 2: $\chi^2(1) = 221.76$, $p < .001$; Item 3: $\chi^2(1) = 40.87$, $p < .001$; Item 4: $\chi^2(1) = 0.94$, $p = .33$. For racialized participants, Item 1: $\chi^2(1) = 247.71$, $p < .001$; Item 2: $\chi^2(1) = 52.74$, $p < .001$; Item 3: $\chi^2(1) = 9.52$, $p = .002$; Item 4: $\chi^2(1) = 0.17$, $p = .68$. For White participants, Item 1: $\chi^2(1) = 397.83$, $p < .001$; Item 2: $\chi^2(1) = 165.89$, $p < .001$; Item 3: $\chi^2(1) = 32.77$, $p < .001$; Item 4: $\chi^2(1) = 2.46$, $p = .12$.

Table 10

Study 2: Non-Indigenous Participants' Pro-Indigenous Behavioral Intentions

Item	Total (n = 874)	Racialized (n = 375)	White (n = 499)
	$M(SD)$	$M(SD)$	$M(SD)$
Watch a film or documentary about things important to Indigenous Peoples.	3.97(0.96)	$3.94(0.91)_{a}$	3.99(0.99)
Read an online article about things important to Indigenous Peoples.	$3.88(1.01)_{a}$	$3.90(0.95)_{a}$	$3.87(1.06)_{a}$
Speak to a family member or friend about things important to Indigenous Peoples.	$3.88(1.00)_{a}$	$3.85(0.93)_{ab}$	$3.90(1.05)_{a}$
Attend an Indigenous cultural event (e.g., Indigenous Peoples Day celebration at The Forks).	3.75(1.09)	$3.76(1.03)_{b}$	3.74(1.14)
Read a book about things important to Indigenous Peoples.	3.57(1.14)	$3.56(1.10)_{c}$	$3.58(1.18)_{b}$
Listen to an Indigenous podcast or music.	$3.46(1.16)_{bc}$	$3.38(1.14)_{de}$	$3.52(1.18)_{bc}$
Read about the United Nations Declaration on the Rights of Indigenous Peoples.	$3.46(1.13)_{dc}$	$3.53(1.07)_{cfg}$	$3.40(1.17)_{cd}$
Go and see an Elder speak about things important to Indigenous Peoples.	$3.45(1.17)_{bd}$	$3.46(1.11)_{cdg}$	$3.44(1.22)_{cd}$
Take a Native Studies course at the university.	$3.34(1.31)_{e}$	$3.34(1.22)_{de}$	$3.34(1.38)_{de}$
Share a link about things important to Indigenous Peoples on social media.	$3.31(1.25)_{e}$	$3.44(1.18)_{df}$	$3.22(1.29)_{f}$
Read the Truth and Reconciliation Commission of Canada	$3.31(1.17)_{e}$	$3.40(1.10)_{d}$	$3.25(1.21)_{fe}$
Attend a local circle for reconciliation to speak with a group of Indigenous and non-Indigenous Peoples about Residential Schools and reconciliation.	3.20(1.15)	$3.27(1.09)_{e}$	$3.15(1.19)_{f}$
Donate money to Reconciliation Canada, a registered charity.	2.93(1.10)	3.10(1.04)	2.80(1.13)
Write a government official to implement the TRCs 94 Calls to Action or the UNDRIP.	2.79(1.14)	2.97(1.09)	2.66(1.16)

Note. I tested the significance of the omnibus test using the Greenhouse-Geiser correction where sphericity was violated. It was significant for the total, $F(10.79, 9417.74) = 153.21$, $p < .001$, $\omega^2 = .14$, and for racialized, $F(11.04, 4127.59) = 48.46$, $p < .001$, $\omega^2 = .11$, as well as White, $F(10.27, 5114.47) = 109.81$, $p < .001$, $\omega^2 = .18$, participants.
Superscripts signify non-significant differences between item means at the .05 level. Superscripts are only comparable to other

superscripts in the same column.

Table 11

Study 2: T-test Results Comparing Indigenous Participants who Identified as Indigenous and Another Ethnicity or Only Indigenous

Item	Mixed		Indigenous					
	M	*SD*	*M*	*SD*	*t*	*df*	*p*	*d*
How many times have you…								
Provided proof of Indigenous ancestry to the university (e.g., Métis card, status card).	1.52	1.03	1.89	1.22	**-3.32**	361.58	<.01	-0.33
Applied for funding specifically for Indigenous students from the University.	2.66	1.30	2.97	1.39	**-2.31**	409	.02	-0.23
Participated in Indigenous cultural events (e.g., ceremonies).	1.94	1.17	2.62	1.36	**-5.36**	365.52	<.01	-0.54
Participated in Indigenous activities in an Indigenous space (e.g., Migizii Agamik, Ongomiizwin Education, etc.).	2.40	1.45	2.72	1.43	**-2.21**	411	.03	-0.22
Participated in an Indigenous extra-curricular program (e.g., SAGE, PIKE-NET, ICE).	1.86	1.05	2.54	1.36	**-5.55**	340.83	<.01	-0.56
Spent time with Indigenous students.	2.43	1.41	2.93	1.42	**-3.54**	411	<.01	-0.35
Spent time with Indigenous Elders.	2.08	1.13	2.65	1.35	**-4.55**	359.69	<.01	-0.46
Spent time with Indigenous Knowledge Holders.	1.90	1.08	2.65	1.28	**-6.38**	360.29	<.01	-0.64
Spent time with allies to Indigenous Peoples.	2.92	1.28	3.46	1.33	**-4.21**	411	<.01	-0.42
How negative or positive did you feel when you...								
Provided proof of Indigenous ancestry to the university (e.g., Métis card, status card).	4.05	0.80	3.87	0.95	1.21	139	.23	0.21
Applied for funding specifically for Indigenous students from the University.	4.07	0.72	4.10	0.80	-0.37	311	.71	-0.04
Participated in Indigenous cultural events (e.g., ceremonies).	4.09	0.82	4.11	0.83	-0.21	246	.83	-0.03
Participated in Indigenous activities in an Indigenous space (e.g., Migizii Agamik, Ongomiizwin Education, etc.).	3.83	0.90	3.82	0.91	0.11	252	.91	0.01
Participated in an Indigenous extra-curricular program (e.g.,	4.31	0.72	4.33	0.76	-0.27	241	.79	-0.03

Item	Mixed		Indigenous					
	M	*SD*	*M*	*SD*	*t*	*df*	*p*	*d*
SAGE, PIKE-NET, ICE).								
Spent time with Indigenous students.	3.45	0.83	3.32	0.90	1.33	282	.19	0.16
Spent time with Indigenous Elders.	4.22	0.77	4.27	0.80	-0.44	269	.66	-0.05
Spent time with Indigenous Knowledge Holders.	4.25	0.73	4.33	0.73	-0.91	254	.36	-0.11
Spent time with allies to Indigenous Peoples.	4.21	0.69	4.29	0.78	-1.14	351	.26	-0.12
I have felt…								
Comfortable in Indigenous spaces (e.g., Migizii Agamik).	2.40	1.18	3.11	1.23	**-5.96**	411	<.01	-0.59
Non-Indigenous Peoples are contributing to reconciliation efforts.	3.97	0.91	3.46	1.03	**5.22**	371.53	<.01	0.52
Upset when hearing about another Indigenous person's experience with racism.	2.96	1.15	3.64	1.09	**-6.09**	411	<.01	-0.60
Worried that I would hear racist comments toward Indigenous Peoples.	3.26	0.92	3.14	0.95	1.40	410	.16	0.14
Anxious that someone would discriminate against me because I'm Indigenous.	2.00	0.98	2.66	1.20	**-6.06**	352.42	<.01	-0.61
I should not go to certain places to avoid others treating me poorly as an Indigenous person.	3.08	1.31	3.39	1.20	**-2.46**	410	.01	-0.24
Worried about others treating me poorly because I'm Indigenous.	3.25	1.02	3.76	0.91	**-5.25**	410	<.01	-0.52
Isolated in the classroom.	3.59	1.00	3.93	0.90	**-3.61**	406.85	<.01	-0.35
I have many Indigenous friends on campus.	3.93	0.86	4.04	0.88	-1.26	411	.21	-0.12
I have many non-Indigenous friends on campus.	3.17	1.08	3.79	1.02	**-5.95**	411	<.01	-0.59
Supported by Indigenous Peoples.	3.15	1.06	3.73	0.96	**-5.75**	411	<.01	-0.57
Understood by Indigenous Peoples.	2.77	1.22	3.24	1.20	**-3.93**	411	<.01	-0.39
Connected to my Indigenous culture.	2.56	1.20	3.31	1.26	**-6.18**	411	<.01	-0.61
Connected with Indigenous Peoples.	4.32	0.82	4.33	0.82	-0.12	411	.91	-0.01
Solidarity with Indigenous Peoples.	3.46	1.06	3.86	1.00	**-3.98**	411	<.01	-0.39
That I belong with Indigenous Peoples.	2.12	1.05	2.81	1.24	**-6.01**	361.81	<.01	-0.60
Safe with Indigenous Peoples.	4.04	1.05	3.71	1.10	**3.12**	411	<.02	0.31

Item	Mixed		Indigenous					
	M	*SD*	*M*	*SD*	*t*	*df*	*p*	*d*
Safe with White people.	3.54	0.99	3.75	0.94	-2.16	410	.03	-0.21
How often have you heard a non-Indigenous Professor…								
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	1.25	0.64	1.45	0.81	**-2.73**	330.17	<.01	-0.28
Explain that racism does exist.	1.33	0.69	1.61	1.00	**-3.11**	301.55	<.01	-0.33
Invite an Indigenous guest speaker to talk to the class.	2.31	1.24	2.52	1.28	-1.64	386	.10	-0.17
Cancel a class so students could attend an Indigenous event.	1.32	0.81	1.59	1.01	**-2.85**	333.95	.01	-0.30
Tell you not to use an Indigenous approach in your coursework.	2.50	1.44	2.53	1.42	-0.23	386	.82	-0.02
How negative or positive did you feel when a non-Indigenous Professor…								
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	1.49	0.77	1.57	0.75	-0.49	88	.62	-0.11
Explain that racism does exist.	4.07	0.85	4.08	0.93	-0.10	104	.92	-0.02
Invite an Indigenous guest speaker to talk to the class.	4.16	0.83	4.14	0.91	0.17	256	.86	0.02
Cancel a class so students could attend an Indigenous event.	1.95	0.94	1.88	0.94	0.36	91	.72	0.08
Tell you not to use an Indigenous approach in your coursework.	3.80	1.12	3.27	1.43	**3.15**	211.56	<.01	0.41
I think it is racist when a non-Indigenous Professor…								
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	4.62	0.72	4.60	0.88	0.10	88	.92	0.02
Explain that racism does exist.	1.57	0.69	1.72	0.94	-0.92	104	.36	-0.18
Invite an Indigenous guest speaker to talk to the class.	1.63	0.85	1.58	0.86	0.48	256	.63	0.06
Cancel a class so students could attend an Indigenous event.	3.59	1.07	4.05	1.15	-1.94	91	.06	-0.41
Tell you not to use an Indigenous approach in your coursework.	1.84	1.15	2.40	1.53	**-3.16**	206.78	<.01	-0.42
How often have you noticed a non-Indigenous person...								
Say they didn’t know about anti-Indigenous policies (e.g., Indian Residential Schools) until they came to university.	2.70	1.42	3.38	1.41	**-4.91**	411	<.01	-0.49
Seem uncomfortable after learning you were Indigenous.	2.07	1.18	2.67	1.35	**-4.72**	368.19	<.01	-0.47
Look at you when something Indigenous is mentioned (e.g., in a	2.11	1.24	2.91	1.41	**-6.05**	368.72	<.01	-0.61

Item	Mixed		Indigenous					
	M	*SD*	*M*	*SD*	*t*	*df*	*p*	*d*
meeting, in a classroom).								
Ask you to speak about Indigenous issues (e.g., in a class).	3.04	1.36	3.19	1.34	-1.19	411	.23	-0.12
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	2.50	1.27	2.70	1.27	-1.61	411	.11	-0.16
Suggest that Indigenous Peoples weren't treated that badly in the past.	2.16	1.17	2.56	1.26	**-3.33**	411	<.01	-0.33
Say something that made you feel like you were less Indigenous than another Indigenous person.	2.42	1.28	2.79	1.38	**-2.84**	411	.01	-0.28
How negative or positive did you feel when you noticed a non-Indigenous person...								
Say they didn't know about anti-Indigenous policies (e.g., Indian Residential Schools) until they came to university.	2.28	0.78	2.19	0.95	0.93	298.42	.35	0.10
Seem uncomfortable after learning you were Indigenous.	3.00	0.88	2.93	0.99	0.57	266	.57	0.07
Look at you when something Indigenous is mentioned (e.g., in a meeting, in a classroom).	2.69	0.77	2.53	0.87	1.64	270.96	.10	0.20
Ask you to speak about Indigenous issues (e.g., in a class).	1.99	0.73	1.88	0.81	1.25	313.36	.21	0.14
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	1.45	0.65	1.44	0.75	0.07	304	.94	0.01
Suggest that Indigenous Peoples weren't treated that badly in the past.	2.10	0.73	2.06	0.82	0.44	271	.66	0.05
Say something that made you feel like you were less Indigenous than another Indigenous person.	1.52	0.67	1.49	0.67	0.38	293	.70	0.04
I think it is racist when a non-Indigenous person...								
Say they didn't know about anti-Indigenous policies (e.g., Indian Residential Schools) until they came to university.	2.59	0.97	3.09	1.10	**-4.34**	319	<.01	-0.49
Seem uncomfortable after learning you were Indigenous.	2.74	0.87	3.05	1.10	**-2.57**	266	.01	-0.31
Look at you when something Indigenous is mentioned (e.g., in a meeting, in a classroom).	3.16	0.89	3.38	0.95	**-2.04**	271	.04	-0.25

Item	Mixed		Indigenous					
	M	*SD*	*M*	*SD*	*t*	*df*	*p*	*d*
Ask you to speak about Indigenous issues (e.g., in a class).	3.77	0.88	3.92	0.93	-1.47	336	.14	-0.16
Use a racial slur toward Indigenous Peoples. (A racial slur is an offensive word or phrase that describes a racial group).	4.68	0.64	4.66	0.80	0.26	304	.79	0.03
Suggest that Indigenous Peoples weren't treated that badly in the past.	4.01	0.84	4.00	0.95	0.13	271	.90	0.02
Say something that made you feel like you were less Indigenous than another Indigenous person.	4.31	0.85	4.25	0.99	0.56	293	.58	0.07
How often have you heard a non-Indigenous person say something like...								
You're not like other Indigenous people.	3.32	1.38	3.75	1.29	**-3.28**	410	<.01	-0.32
Indigenous content in classes is useless.	2.47	1.21	2.83	1.32	**-2.90**	410	<.01	-0.29
Racism is in the past.	3.19	1.44	3.40	1.39	-1.54	409	.13	-0.15
You don't look Indigenous.	2.97	1.51	3.33	1.37	**-2.45**	410	.02	-0.24
Indigenous Peoples need to get over it.	3.88	1.27	3.58	1.44	**2.18**	367.73	.03	0.22
Métis is just a mix of White and Indigenous.	2.66	1.30	2.78	1.42	-0.86	410	.39	-0.09
Indigenous students go to school for free.	3.21	1.38	3.39	1.38	-1.32	410	.19	-0.13
Indigenous Peoples complain too much.	3.12	1.37	3.22	1.38	-0.73	410	.47	-0.07
I don't see colour.	2.66	1.30	2.82	1.37	-1.19	410	.23	-0.12
That is reverse racism.	2.59	1.33	2.88	1.40	**-2.10**	410	.04	-0.21
How negative or positive did you feel when a non-Indigenous person said something like...								
Indigenous students go to school for free.	1.61	0.75	1.44	0.68	**2.13**	347	.03	0.23
That is reverse racism.	1.75	0.76	1.65	0.77	1.09	302	.28	0.13
Métis is just a mix of White and Indigenous.	1.80	0.82	1.59	0.82	**2.21**	307	.03	0.25
You're not like other Indigenous people.	1.88	0.78	1.65	0.77	**2.81**	359	.01	0.30
You don't look Indigenous.	2.24	0.81	1.99	0.87	**2.67**	319	.01	0.30
Indigenous content in classes is useless.	2.18	0.76	2.10	0.82	0.81	308	.42	0.09
Indigenous Peoples need to get over it.	2.31	0.85	2.03	0.90	**3.04**	365	<.01	0.32
Indigenous Peoples complain too much.	1.69	0.73	1.60	0.75	1.16	339	.25	0.13

Item	Mixed		Indigenous					
	M	*SD*	*M*	*SD*	*t*	*df*	*p*	*d*
I don't see colour.	2.60	0.90	2.48	0.93	1.15	313	.25	0.13
Racism is in the past.	2.36	0.73	2.11	0.87	**2.90**	340	<.01	0.31
I think it is racist when a non-Indigenous person says something like...								
Indigenous students go to school for free.	4.20	0.99	4.37	0.99	-1.58	347	.12	-0.17
That is reverse racism.	4.04	1.05	4.14	1.05	-0.87	302	.39	-0.10
Métis is just a mix of White and Indigenous.	3.84	1.13	4.03	1.12	-1.45	307	.15	-0.17
You're not like other Indigenous people.	3.80	1.04	3.87	1.11	-0.65	359	.52	-0.07
You don't look Indigenous.	3.87	0.98	3.94	1.12	-0.60	319	.55	-0.07
Indigenous content in classes is useless.	3.77	0.99	3.66	0.98	1.00	309	.32	0.11
Indigenous Peoples need to get over it.	3.55	1.10	3.74	0.99	-1.75	365	.08	-0.18
Indigenous Peoples complain too much.	4.16	0.98	4.14	1.11	0.16	339	.88	0.02
I don't see colour.	3.25	1.07	3.40	0.99	-1.23	313	.22	-0.14
Racism is in the past.	3.35	0.98	3.65	1.08	**-2.63**	340	<.01	-0.28

Note. Mixed = Participants who selected Indigenous and another ethnicity. Indigenous = Participants who selected only Indigenous as their ethnicity. Frequency items response options: 1 = *never*, 2 = *rarely*, 3 = *sometimes*, 4 = *often*, 5 = *very often.* Affective items response options: 1 = *very negative*, 2 = *negative*, 3 = *neither negative nor positive*, 4 = *positive*, 5 = *very positive*. Racism attribution items response options: 1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree nor agree*, 4 = *agree*, 5 = *strongly agree*. Participants answered affective and racism attribution items if they responded with a value of >1 to the frequency items. This accounts for the discrepancies in the degrees of freedom across analyses.
Statistically significant *t*-values are bolded ($p < .05$).

Table 12

Study 2: Indigenous Participants' Scores for the Individual Items of the International Positive and Negative Affect Scale (Short-Form) (n = 413)

Item	*n*	*M*(*SD*)
Attentive	413	3.33(1.07)
Determined	413	3.27(1.22)
Alert	413	3.08(1.22)
Inspired	413	3.02(1.23)
Active	412	2.86(1.18)
Nervous	413	2.13(1.17)
Upset	413	1.89(1.11)
Afraid	413	1.62(0.96)
Ashamed	413	1.54(0.89)
Hostile	413	1.50(0.88)

Table 13

Study 2: Content Analysis of Advantages of Learning about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 1365)	White (n = 1706)
Learning or awareness	Learning or becoming more aware	"Expanding your knowledge"	281	453
Indigenous culture	Learning or becoming aware about Indigenous culture	"Cultural understanding"	195	224
Indigenous history	Learning or becoming aware about history	"Learn more about history"	170	181
Better relations	Better relationships between Indigenous and non-Indigenous people	"Communicating effectively"	217	179
Prejudice reduction	Reducing prejudice in general or toward Indigenous people	"May help to reduce prejudices"	88	102
Understanding	Increasing understanding in general or toward Indigenous people	"Creates understanding"	60	91
Practical	Knowledge gained is practical or useful to the participant	"Prepares you for your future career"	49	67
Empathy	Feeling empathy, sympathy, or compassion in general or for Indigenous people	"Higher empathy for their struggles"	38	71
Helping	Helping Indigenous people	"Understand them to help them better"	38	11
Acknowledgement	Acknowledging, celebrating, or recognizing Indigenous people	"Appreciation traditional knowledge"	24	45

Note. Item participants responded to: "Please list the advantages of learning about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 14

Study 2: Content Analysis of Advantages of Receiving a Newsletter about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 994)	White (n = 1344)
Learning or awareness	Learning or becoming more aware	"Stay well informed"	252	351
Current events	Learning or becoming aware about general or Indigenous current events	"Stay updated on current news"	141	149
Indigenous culture	Learning or becoming aware about Indigenous culture	"Being familiar with their culture"	77	73
Better relations	Better relationships between Indigenous and non-Indigenous people	"It helps us relate to them more"	43	34
Convenient learning	Learning through a newsletter is convenient	"Quick and easy way to obtain information"	40	89
Saves time	Learning through a newsletter saves the participant's time	"Not too lengthy"	35	69
Regular	Weekly newsletters provide a consistent learning opportunity	"Learn things on a weekly basis"	19	82
Access	Weekly newsletters are easily accessible	"Easily accessible to most"	19	58
Understanding	Increasing understanding in general or toward Indigenous people	"Better understanding of them"	15	36

Note. Item participants responded to: "Please list the advantages of signing up to receive a regular (e.g., weekly) short email newsletter about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 15

Study 2: Content Analysis of Advantages of Viewing a Mini-Series about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 1017)	White (n = 1390)
Visual learning	Learning through a video is beneficial	"Visually stimulating"	292	310
Learning or awareness	Learning or becoming more aware	"Discovering something new"	233	314
Saves time	Learning through a video saves the participant's time	"Time saving"	103	173
Indigenous culture	Learning or becoming aware about Indigenous culture	"Cultural awareness"	78	79
Easy learning	Learning through a video is easy	"Easy to learn"	42	112
Mini-series format	The mini-series format is beneficial	"Easily segmented"	31	42
Interesting content	The content is interesting	"It would be interesting to see"	33	29
Indigenous history	Learning or becoming aware about history	"Learning more of history"	27	25
Understanding	Increasing understanding in general or toward Indigenous people	"Understand them better"	26	51

Note. Item participants responded to: "Please list the advantages of watching a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 16

Study 2: Content Analysis of Disadvantages of Learning about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 894)	White (n = 1148)
No disadvantages	There are no disadvantages to learning	"Honestly there is no disadvantage"	144	146
Increases prejudice	Learning may increase prejudice	"Leads to stereotypes"	77	79
Emotionally difficult	Learning may be emotionally difficult	"Their history is sad"	75	138
Competing priorities	Learning takes time away from other priorities or participants do not have time	"Time consuming"	65	113
Conflictful	Learning may cause conflict or disagreement	"Can start disputes with people"	34	43
Uninteresting	Content may be uninteresting	"People may just be uninterested"	32	50
Do not want to learn or care	Participant does not want to learn about Indigenous people or care about Indigenous people	"Some people don't care"	27	26
Irrelevant	Content seems irrelevant to participant	"Not relevant to everyday life"	27	70
Unfair focus on Indigenous Peoples	It is unfair to focus on Indigenous Peoples and not people belonging to other cultural or ethnic groups	"Less focus on things important to other cultures, traditions, and backgrounds perhaps"	26	53
Mandatory	Making the learning mandatory is problematic	"If mandatory, creates resentment"	23	31
Inaccurate	Learning material is inaccurate	"Unreliable evidence"	20	34

Note. Item participants responded to: "Please list the disadvantages of learning about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 17

Study 2: Content Analysis of Disadvantages of Receiving a Newsletter about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 853)	White (n = 1175)
Too many emails	Weekly newsletters will result in too many emails	"Too many emails"	124	215
Would not read	Participants would not read the email, would ignore it, or delete it	"I probably would not read it"	137	221
Junk mail	Email would be rerouted to the junk folder or participant would treat it as spam	"Might get treated as spam"	80	85
No disadvantages	There are no disadvantages to the newsletter	"No disadvantages"	67	44
Uninteresting	Content may be uninteresting	"People may not be interested"	52	54
Competing priorities	Learning takes time away from other priorities or participants do not have time	"Don't have time to read"	43	81
Annoying	Newsletters are annoying	"Continuous newsletters can get annoying"	41	89
Irrelevant	Content seems irrelevant to participant	"Does not apply to us"	27	30
Too frequent	Weekly newsletters are too frequent	"Weekly seems to be a lot"	25	45

Note. Item participants responded to: "Please list the disadvantages of signing up to receive a regular (e.g., weekly) short email newsletter about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 18

Study 2: Content Analysis of Disadvantages of Viewing a Mini-Series about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 775)	White (n = 1047)
Too long	The mini-series is too long or time-consuming	"Takes too much time"	83	61
No disadvantages	There are no disadvantages to watching the mini-series	"No disadvantages"	82	78
Competing priorities	Learning takes time away from other priorities or participants do not have time	"I might not have time to watch it"	74	140
Uninteresting	Content may be uninteresting	"People may not be interested"	72	85
Too short	Five minutes per video is not long enough to effectively teach content	"Not enough time to tell the important content"	45	93
Mini-series method	Participants dislike the mini-series method or foresee issues with it, like participants not watching all videos	"Might not watch all of them"	39	32
Inaccessible	The learning may be inaccessible due to technology requirements, disability, etc.	"People may not have a device"	27	45
Attention	Participants may not pay attention to the contents of the video while it is playing	"Easier to zone out while watching"	24	53
Not watched	The mini-series does not get watched	"People may not watch"	20	23
Irrelevant	Content seems irrelevant to participant	"May not pertain to viewer"	6	27

Note. Item participants responded to: "Please list the disadvantages of watching a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 19

Study 2: Content Analysis of Social Norms (Approval) of Learning about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 1114)	White (n = 1501)
Family	Members of the participant's family	"My family"	276	233
Friends	The participant's friends	"My friends"	220	242
Coworkers	The participant's coworkers of colleagues	"My coworkers"	145	148
Peers	The participant's classmates or peers	"My peers"	133	161
Teachers	The participant's teachers, professors, or instructors	"My professor"	91	85
School	The participant's university, department, faculty, etc.	"My school"	34	59
Employers	The participant's employers	"My boss"	30	83
Significant other	The participant's significant other or romantic partner	"My partner"	25	61
Indigenous people	People who are Indigenous	"Indigenous people"	18	73

Note. Item participants responded to: "Please list people or groups who would approve of you learning about things important to Indigenous Peoples. Please do not list people's names, but instead, use general terms (e.g., my best friend, my mother, my peers, my coworkers, etc.)." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 20

Study 2: Content Analysis of Social Norms (Approval) of Receiving a Newsletter about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 951)	White (n = 1315)
Family	Members of the participant's family	"My family"	216	318
Friends	The participant's friends	"My peers"	154	200
Coworkers	The participant's coworkers of colleagues	"Coworkers"	98	120
Peers	The participant's classmates or peers	"My classmate"	91	134
Teachers	The participant's teachers, professors, or instructors	"Instructor"	73	74
Everyone	Everyone in the participant's life	"Everyone in my life"	40	28
Significant other	The participant's significant other or romantic partner	"My partner"	24	50
Employers	The participant's employers	"My employer"	23	65
Indigenous people	People who are Indigenous	"Indigenous Peoples"	16	60

Note. Item participants responded to: "Please list people or groups who would approve of you signing up to receive a regular (e.g., weekly) short email newsletter about things important to Indigenous Peoples. Please do not list people's names, but instead, use general terms (e.g., my best friend, my mother, my peers, my coworkers, etc.)." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 21

Study 2: Content Analysis of Social Norms (Approval) of Viewing a Mini-Series about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 970)	White (n = 1329)
Family	Members of the participant's family	"My mom"	238	327
Friends	The participant's friends	"Best friend"	155	209
Coworkers	The participant's coworkers of colleagues	"My colleagues"	101	122
Peers	The participant's classmates or peers	"Fellow students"	95	130
Teachers	The participant's teachers, professors, or instructors	"My professors"	74	70
Everyone	Everyone in the participant's life	"Probably everyone I know"	29	24
Significant other	The participant's significant other or romantic partner	"My boyfriend"	23	56
Employers	The participant's employers	"Future employers"	22	60
Indigenous people	People who are Indigenous	"Indigenous groups"	19	47

Note. Item participants responded to: "Please list people or groups who would approve of you watching a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples. Please do not list people's names, but instead, use general terms (e.g., my best friend, my mother, my peers, my coworkers, etc.)." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 22

Study 2: Content Analysis of Social Norms (Disapproval) of Learning about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 672)	White (n = 918)
No one	No one the participant knows or can think of	"No one that I now of"	208	165
Family	Members of the participant's family	"Grandfather"	112	256
Prejudiced people	People who may have negative or prejudicial attitudes toward Indigenous people	"People who discriminate Indigenous people"	76	94
Friends	The participant's friends	"Friends"	63	56
Coworkers	The participant's coworkers of colleagues	"Some co-workers"	30	47
Peers	The participant's classmates or peers	"Certain classmates"	27	55

Note. Item participants responded to: "Please list people or groups who would disapprove of you learning about things important to Indigenous Peoples. Please do not list people's names, but instead, use general terms (e.g., my best friend, my mother, my peers, my coworkers, etc.)." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 23

Study 2: Content Analysis of Social Norms (Disapproval) of Receiving a Newsletter about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 613)	White (n = 833)
No one	No one the participant knows or can think of	“Nobody in my life”	139	179
Family	Members of the participant’s family	“Some family members”	88	204
Friends	The participant’s friends	“Some friends”	46	56
Prejudiced people	People who may have negative or prejudicial attitudes toward Indigenous people	“Those who are racist”	32	54
Peers	The participant’s classmates or peers	“Certain acquaintances”	25	36
Coworkers	The participant’s coworkers of colleagues	“Some of my coworkers”	22	32

Note. Item participants responded to: “Please list people or groups who would disapprove of you signing up to receive a regular (e.g., weekly) short email newsletter about things important to Indigenous Peoples. Please do not list people's names, but instead, use general terms (e.g., my best friend, my mother, my peers, my coworkers, etc.).” Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 24

Study 2: Content Analysis of Social Norms (Dispproval) of Viewing a Mini-Series about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 594)	White (n = 788)
No one	No one the participant knows or can think of	“No one would disapprove”	135	155
Family	Members of the participant’s family	“Family members”	91	190
Friends	The participant’s friends	“My close friend”	49	55
Prejudiced people	People who may have negative or prejudicial attitudes toward Indigenous people	“Xenophobic people”	35	52
Peers	The participant’s classmates or peers	“Some of my peers”	26	38
Coworkers	The participant’s coworkers of colleagues	“A coworker”	20	36

Note. Item participants responded to: “Please list people or groups who would disapprove of you watching a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples. Please do not list people's names, but instead, use general terms (e.g., my best friend, my mother, my peers, my coworkers, etc.).” Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 25

Study 2: Content Analysis of Facilitators to Learning about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 882)	White (n = 1193)
Videos	Learning through video	"Short video material"	102	119
Textual	Learning through textual resources	"More books"	71	65
In class	Learning in classes	"More Indigenous classes"	70	137
Lectures	Learning through lectures, speakers, etc.	"Workshops"	51	83
Media	Learning through traditional or social media	"News articles"	50	45
Short	Learning should be short or fast	"Short information"	50	57
Indigenous culture	Learning or becoming aware about Indigenous culture	"Reading about their culture"	42	58
From Indigenous people	Learning from Indigenous people	"Indigenous speakers"	39	62
Images	Learning through images or visual resources excluding video	"Infographics"	30	16
Events	Learning through attending events	"Indigenous events"	29	50
Contact	Learning through relationships or contact with Indigenous people	"Personal interaction"	26	53
Newsletters	Learning through a newsletter	"Email newsletters"	26	32
Online	Learning material available online	"Website"	24	21
Story	Learning through story	"Story telling"	24	23
Accessibility	Learning opportunities are accessible	"Accessible formats"	23	55
Interesting	Content is interesting	"Interesting videos"	23	37
Indigenous history	Learning or becoming aware about history	"Learn about their history"	21	31
Advertisement	Advertisement about learning opportunities	"Advertising"	15	34

Note. Item participants responded to: "Please list what would help you learn about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 26

Study 2: Content Analysis of Facilitators to Receiving a Newsletter about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 670)	White (n = 912)
Advertisement	Advertisement about newsletter	"Advertising for it"	49	62
Incentive	Provide some incentive in the newsletter like a prize or course credit	"Prizes"	48	39
Accessibility	Newsletter is accessible	"Easy accessibility"	41	99
Short	Learning should be short or fast	"If it was very brief"	38	51
Interesting	Content is interesting	"Interesting information"	36	51
Less frequent	A less frequent newsletters would be better	"Not too frequent, prefer biweekly or monthly"	23	29
Learning opportunity	The content provides a learning opportunity	"New knowledge"	22	21
Email	Delivered by email	"Sending the email"	21	16
More information	More information about the newsletter	"A sample of the newsletter"	13	25
No Facilitators	Nothing would facilitate signing up for the newsletter	"Nothing"	13	33
Visuals	Visuals included in the newsletter or newsletter is visually appealing	"Good visual design"	12	26
Relevant	Content seems relevant to participant	"If it's relevant"	11	29

Note. Item participants responded to: "Please list what would help you sign up to receive a regular (e.g., weekly) short email newsletter about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 27

Study 2: Content Analysis of Facilitators to Viewing a Mini-Series about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 680)	White (n = 951)
Accessibility	Mini-series is accessible	"Easy access to view"	74	124
Interesting	Content is interesting	"Interesting content"	53	93
Advertisement	Advertisement about mini-series	"Good advertising of the product"	42	46
Incentive	Provide some incentive in the mini-series like a prize or course credit		36	33
Learning opportunity	The content provides a learning opportunity	"Gain insight"	29	23
More time	Having more spare time	"Having more free time"	22	25
In class	View mini-series during class	"In class lecture"	22	36
Production	Mini-series is well produced (e.g., clean editing, professional)	"If the video is well edited"	20	48
Reviews	Good reviews from others who have watched the mini-series	"Good reviews"	20	12
Email	Delivered by email		18	31
Visuals	Visuals included in the mini-series or mini-series is visually appealing	"Good graphics"	18	13
Money	The mini-series needs to be free or affordable	"If it was free"	15	25
Convenient	The mini-series is convenient to watch	"If I could access them on my own time"	5	31

Note. Item participants responded to: "Please list what would help you watch a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 28

Study 2: Content Analysis of Inhibitors to Learning about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 708)	White (n = 1010)
Competing priorities	Learning takes time away from other priorities or participants do not have time	"Prioritizing other things"	127	167
Uninteresting	Content may be uninteresting	"If it is boring"	45	32
Inaccessibility	The learning may be inaccessible due to technology requirements, disability, etc.	"Not easily accessible"	40	70
Too long	Learning about things important to Indigenous people takes too long or is time-consuming	"Long learning sessions"	36	56
No resources	There are no or not enough resources to learn	"Not enough resources"	35	30
Prejudice	Prejudice from society and others	"Intolerant people"	26	30
No Inhibitors	Nothing would inhibit learning	"Basically nothing"	24	19
Textual	Learning through textual resources	"Reading"	23	33
Contact	Low or poor contact with Indigenous people	"Bad experience with Indigenous Peoples"	21	9
Emotionally difficult	Learning may be emotionally difficult	"Emotional toll"	16	63
Lacking advertisement	Not enough advertising about learning opportunities	"No posts"	15	26
Other people	Other people in the participant's life	"Possibly my family"	14	26
Mandatory	Making the learning mandatory is an inhibitor	"Mandatory learning"	13	31
Personal traits	Personal traits of the participant	"A closed mind"	12	44
Money	The learning needs to be free or affordable	"Fees for materials"	11	37
Inaccuracy	Learning material is inaccurate	"Incorrect information"	10	30

Note. Item participants responded to: "Please list what would prevent you from learning about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 29

Study 2: Content Analysis of Inhibitors to Receiving a Newsletter about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 606)	White (n = 863)
Competing priorities	Newsletter takes time away from other priorities or participants do not have time	"Other priorities"	50	65
Too many emails	Participants knowing they will receive many emails	"Too many emails"	48	96
No inhibitors	Nothing would inhibit signing up or receiving the newsletter	"Nothing"	44	41
Uninteresting	Newsletter content may be uninteresting	"Boring"	44	34
Too long	Reading a newsletter takes too long or is time-consuming	"Too long"	34	50
Inaccessibility	The newsletter may be inaccessible due to technology requirements, disability, etc.	"Not having access"	32	41
Lacking advertisement	Not enough advertising about learning opportunities	"Not knowing about it"	30	36
Too frequent	Weekly newsletters are too frequent	"Weekly is too often"	22	45
Junk mail	Email would be rerouted to the junk folder or participant would treat it as spam	"Spam-like emails"	19	25
Irrelevant	Content seems irrelevant to participant	"Doesn't apply to me"	13	25
Would not	Participant would not sign up or read the newsletter	"Wouldn't read them"	9	26
Personal traits	Personal traits of the participant	"Laziness"	7	33

Note. Item participants responded to: "Please list what would prevent you from signing up to receive a regular (e.g., weekly) short email newsletter about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 30

Study 2: Content Analysis of Inhibitors to Viewing a Mini-Series about Things Important to Indigenous Peoples

Category	Description	Example	Frequency	
			Racialized (n = 592)	White (n = 847)
Competing priorities	Mini-series takes time away from other priorities or participants do not have time	"Lack of time"	93	132
Inaccessibility	The mini-series may be inaccessible due to technology requirements, disability, etc.	"No internet access"	65	80
Uninteresting	Mini-series content may be uninteresting	"Boring content"	65	72
No inhibitors	Nothing would inhibit signing up or receiving the newsletter	"None"	41	43
Poor Production	Mini-series is poorly produced (e.g., poor editing, unprofessional)	"Low quality videos"	21	44
Cost	If the mini-series was not free or was expensive	"If it was expensive"	10	30
Personal traits	Personal traits of the participant	"No desire"	7	40

Note. Item participants responded to: "Please list what would prevent you from watching a 5-part mini-series of 5-minute videos (25 minutes total) about things important to Indigenous Peoples." Given the large number of responses and that I was interested in the most frequent responses, I only present categories that included at least 2.5% of responses for either racialized or White participants. For example, if there were 1000 responses, I would only include categories with 25 or more responses. Responses are organized in descending order based on racialized participant responses.

Table 31

Study 2: Correlations between TIPI and Pro-Indigenous Behavioral Intentions (n = 878)

Variable	O	C	E	A	N
Openness					
Conscientiousness	.13**				
Extraversion	.19**	.09**			
Agreeableness	.13**	.10**	-.01		
Neuroticism	.08*	.26**	.10**	.15**	
Behavioral Intentions Total	.22**	.01	.10**	.14**	-.05
Read a book about things important to Indigenous Peoples.	.17**	.04	.00	.10**	-.01
Share a link about things important to Indigenous Peoples on social media.	.17**	.05	.14**	.13**	-.10**
Speak to a family member or friend about things important to Indigenous Peoples.	.18**	.05	.11**	.11**	-.07*
Go and see an Elder speak about things important to Indigenous Peoples.	.20**	-.05	.12**	.11**	-.02
Listen to an Indigenous podcast or music.	.20**	.00	.04	.07*	-.02
Read the Truth and Reconciliation Commission of Canada	.11**	-.01	.08*	.02	.05
Take a Native Studies course at the university.	.15**	.01	.11**	.10**	-.10**
Donate money to Reconciliation Canada, a registered charity.	.07*	-.02	-.01	.11**	-.03
Write a government official to implement the TRC	.12**	-.07*	.05	.08*	-.03
Read about the United Nations Declaration on the Rights of Indigenous Peoples.	.12**	.04	.04	.05	.03
Attend a local circle for reconciliation to speak with a group of Indigenous and non-Indigenous Peoples about Residential Schools and reconciliation.	.16**	.00	.13**	.18**	-.02
Read an online article about things important to Indigenous Peoples.	.17**	.04	-.01	.14**	-.02
Attend an Indigenous cultural event (e.g., Indigenous Peoples Day celebration at The Forks).	.22**	.01	.10**	.10**	-.08*
Watch a film or documentary about things important to Indigenous Peoples.	.19**	.02	.07*	.14**	-.10**

Note. E = Extraversion; A = Agreeableness; C = Conscientiousness; N = Negative Emotionality; O = Openness. Correlations between the pro-Indigenous behavioral intentions items (not shown here) ranged from .41-.66, all significant at the .01 level.
* $p < .05$. ** $p < .01$.

Table 32

Study 3: Ethnicity of Participants Across Time Points

Ethnicity	Time 1 (*n* = 1,777)		Time 2 (*n* = 639)		Time 3 (*n* = 367)	
	n	%	*n*	%	*n*	%
Arab	34	1.91	11	1.72	8	2.14
Black	166	9.34	80	12.52	52	13.94
Chinese	98	5.51	31	4.85	18	4.98
Filipino	302	16.99	105	16.43	58	15.55
Japanese	4	0.23	1	0.16	1	0.27
Korean	23	1.29	10	1.56	8	2.14
Latin American	29	1.63	13	2.03	10	2.68
South Asian (e.g., East Indian, Pakistani, Sri Lankan, etc.)	183	10.30	69	10.80	41	10.99
Southeast Asian (e.g., Vietnamese, Cambodian, Laotian, Thai, etc.)	37	2.08	16	2.50	9	2.41
West Asian (e.g., Iranian, Afghan, etc.)	14	0.79	4	0.63	4	1.07
White	909	51.15	308	48.20	175	46.91
Another ethnicity, please specify	83	4.67	25	3.91	16	4.29

Note. Participants could enter more than one ethnicity, thus the total number of ethnicities is greater than the total number of participants.

Table 33

Study 3: Correlations Among Individual Difference Variables

Variable	BFI_A	PO	SDO	RWA	FTS	PSM	EMP	PRIV	PIBI	WG	WPAS
Feeling Thermometer Scale	.12**	-.25**	-.26**	-.22**							
Political Solidarity Measure	.14**	-.31**	-.43**	-.31**	.58**						
Empathy index	.19**	-.24**	-.33**	-.23**	.64**	.69**					
Privity measure	.06*	-.31**	-.35**	-.37**	.39**	.55**	.51**				
Pro-Indigenous Behavioral Intentions	.10**	-.21**	-.18**	-.13**	.48**	.61**	.59**	.38**			
White Guilt	.14**	-.32**	-.35**	-.33**	.44**	.57**	.55**	.55**	.52**		
White Privilege Awareness Subscale	.12**	-.46**	-.47**	-.47**	.43**	.53**	.49**	.56**	.38**	.58**	
Modern Racism Scale	-.19**	.40**	.57**	.51**	-.41**	-.58**	-.49**	-.57**	-.31**	-.52**	-.64**

Note. BFI_A = Big Five Inventory (Agreeableness); PO = Political Orientation; SDO = Social Dominance Orientation; RWA = Right-Wing Authoritarianism; FTS = Feeling Thermometer Scale; PSM = Political Solidarity Measure; EMP = Batson's empathy index; PRIV = privity measure; PIBI = Pro-Indigenous Behavioral Intentions; WG = White Guilt Scale; WPAS = White Privilege Awareness Subscale; MRS = Modern Racism Scale.
** $p < 0.01$. * $p < 0.05$.

Table 34

Study 3: Frequency Analysis of Signing up for the Mini-Series by Condition

	Condition 1		Condition 2		Condition 3		Condition 4		Condition 5	
	% No	% Yes	% No	% Yes	% No	% Yes	% No	% Yes	% No	% Yes
Sign up	52.76	47.24	51.91	48.09	60.61	39.39	60.98	39.02	55.56	44.44
Open	66.14	33.86	64.12	35.88	73.48	26.52	73.17	26.83	70.63	29.37
Stereotype	94.49	5.51	94.66	5.34	94.70	5.30	95.93	4.07	97.62	2.38
Shoal Lake	96.85	3.15	98.47	1.53	98.48	1.52	97.56	2.44	99.21	0.79
Environmentalism	96.85	3.15	98.47	1.53	97.73	2.27	98.37	1.63	99.21	0.79
Racism	97.64	2.36	98.47	1.53	99.24	0.76	97.56	2.44	99.21	0.79
Allyship	97.64	2.36	98.47	1.53	98.48	1.52	98.37	1.63	99.21	0.79

Note. Condition 1 = control condition; Condition 2 = education only condition; Condition 3 = individual racism condition; Condition 4 = systemic racism condition; Condition 5 = combined racism condition; % No = percent of people who did not complete the behavior; % Yes = percent of people who did complete the behavior; Sign up = signing up for the mini-series; Open = opening the mini-series email; Stereotype = clicking the Stereotype video link; Shoal Lake = clicking the Shoal Lake video link; Environmentalism = clicking the Environmentalism video link; Racism = clicking the Racism video link; Allyship = clicking the Allyship video link.

Table 35

Study 3: Descriptive Statistics and Pairwise Comparisons Among Dependent Variables by Condition at Time 2

Variable	C1	C2	C3	C4	C5	ANOVA		
	M(*SE*)	*M*(*SE*)	*M*(*SE*)	*M*(*SE*)	*M*(*SE*)	*F*	*df*	ω^2
PSM	$3.78(0.05)_{ab}$	$3.87(0.05)_{c}$	3.90(0.05)	$3.98(0.05)_{a}$	$4.04(0.05)_{bc}$	3.82**	4, 613	.02
EMP	$3.62(0.07)_{abc}$	3.83(0.07)	$3.92(0.07)_{a}$	$3.96(0.08)_{b}$	$3.99(0.08)_{c}$	3.70**	4, 613	.02
PRIV	$4.06(0.05)_{abcd}$	$4.30(0.05)_{a}$	$4.27(0.05)_{b}$	$4.30(0.06)_{c}$	$4.32(0.06)_{d}$	3.82**	4, 613	.02
FTS	$74.52(1.50)_{abc}$	$75.93(1.50)_{de}$	$79.65(1.49)_{a}$	$80.87(1.53)_{bd}$	$82.55(1.54)_{ce}$	4.95**	4, 610	.03
PIBI	$3.06(0.07)_{abc}$	3.22(0.06)	$3.25(0.06)_{a}$	$3.38(0.07)_{b}$	$3.35(0.07)_{c}$	3.64**	4, 613	.02
KNOW	$1.86(0.08)_{abcd}$	$3.31(0.08)_{a}$	$3.50(0.08)_{b}$	$3.38(0.08)_{c}$	$3.38(0.08)_{d}$	75.16†	4, 613	.32
MRS	$1.88(0.05)_{ab}$	1.83(0.05)	$1.86(0.05)_{c}$	$1.73(0.05)_{a}$	$1.72(0.05)_{bc}$	2.19	4, 613	.01
WG	3.41(0.13)	3.46(0.13)	$3.29(0.13)_{a}$	3.42(0.13)	$3.66(0.13)_{a}$	1.04	4, 291	< .01
WPAS	3.74(0.11)	3.93(0.10)	3.71(0.11)	3.92(0.10)	3.95(0.11)	1.17	4, 291	< .01

Note. Means in each row with the same subscript differ significantly from each other (p = .05). C1 = control condition; C2 = education only condition; C3 = individual racism condition; C4 = systemic racism condition; C5 = combined racism condition; FTS = Feeling Thermometer Scale; PSM = Political Solidarity Measure; EMP = Batson's empathy index; PRIV = privity measure; PIBI = Pro-Indigenous Behavioral Intentions; MRS = Modern Racism Scale.
*p < .05; **p < .01; †p < .001

Table 36

Study 3: Mediation of Knowledge on Empathy through Privity

		Consequent										
		M (Privity)						*Y* (Empathy)				
Antecedent		Coeff.	*β*	*SE*	*t*	*p*		Coeff.	*β*	*SE*	*t*	*p*
Constant	i_M	3.93		.08	46.87	<.01	i_Y	1.60		0.19	8.54	<.01
X (Knowledge)	*a*	0.09	.14	.03	3.47	<.01	*c´*	.00	.00	0.03	-.04	.97
M (Privity)							*b*	.54	.46	0.04	12.74	<.01
		$R^2 = .02$						$R^2 = .21$				
		$F(1, 631) = 12.06$, $p < .001$						$F(2, 630) = 82.58$, $p < .001$				

Note. Coeff = unstandardized regression coefficient.

Table 37

Study 3: International Positive and Negative Affect Scale (Short-Form) Moderation of Condition Effect on Knowledge

Antecedent	*Y* (Knowledge)				
	Coeff.	β	*SE*	*t*	*p*
Negative Affect Factor					
Constant	1.89		.08	22.54	<.001
C2 vs. C1 (*X1*)	1.40	.51	.12	11.88	<.001
C3 vs. C1 (*X2*)	1.53	.56	.12	13.09	<.001
C4 vs. C1 (*X3*)	1.49	.54	.12	12.53	<.001
C5 vs. C1 (*X4*)	1.42	.52	.12	12.08	<.001
Negative Factor of I-PANAS-SF (*W*)	-.02	-.02	.10	-.23	.82
Interaction (*X1*W*): C1 vs. C2*Negative Factor of I-PANAS-SF	-.23	-.07	.14	-1.56	.12
Interaction (*X2*W*): C1 vs. C3*Negative Factor of I-PANAS-SF	-.06	-.02	.14	-0.42	.68
Interaction (*X3*W*): C1 vs. C4*Negative Factor of I-PANAS-SF	.02	.01	.14	.17	.86
Interaction (*X4*W*): C1 vs. C5*Negative Factor of I-PANAS-SF	-.10	-.03	.14	-.70	.48
Positive Affect Factor					
Constant	1.89		.08	22.55	<.001
C2 vs. C1 (*X1*)	1.41	.52	.12	11.96	<.001
C3 vs. C1 (*X2*)	1.53	.56	.12	13.01	<.001
C4 vs. C1 (*X3*)	1.49	.54	.12	12.50	<.001
C5 vs. C1 (*X4*)	1.41	.51	.12	11.91	<.001
Positive Factor of I-PANAS-SF (*W*)	.01	.01	.10	.08	.94
Interaction (*X1*W*): C1 vs. C2*Positive Factor of I-PANAS-SF	-.08	-.03	.14	-.62	.53
Interaction (*X2*W*): C1 vs. C3*Positive Factor of I-PANAS-SF	-.02	.01	.14	-.14	.89
Interaction (*X3*W*): C1 vs. C4*Positive Factor of I-PANAS-SF	-.05	-.02	.13	-.35	.73
Interaction (*X4*W*): C1 vs. C5*Positive Factor of I-PANAS-SF	.03	.01	.14	.21	.83

Note. Coeff = unstandardized regression coefficient. C1 = control condition; C2 = education only condition; C3 = individual racism condition; C4 = systemic racism condition; C5 = combined racism condition. The negative and positive factors of the I-PANAS-SF were centered before analysis.

Table 38

Study 3: Multiple Regression of Pro-Indigenous Behavioral Intentions

Predictor	Coeff	SE	β	*t*	*p*	T	VIF
Full Model							
Constant	-1.63	0.49		-3.33	<.01		
Control vs. Education Only	0.19	0.12	0.10	1.61	.11	.45	2.22
Control vs. Education and Individual	0.15	0.12	0.07	1.22	.22	.47	2.15
Control vs. Education and Systemic	0.26	0.12	0.14	2.23	.03	.44	2.29
Control vs. Education and Individual and Systemic	0.05	0.12	0.02	0.40	.69	.46	2.19
Knowledge	-0.05	0.04	-0.07	-1.32	.19	.61	1.65
Modern Racism	0.33	0.09	0.25	3.74	<.01	.38	2.66
Feeling Thermometer Scale	0.01	0.00	0.18	2.98	<.01	.46	2.16
Political Solidarity	0.69	0.09	0.51	7.78	<.01	.38	2.63
Empathy	0.14	0.06	0.15	2.37	.02	.41	2.44
Privity	-0.05	0.05	-0.05	-1.03	.30	.63	1.58
White Guilt	0.11	0.04	0.14	2.66	.01	.57	1.77
White Privilege Awareness Subscale	0.07	0.06	0.07	1.21	.23	.45	2.20
Modern Racism Removed							
Constant	-0.04	0.25		-0.15	.88		
Control vs. Education Only	0.20	0.12	0.10	1.70	.09	.45	2.22
Control vs. Education and Individual	0.16	0.12	0.08	1.30	.20	.47	2.15
Control vs. Education and Systemic	0.28	0.12	0.14	2.31	.02	.44	2.29
Control vs. Education and Individual and Systemic	0.05	0.12	0.02	0.38	.71	.46	2.19
Knowledge	-0.08	0.04	-0.10	-1.83	.07	.62	1.62
Feeling Thermometer Scale	0.01	0.00	0.17	2.76	.01	.46	2.16
Political Solidarity	0.61	0.09	0.45	6.94	<.01	.57	1.77
Empathy	0.12	0.06	0.13	1.95	.05	.41	2.41
Privity	-0.08	0.05	-0.08	-1.54	.12	.65	1.55
White Guilt	0.10	0.04	0.13	2.40	.02	.59	1.71
White Privilege Awareness Subscale	-0.03	0.05	-0.03	-0.61	.54	.45	2.22

Note. Coeff = unstandardized beta coefficient; T = Tolerance; VIF = Variance Inflation Factor.

Table 39

Study 3: Logistic Regression Results for Sign-ups

Parameter	Sign-ups			
	B	SE	*p*	Exp(B)
Intercept	-1.67	1.96	.40	0.19
Control vs. Education and Individual and Systemic	-0.43	0.46	.35	0.65
Control vs. Education and Systemic	-0.65	0.47	.16	0.52
Control vs. Education and Individual	-0.55	0.48	.24	0.58
Control vs. Education Only	-0.10	0.46	.83	0.91
Feeling Thermometer Scale	0.00	0.01	.99	1.00
Modern Racism	-0.56	0.35	.11	0.57
Privity	0.01	0.20	.94	1.01
Knowledge	0.12	0.16	.45	1.13
Empathy	0.06	0.23	.79	1.07
Political Solidarity	0.47	0.34	.18	1.59
White Guilt	0.18	0.17	.27	1.20
White Privilege Awareness Subscale	-0.16	0.22	.45	0.85

Note. B values are in odds-log metric. Exp(B) = the exponentiation of the B value, which provides an odds ratio.

Table 40

Study 3: Mediation of Condition on Behaviors through Pro-Indigenous Behavioral Intentions

Antecedents		Consequents								
		M (PIBI)					Y_1 (Signing up)			
		Coeff	β	SE	95% CI		Coeff	OR	SE	95% CI
Constant	i_M	3.05		0.07	2.92, 3.18	i_Y	-1.67		0.40	-2.56, -.89
X1 (C1 vs. C2)	a_1	0.19	.11	0.09	.01, .38	c'_1	-.05	0.95	0.26	-.55, .46
X2 (C1 vs. C3)	a_2	0.23	.13	0.09	.05, .42	c'_2	-.44	0.64	0.26	-.95, .07
X3 (C1 vs. C4)	a_3	0.30	.16	0.09	.11, .48	c'_3	-.50	0.61	0.27	-1.02, .02
X4 (C1 vs. C5)	a_4	0.26	.14	0.09	.07, .45	c'_4	-.25	0.78	0.26	-.76, .26
M (PIBI)						b	0.51	1.67	0.12	.28, .74
		$R^2 = .02$					$R^2_N = .05$			
		$F(4, 613) = 3.08$, $p = .02$					$\chi^2(5) = 24.36$, $p < .001$			

Note. PIBI = Pro-Indigenous Behavioral Intentions. Coeff = unstandardized regression coefficient. Because the *Y* variables are dichotomous, all statistics for the *Y* variables are in log-odds metrics. OR = Odds ratio (calculated by exponentiating the log-odds coefficient). C1 = control condition; C2 = education only condition; C3 = individual racism condition; C4 = systemic racism condition; C5 = combined racism condition. Standardized coefficients are unavailable with dichotomous *Y* variables. R^2_N is the Nagelkerke R^2; conceptually similar to R^2 it compares the hypothesized model to the constant only model and weights by sample size (Tabachnick & Fidell, 2019). To calculate the relative indirect effects, multiply a_1 - a_4 by the *b* value for each consequent.

Table 40 Continued

Antecedents		Consequents											
		Y_2 (Opening email)				Y_3 (Stereotypes Video)				Y_4 (Shoal Lake Water Video)			
		Coeff	OR	SE	95% CI	Coeff	OR	SE	95% CI	Coeff	OR	SE	95% CI
Constant	i_Y	-2.27		0.44	-3.14, -1.40	-3.56		0.94	-5.41, -1.71	-4.20		1.38	-6.91, -1.50
X1 (C1 vs. C2)	c'_1	-0.02	0.98	0.27	-.50, .55	-0.08	0.92	0.55	-1.17, 1.00	-0.79	0.45	0.88	-2.52, .93
X2 (C1 vs. C3)	c'_2	-0.44	0.64	0.28	-1.02, .08	-0.25	0.78	0.57	-1.37, .88	-0.80	0.45	0.88	-2.52, .92
X3 (C1 vs. C4)	c'_3	-0.48	0.62	0.29	-1.04, .08	-0.41	0.66	0.61	-1.59, .78	-0.35	0.70	0.78	-1.89, 1.18
X4 (C1 vs. C5)	c'_4	-0.33	0.72	0.28	-.87, .22	-0.95	0.39	0.71	-2.33, .44	-1.48	0.23	1.13	-3.69, .73
M (PIBI)	b	0.51	1.67	0.13	.26, .76	0.23	1.26	0.27	-.29, .76	0.25	1.28	0.40	-.53, 1.03
		R^2_N = .05				R^2_N = .02				R^2_N = .03			
		$\chi^2(5)$ = 21.81, p = < .001				$\chi^2(5)$ = 2.96, p = .71				$\chi^2(5)$ = 2.77, p = .73			

Note. Coeff = unstandardized regression coefficient. Because the *Y* variables are dichotomous, all statistics for the *Y* variables are in log-odds metrics. OR = Odds ratio (calculated by exponentiating the log-odds coefficient). C1 = control condition; C2 = education only condition; C3 = individual racism condition; C4 = systemic racism condition; C5 = combined racism condition. Standardized coefficients are unavailable with dichotomous *Y* variables. R^2_N is the Nagelkerke R^2; conceptually similar to R^2 it compares the hypothesized model to the constant only model and weights by sample size (Tabachnick & Fidell, 2019). To calculate the relative indirect effects, multiply a_1 - a_4 by the *b* value for each consequent.

Table 40 Continued

Antecedents		Consequents											
		Y_5 (Environmentalism Video)				Y_6 (Racism)				Y_7 (Allysip)			
		Coeff	OR	SE	95% CI	Coeff	OR	SE	95% CI	Coeff	OR	SE	95% CI
Constant	i_Y	-4.04		1.37	-6.73, -1.36	-3.97		1.45	-6.81, -1.13	-4.01		1.46	-6.89, -1.14
X1 (C1 vs. C2)	c'_1	-0.79	0.45	0.88	-2.51, .93	-0.47	0.63	0.93	-2.28, 1.34	-0.47	0.63	0.93	-2.29, 1.34
X2 (C1 vs. C3)	c'_2	-0.37	0.69	0.78	-1.90, 1.15	-1.17	0.31	1.17	-3.45, 1.12	-0.47	0.63	0.93	-2.28, 1.35
X3 (C1 vs. C4)	c'_3	-0.75	0.47	0.88	-2.48, .98	-.01	0.99	0.84	-1.65, 1.63	-0.43	0.65	0.93	-2.25, 1.40
X4 (C1 vs. C5)	c'_4	-1.47	0.23	1.13	-3.68, .77	-1.15	0.32	1.17	-3.43, 1.14	-1.15	0.32	1.17	-3.43, 1.14
M (PIBI)	b	0.20	1.22	0.40	-.58, .99	0.09	1.09	0.43	-.75, .92	0.10	1.11	0.43	-.74, .95
		$R^2_N = .02$				$R^2_N = .02$				$R^2_N = .01$			
		$\chi^2(5) = 2.53$, $p = .77$				$\chi^2(5) = 2.28$, $p = .81$				$\chi^2(5) = 1.14$, $p = .95$			

Note. Coeff = unstandardized regression coefficient. Because the *Y* variables are dichotomous, all statistics for the *Y* variables are in log-odds metrics. OR = Odds ratio (calculated by exponentiating the log-odds coefficient). C1 = control condition; C2 = education only condition; C3 = individual racism condition; C4 = systemic racism condition; C5 = combined racism condition. Standardized coefficients are unavailable with dichotomous *Y* variables. R^2_N is the Nagelkerke R^2; conceptually similar to R^2 it compares the hypothesized model to the constant only model and weights by sample size (Tabachnick & Fidell, 2019). To calculate the relative indirect effects, multiply a_1 - a_4 by the *b* value for each consequent.

Table 41

Study 3: Multilevel Model Models for Empathy

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	7389.85†	1, 629.54		7519.80†	1, 643.25		6997.30†	1, 663.91	
Condition	1.11	4, 629.52		1.10	4, 630.41		0.93	4, 663.91	
Time				112.33†	1, 1006.44		126.21†	2, 1025.3	
Condition x Time							2.56*	8, 1025.1	
Residual			0.33(0.02)†			0.3(0.01)†			0.27(0.01)†
Participant			0.46(0.03)†			0.47(0.03)†			0.51(0.03)†
AIC	3718.36			3613.93			3487.05		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 42

Study 3: Multilevel Models for the Modern Racism Scale

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	1778.74†	1, 632.49		1738.25†	1, 640.84		1748.53†	1, 647.46	
Condition	1.41	4, 632.48		1.35	4, 632.71		1.20	4, 647.46	
Time				17.47†	1, 984.31		16.00†	2, 977.73	
Condition * Time							0.84	8, 977.57	
Residual			0.08(0)†			0.08(0.00)†			0.08(0.00)†
Participant			0.26(0.02)†			0.26(0.02)†			0.26(0.02)†
AIC	1952.68			1937.36			1934.49		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 43

Study 3: Multilevel Models for Pro-Indigenous Behavioral Intentions

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	6077.10†	1, 636.72		6094.41†	1, 648.31		5993.54†	1, 656.85	
Condition	1.07	4, 636.7		1.06	4, 637.14		1.06	4, 656.82	
Time				22.27†	1, 1003.59		25.97†	2, 992.42	
Condition * Time							2.37*	8, 992.19	
Residual			0.21(0.01)†			0.2(0.01)†			0.19(0.01)†
Participant			0.4(0.03)†			0.4(0.03)†			0.41(0.03)†
AIC	3132.65			3112.63			3083.72		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 44

Study 3: Multilevel Models for the Privity Measure

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	16312.01†	1, 624.78		16338.37†	1, 637.93		15971.76†	1, 647.47	
Condition	1.19	4, 624.77		1.15	4, 625.37		1.04	4, 647.41	
Time				34.86†	1, 1000.02		45.68†	2, 986.83	
Condition * Time							2.07*	8, 986.57	
Residual			0.19(0.01)†			0.18(0.01)†			0.17(0.01)†
Participant			0.30(0.02)†			0.31(0.02)†			0.31(0.02)†
AIC	2898.50			2866.19			2815.47		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 45

Study 3: Multilevel Models for the Political Solidarity Measure

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	16258.45†	1, 631.05		16478.75†	1, 643.12		16103.54†	1, 650.44	
Condition	1.59	4, 631.03		1.47	4, 632.12		1.38	4, 650.42	
Time				151.65†	1, 997.87		161.28†	2, 983.52	
Condition * Time							2.09*	8, 983.31	
Residual			0.14(0.01)†			0.12(0.01)†			0.10(0.00)†
Participant			0.24(0.02)†			0.25(0.02)†			0.26(0.02)†
AIC	2447.19			2308.01			2175.09		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 46

Study 3: Multilevel Models for the White Guilt Measure

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	2955.58†	1, 314.51		2950.56†	1, 320.97		2919.06†	1, 325.61	
Condition	1.40	4, 314.43		1.37	4, 314.37		1.81	4, 325.3	
Time				13.99†	1, 470.98		15.12†	2, 463.93	
Condition * Time							1.51	8, 463.81	
Residual			0.24(0.02)†			0.23(0.02)†			0.22(0.01)†
Participant			0.48(0.05)†			0.49(0.05)†			0.49(0.05)†
AIC	1624.24			1612.52			1604.45		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 47

Study 3: Multilevel Models for the White Privilege Awareness Subscale

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	4555.92†	1, 312.26		4532.46†	1, 316.6		4471.25†	1, 319.74	
Condition	1.12	4, 312.22		1.11	4, 312.29		1.40	4, 319.57	
Time				0.41	1, 457.24		1.22	2, 453.2	
Condition * Time							1.38	8, 453.12	
Residual			0.13(0.01)†			0.13(0.01)†			0.12(0.01)†
Participant			0.49(0.04)†			0.49(0.04)†			0.50(0.04)†
AIC	1326.77			1328.36			1333.84		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 48

Study 3: Multilevel Models for the Feeling Thermometer Scale

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	13514.96†	1, 627.19		13668.91†	1, 641.51		13423.47†	1, 652.03	
Condition	1.78	4, 627.23		1.77	4, 628.84		1.74	4, 652.05	
Time				99.89†	1, 991.15		65.19†	2, 977.45	
Condition * Time							2.50**	8, 977.29	
Residual			143.30(6.63)†			129.92(6.01)†			123.64(5.72)†
Participant			210.88(15.56)†			215.22(15.43)†			217.99(15.42)†
AIC	13277.54			13184.30			13156.04		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 49

Study 3: Multilevel Condition Across Time Pairwise Comparisons in the Condition and Time Interaction Fixed Effects Models

	Empathy *M*(*SE*)	MRS *M*(*SE*)	PIBI *M*(*SE*)	Privity *M*(*SE*)	PSM *M*(*SE*)	WG *M*(*SE*)	WPAS *M*(*SE*)	FTS *M*(*SE*)
				Control condition				
Time 1	2.40(0.08)$_{ab}$	0.98(0.05)	2.08(0.07)	3.01(0.06)	2.57(0.05)$_{ab}$	2.17(0.11)$_{a}$	2.74(0.10)	71.49(1.68)$_{ab}$
Time 2	2.60(0.08)$_{a}$	0.96(0.05)	2.05(0.07)	3.05(0.06)	2.77(0.05)$_{a}$	2.40(0.11)$_{a}$	2.71(0.10)	74.35(1.65)$_{a}$
Time 3	2.60(0.09)$_{b}$	0.94(0.06)	2.04(0.08)	3.07(0.07)	2.78(0.06)$_{b}$	2.32(0.12)	2.67(0.11)	76.45(1.95)$_{b}$
				Education only condition				
Time 1	2.35(0.08)$_{ab}$	0.95(0.05)$_{ab}$	2.04(0.07)$_{ab}$	3.03(0.06)$_{ab}$	2.58(0.05)$_{ab}$	2.22(0.11)$_{a}$	2.90(0.10)	72.31(1.67)$_{ab}$
Time 2	2.84(0.08)$_{ac}$	0.87(0.05)$_{a}$	2.24(0.07)$_{a}$	3.30(0.06)$_{ac}$	2.89(0.05)$_{a}$	2.46(0.11)$_{a}$	2.94(0.10)	76.10(1.63)$_{a}$
Time 3	2.66(0.09)$_{bc}$	0.86(0.06)$_{b}$	2.20(0.08)$_{b}$	3.17(0.07)$_{bc}$	2.81(0.06)$_{b}$	2.32(0.12)	3.00(0.11)	78.49(1.85)$_{b}$
				Individual racism condition				
Time 1	2.35(0.08)$_{ab}$	1.04(0.05)$_{ab}$	2.04(0.07)$_{ab}$	2.96(0.06)$_{ab}$	2.53(0.05)$_{ab}$	2.20(0.11)	2.75(0.10)$_{a}$	69.91(1.62)$_{ab}$
Time 2	2.93(0.08)$_{ac}$	0.92(0.05)$_{a}$	2.26(0.07)$_{a}$	3.27(0.06)$_{ac}$	2.90(0.05)$_{ac}$	2.31(0.11)	2.74(0.10)$_{b}$	79.84(1.63)$_{a}$
Time 3	2.71(0.09)$_{bc}$	0.94(0.06)$_{b}$	2.18(0.08)$_{b}$	3.12(0.08)$_{bc}$	2.76(0.06)$_{bc}$	2.24(0.13)	2.57(0.12)$_{ab}$	77.44(2.01)$_{b}$
				Systemic racism condition				
Time 1	2.41(0.08)$_{ab}$	0.91(0.05)$_{a}$	2.08(0.07)$_{ab}$	3.00(0.06)$_{ab}$	2.62(0.06)$_{ab}$	2.24(0.11)	2.77(0.10)	70.92(1.71)$_{ab}$
Time 2	2.93(0.08)$_{ac}$	0.80(0.05)$_{a}$	2.36(0.07)$_{a}$	3.29(0.06)$_{a}$	2.96(0.05)$_{ac}$	2.39(0.10)	2.88(0.10)	79.97(1.67)$_{a}$
Time 3	2.77(0.09)$_{bc}$	0.85(0.06)	2.25(0.08)$_{b}$	3.18(0.07)$_{b}$	2.86(0.06)$_{bc}$	2.25(0.12)	2.91(0.11)	79.49(1.90)$_{b}$
				Combined racism condition				
Time 1	2.41(0.08)$_{ab}$	0.92(0.05)$_{a}$	2.07(0.07)$_{a}$	3.07(0.06)$_{a}$	2.61(0.05)$_{ab}$	2.32(0.11)$_{ab}$	2.84(0.10)	74.22(1.68)$_{ab}$
Time 2	2.95(0.08)$_{ac}$	0.80(0.05)$_{a}$	2.32(0.07)$_{a}$	3.29(0.06)$_{a}$	3.02(0.05)$_{ac}$	2.65(0.11)$_{a}$	2.92(0.10)	81.76(1.66)$_{a}$
Time 3	2.73(0.09)$_{bc}$	0.87(0.06)	2.21(0.08)	3.19(0.07)	2.89(0.06)$_{bc}$	2.79(0.13)$_{b}$	2.86(0.12)	82.11(1.96)$_{b}$

Note. MRS = Modern Racism Scale; PIBI = Pro-Indigenous Behavioral Intentions; PSM = Political Solidarity Measure; WG = White Guilt; WPAS = White Privilege Awareness Subscale; FTS = Feeling Thermometer Scale.
Values with the same subscript are significantly different from each other within column and condition only (e.g., empathy across time in the control condition).

Table 50

Study 3: Multilevel Models for the Knowledge Assessment

Parameter	Condition Fixed Effects			Condition and Time Fixed Effects			Condition, Time, and Interaction Fixed Effects		
	F	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*	*F*	*df*	*Est(SE)*
Intercept	7108.55†	1, 621.39		6523.80†	1, 874.79		6443.69†	1, 661.43	
Condition	51.76†	4, 621.17		52.80†	4, 622.18		40.02†	4, 660.6	
Time				92.41†	1, 468.79		97.45†	1, 461.73	
Condition * Time							10.02†	4, 461.12	
Residual			0.60(0.04)†			0.48(0.04)†			0.45(0.03)†
Participant			0.36(0.05)†			0.43(0.05)†			0.45(0.05)†
AIC	2782.03			2700.94			2670.28		

Note. AIC = Akaike's Information Criterion.
*p < .05; **p < .01; †p < .001

Table 51

Study 3: Multilevel Model Condition Across Time Pairwise Comparisons in the Condition and Time Interaction Fixed Effects Models for Knowledge

Time	Knowledge *M(SE)*
Control condition	
Time 2	1.87(0.08)
Time 3	2.00(0.11)
Education only condition	
Time 2	$3.30(0.08)_a$
Time 3	$2.67(0.10)_a$
Individual racism condition	
Time 2	$3.43(0.08)_a$
Time 3	$2.79(0.11)_a$
Systemic racism condition	
Time 2	$3.37(0.09)_a$
Time 3	$2.75(0.10)_a$
Combined racism condition	
Time 2	$3.30(0.08)_a$
Time 3	$2.78(0.10)_a$

Note. Values with the same subscript are significantly different from each other within condition.

Table 52

Study 3: % Attrition of Condition Across Times 2 and 3

Condition	% Attrition
Control condition	43%
Education only condition	35%
Individual racism condition	49%
Systemic racism condition	37%
Combined racism condition	42%

Note. % Attrition represents the percentage of participants missing from Time 2 to Time 3.

Table 53

Study 3: Attrition Analysis of Condition Across Times 2 and 3

Condition Comparison	*z*	*p*
C1 and C2	-1.28	.20
C1 and C3	1.03	.30
C1 and C4	-0.94	.35
C1 and C5	-0.15	.88
C2 and C3	2.32	.02
C2 and C4	0.33	.74
C2 and C5	1.13	.26
C3 and C4	-1.96	.05
C3 and C5	-1.17	.24
C4 and C5	0.79	.43

Note. C1 = control condition; C2 = education only condition; C3 = individual racism condition; C4 = systemic racism condition; C5 = combined racism condition.

Figure 1

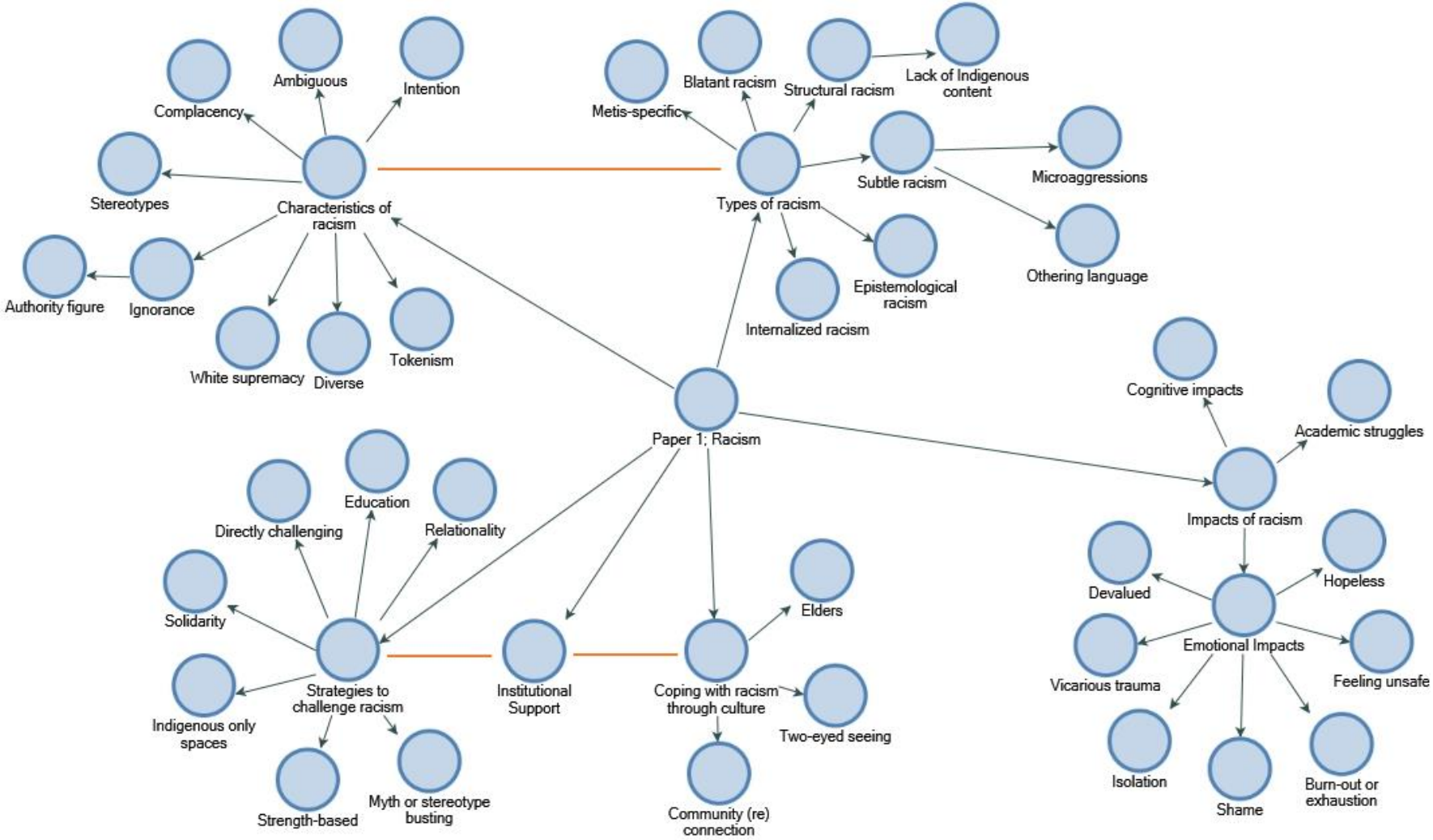

Figure 1. A code map representing the relationships among the codes in the data for Study 1. The orange lines connect sister nodes that I wrote about within a single section of the results.

Appendix A: Study 1 Consent Form

Research Project Title: Indigenous students' experiences with racism on campus

Principal Investigator:
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Advisor:
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This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

We invite you to take part in a psychology study. The purpose of this study is to learn about Indigenous students' experiences with racism at the University of Manitoba. Here, Indigenous means First Nations (status or non-status), Métis, or Inuit. If you choose to participate, Iloradanon Efimoff will interview you about your experiences with racism at the University of Manitoba. Iloradanon Efimoff is graduate student at the University of Manitoba who identifies as Indigenous (Haida) and European settler. We expect interviews to last about 60 minutes.

We will audio record and transcribe the discussions. In our results, we may want to include short quotes to illustrate our key findings. We will only do this, however, with your permission.

It is possible you may feel badly after reflecting on experiences with racism at the University of Manitoba, as you may if you were to encounter or discuss racism in your day to day life. We expect, however, that these feelings will be temporary. If they are not, we encourage you to visit the Student Counselling Centre at 474 University Centre (204-474-8592). There are no other risks to participating.

There are more benefits than risks to participating, and this study is "low risk," meaning that the risks are no greater than what you might encounter in your day-to-day life. The benefits are that you: (1) may value sharing your experiences with another Indigenous student; (2) will receive a $20 honorarium after the interview, even if you withdraw partway, and; (3) will help inform interventions that target racist behaviours.

All the information we collect is confidential. Normally, only the research team members will have access to the data, after they have signed an oath of confidentiality. Sometimes, researchers

who are not on the research team may be interested in seeing the data – if you consent to this, we will give them access to anonymized data after they have signed an oath of confidentiality. As soon as possible after interviews we will transfer audio-recordings to a password protected computer and delete them from the audio-recording device. We will then transcribe them and remove all identifying information. We will password protect files containing audio-recordings and transcripts. While data analysis is taking place, we will keep anonymized materials on the same password protected computer. After analysis is complete, we will transfer materials to the advisor's password protected external hard-drive, where they will be stored, likely indefinitely. Given that audio recordings are not anonymized, we will delete them in May 2021 to ensure the confidentiality of all parties discussed and involved. We will store all paper materials or notes in the advisor's locked laboratory or office. We may also share de-identified data with members of the Social Justice Laboratory (e.g., other graduate students) or the University of Manitoba Research Ethics Board(s).

If you agree to participate in a data consultation session, you may meet other people who have participated in this study. While we will ask participants not to reveal who participated in the study, we cannot guarantee confidentiality of what is discussed during the data consultation session. Data presented during this session will be anonymized.

You are free to withdraw from the study at any time and/or not answer any questions you don't want to answer. There are no consequences for withdrawal or refraining from answering questions. Your continued participation should be as informed as your initial consent, so please feel free to ask for clarification or new information throughout your participation.

Immediately upon completing the study, you will be given a debriefing form.

We may present the findings of this study at academic conferences, submit a manuscript or other written work based on this study for publication, or share findings online through social media or other sources. We may also draft publicly accessible summaries of our findings to community groups or report on our research to media organizations.

We will share a brief summary of results on the Social Justice Laboratory Website (katherinestarzyk.com) sometime after October 2019. If you decide after completing the study that you would like to remove your data, please let us know as soon as possible. The deadline to withdraw your data is August 1st, 2019. Withdrawing your data will not have any negative consequences.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial

consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Psychology/Sociology Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Coordinator at 204-474-7122 or humanethics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Do you agree to participate in this study?

☐ No, I do not agree to participate

☐ Yes, I agree to participate

We may want to quote participants when presenting our results. Please let us know how you'd like us to treat your information:

☐ I do not agree to be quoted.

☐ I agree to be quoted, but only anonymously.

☐ I agree to be quoted, with demographic information (e.g., "a 21 year old woman").

☐ I agree to be quoted, and for the quote to be attributed to me (e.g., "I experienced racism when… –Reese Ercher").

May we contact you again to get help recruiting more participants? This includes giving study information and Iloradanon Efimoff's contact information to potential participants.

☐ No, I do not agree to be contacted again to help with recruitment

☐ Yes, I agree to be contacted again to help with recruitment

Do you consent to being contacted to participate in a data consultation session? This data consultation session will be an in-person meeting to discuss initial results of the study.

☐ No, I do not agree to be contacted again for a data consultation session

☐ Yes, I agree to be contacted again for a data consultation session

Sometimes, researchers outside of the research team may want to see data. Do you agree for us to share your anonymized transcript with other researchers? Before gaining access, they must sign an oath of confidentiality.

☐ No, I do not agree to share my data with other researchers

☐ Yes, I agree to share my data with other researchers (please note – if you choose this *and* want your quotes attributed to your name, you will be identifiable by other researchers)

_____ _____

Signature of Participant Date

_____ _____

Signature of Researcher/Delegate Date

Appendix B: Formative Study 1 Interview Guide

Thank you for agreeing to participate in this interview. To start off, maybe we can do introductions. I'll go first. My name is Iloradanon Efimoff, and I'm a Ph.D. student in the department of psychology here. I am Haida on my father's side and European settler on my mother's. I'm originally from the Northwest coast of BC. How about you? Great, thank you! Are you ready to get started on the interview?

For this project, I'm interviewing about a dozen Indigenous students on campus to better understand their experiences with racism. Results from your interview will help to inform my dissertation, which will focus on creating educational interventions to reduce racism directed towards Indigenous students. What I am trying to understand is what specific behaviours you experience as racist, how often they occur, and which you think are the most important to challenge. I have list of questions we will go through, but they are not set in stone. Does that all make sense? Ok, let's get started.

1. To you, what is racism?
2. How have you experienced racism on campus?
3. What racist behaviours have you experienced on campus?
4. Of what we've talked about, which have happened the most to you?
5. Of what we've talked about, which has bothered you the most?
6. Of what we've talked about, what's the most important to challenge?
7. Have you ever changed a person's racist beliefs about Indigenous people? Can you tell me about that?
8. What have been your positive experiences as an Indigenous student on campus?
9. Is there anything else you'd like to add?

Thank you so much for your time today.

Appendix C: Study 2 Consent Form

Research Project Title: Perceptions of Indigenous students' experiences

Principal Investigator:
Iloradanon Efimoff, Doctoral Candidate, Department of Psychology
Email: efimoffi@myumanitoba.ca

Advisor:
Dr. Katherine Starzyk, Associate Professor, Department of Psychology
Phone: +1 204-474-8254
Email: Katherine.Starzyk@umanitoba.ca

This consent form is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more details, email Iloradanon Efimoff to ask. Please take the time to read this carefully and to understand any accompanying information.

We invite you to take part in a psychology study. The purpose of this study is to learn about Indigenous students' experiences and attitudes toward Indigenous students at the University of Manitoba. Here, Indigenous means First Nations (status or non-status), Métis, or Inuit. If you choose to participate, we will ask you to complete a 25-30 minute online survey. We will ask demographic questions (e.g., age, gender), a series of questions about Indigenous students and their experiences (including racism), and some questions about you, so that we can better understand what you are like.

There are more benefits than risks to participating. This study is low risk, meaning that the risks are no greater than what you might encounter in your daily life. A risk is that you may feel badly after completing the survey, as you may if you were to discuss negative experiences in daily life. We expect these feelings will be temporary. If they are not, we encourage you to call the Student Counselling Centre at 204-474-8592, as they are still providing telephone services during COVID-19. There are no other risks to participating. The benefits are that you: (1) may value sharing your experiences with a researcher; (2) will be entered into a draw for one of six $50 cash prizes OR receive course credit via sona; and (3) will inform an anti-racism intervention on campus. This research will likely be published or presented, and thus, your anonymous experiences may help to improve others' understanding of Indigenous students' experiences and attitudes toward Indigenous Peoples.

Your participation and all of your responses to survey questions are anonymous. After completing the survey, you will be redirected to a prize draw page. **Only University of Manitoba email addresses will be eligible for the prize draw.** Here, we will ask you to enter your email; there will be no way for us to connect your email to the data you provided in the survey. After this, you will be redirected to the debriefing form. Normally, only the research team members will have access to the data, after they have signed an oath of confidentiality. We will never share your contact information with researchers outside of the research team. During

data analysis, the anonymous data will be stored on password protected devices. After, we will transfer materials to the advisor's password protected and encrypted external hard-drive, where they will be stored indefinitely. We may share anonymous data with members of the Social Justice Laboratory (e.g., other graduate students) or the University of Manitoba Research Ethics Board(s). We may also present the findings of this study at academic conferences, in a published manuscript, online through social media or other outlets, or publicly accessible summaries. We will share a brief summary of results on the Social Justice Laboratory Website (katherinestarzyk.com) sometime after July 2020.

You are free to withdraw at any time, with no consequence. If you start the survey and wish to withdraw, but still wish to enter the prize draw, please click all the way through the survey to get the prize draw. If you do not consent to participate, you will be redirected to the prize draw and debriefing form. Because all data is anonymous, we will not be able to identify your data for withdrawal once you have submitted your data.

Your continued participation should be as informed as your initial consent, so please feel free to ask for clarification or new information throughout your participation.

This research has been approved by the Psychology/Sociology Research Ethics Board (protocol number: P2020-022. If you have any concerns or complaints about this project you may contact the above-named persons or the Human Ethics Coordinator at 204-474-7122 or humanethics@umanitoba.ca.

By clicking "Yes, I agree to participate" below, you indicate that you have understood to your satisfaction the information regarding participation in the research project and agree to participate. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time without prejudice or consequence. Your participation is completely voluntary. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information, via email, throughout your participation. Please do the survey in one sitting.

Notice Regarding Collection, Use, and Disclosure of Personal Information by the University

Your personal information is being collected under the authority of the University of Manitoba Act. The information you provide will be used by University for the purpose of approved research. Your personal information will not be used or disclosed for other purposes, unless permitted by The Freedom of Information and Protection of Privacy Act (FIPPA). If you have any questions about the collection of your personal information, contact the Access & Privacy Office (tel. 402-474-9462), 233 Elizabeth Dafoe Library, University of Manitoba, Winnipeg, MB, R3T 2N2.

Do you agree to participate in this study?

□ No, I do not agree to participate
□ Yes, I agree to participate

Appendix D: Study 3 Time 1 Consent Form

Project Title: 2020 Prescreen
Principal Investigator: Dr. Katherine Starzyk, Associate Professor
Collaborators:
Dr. Katelin Neufeld, Postdoctoral Fellow, katelin.neufeld@umanitoba.ca
Iloradanon Efimoff, Doctoral Candidate, efimoffi@myumanitoba.ca
Aleah Fontaine, Doctoral Student, fontaina@myumanitoba.ca
Elinor Bruckshaw, Undergraduate Honors Student
Meghan Kukelko, Volunteer Research Assistant
*The principal investigator and collabortors are all affiliated with the Department of Psychology, University of Manitoba.
Contact Information: E-mail: starzyk.lab@umanitoba.ca, Phone: +1 204-474-8254
Sponsor: SSHRC

This consent form, a copy of which you can print or save, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. Please read it carefully and contact Dr. Starzyk if you have any questions about the study now or later. You will get a faster response by email (starzyk.lab@umanitoba); please put "2020 Prescreen Question" in the subject.

We are conducting this study to understand what students are like. In doing so, we will ask you to answer questions about yourself and your opinions on social groups and issues. This information will help us assess if you are a good match for other studies we will run this academic year; if you agree for us to contact you again, you are likely to have the opportunity to participate in other invitation-only studies in this academic year, which they may then agree or disagree to participate in. By answering the questions in this study now, we won't have to ask you all these questions again in future studies, which means those ones can be faster. Data from this study is also for Elinor Bruckshaw's honors thesis, the goal of which is to understand how different people respond to other social groups and issues.

We expect this study will take 60 minutes or less to complete.

There are two potential benefits to participating. First, participants receive two credits toward their PSYC 1200 research participation grade. Participants still receive this credit if they withdraw partway during the study. Second, participants learn first-hand about research in Psychology at the University of Manitoba.

A potential risk associated with participating in this study is that you may experience negative emotions as a result of reflecting on social groups or issues. We believe that this risk is no greater than that which people likely experience in everyday life.

We may use this data to develop things like empirical journal articles and/or conference

presentations. To ensure your anonymity, we will only report aggregate results (i.e., the average response across large numbers of participants). Until approximately May 1, 2021, however, we can only guarantee your confidentiality. During this time, we will store your data online on the secure Qualtrics survey platform and the investigators' password-protected computers. After we have matched your responses across studies, we will delete the online data and anonymize your responses. We may keep this anonymized data indefinitely, post it in an online data repository (as funding for this project recommends), or make it available to qualified researchers. The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management / Assurance office may also require access to the data for safety and quality assurance purposes.

The Psychology/Sociology Research Ethics Board has approved this research. If you have any concerns or complaints, you may contact the Human Ethics Secretariat (e-mail: humanethics@umanitoba.ca, +1 204-474-7122).

Now it is time for you to decide whether you want to participate in this study. By clicking "I agree" below you will indicate that you have understood to your satisfaction the information regarding participation in this research project and agree to participate of your own free will. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities.

If you want to close the survey once you have started it, please click to the end so that we may record your participation. If you want us to delete your data, please email us (starzyk.lab@umanitoba) within two days of your participation with the subject heading "2020 Prescreen Delete Data").

You should only click "I agree" if you agree to participate with full knowledge of the study presented to you in this information and consent form and of your own free will.

Please select "I agree" if you wish to participate.
If you would like to withdraw and exit the survey, please select "I disagree"

Appendix E: Study 3 Time 2 Consent Form

Project Title: Attitudes Toward Social Groups and Issues

Principal Investigator:
Iloradanon Efimoff, Ph.D. Candidate
Department of Psychology
University of Manitoba
E-mail: efimoffi@myumanitoba.ca

Advisor:
Dr. Katherine Starzyk
Associate Professor
Department of Psychology
University of Manitoba
E-mail: katherine.starzyk@umanitoba.ca

Sponsor: Social Sciences and Humanities Research Council

This consent form, a copy of which you can print or save, is only part of the process of informed consent. It should give you a basic idea of what the research is about and what your participation will involve. Please read it carefully and contact Iloradanon Efimoff if you have any questions about the study now or later. Please put "Attitudes Toward Social Groups and Issues" in the subject of the email.

We are conducting this study to understand students' attitudes toward social groups and issues. Participants may also view an educational video.

We expect this study will take 30 minutes or less to complete.

There are three potential benefits to participating. First, participants receive one credit toward their PSYC 1200 research participation grade. Participants still receive this credit if they withdraw partway during the study. Second, participants will learn about research in Psychology at the University of Manitoba. Third, by participating in this study, you may be eligible for another invitation-only study that you may agree or disagree to participate in.

A potential risk associated with participating in this study is that you may experience negative emotions as a result of reflecting on social groups or issues. We believe that this risk is no greater than that which people likely experience in everyday life.

We may use this data to develop things like empirical journal articles and/or conference presentations. To ensure your anonymity, we will only report aggregated results (i.e., the average

response across large numbers of participants). Until approximately May 2021, however, we can only guarantee your confidentiality. During this time, we will store your data online on the secure Qualtrics survey platform and the investigators' password-protected computers. After we have matched your responses from this study to the responses of the Pensacola study (ethics number P2020:072), we will delete the online data and anonymize your responses. We guarantee this anonymity moving forward from May 2021. We may keep this anonymized data indefinitely, post it in an online data repository (as funding for this project recommends), or make it available to qualified researchers. The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to the data for safety and quality assurance purposes.

This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. For technical support, please contact efimoffi@myumanitoba.ca. If you have any concerns or complaints, you may contact the Human Ethics Secretariat (e-mail: humanethics@umanitoba.ca, +1-204-474-7122).

If you would like to receive a summary of results, please check www.katherinestarzyk.com where we will share results by December 2021.

You are free to withdraw from the study at any time. If there is a question you are not comfortable answering, simply do not respond to that question and carry on with the survey. If you want to quit this study after you start, simply close your browser window. If you would like to withdraw your data after you have participated, please contact us as soon as possible at efimoffi@myumanitoba.ca. We will be able to withdraw your responses if you contact us before May 31st, 2021.

Now it is time for you to decide whether you want to participate in this study. By clicking "I agree, I want to continue" below you will indicate that you have understood to your satisfaction the information regarding participation in this research project and agree to participate. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You should only click "I agree, I want to continue" if you agree to participate with full knowledge of the study presented to you in this information and consent form and of your own free will.

Please select "I agree, I want to continue" if you wish to participate. If you would like to withdraw and exit the survey, please select "I disagree." [REQUIRED QUESTION]

I agree; I want to continue
I disagree; I want to exit now

If you choose to stop partway through the study, may we still include your answers in our analysis? [REQUIRED QUESTION]

Yes
No

Appendix F: Intervention and Scripts

Educational Video (all experimental conditions)

In this video, you will learn about the impact of Indian Residential Schools and Child and Family Services on Indigenous Peoples. Indigenous Peoples are those who identify as First Nations, Métis, or Inuit (Canada, 2018). Please pay close attention, as we will ask you questions about these videos later.

There were 14 Indian Residential Schools in Manitoba (National Centre for Truth and Reconciliation, n.d.). RCMP officers, among others, took Indigenous children from their families to these schools (Truth and Reconciliation Commission [TRC], 2015). John A. Macdonald, the first Prime Minister of Canada, was central in creating Indian Residential Schools (TRC, 2015). He said the goal of the schools was to get "the children severed from the tribe as much as possible and civilise them..." (TRC, 2015, p. 199).

Government policies for Indian Residential Schools were based on ideas that Indigenous Peoples were not human and were uncivilized savages (TRC, 2015). Many White settlers thought they had to convert Indigenous Peoples to religion (TRC, 2015). The purpose of these schools was to destroy Indigenous culture and ways of life (TRC, 2015).

Churches ran Indian Residential Schools (TRC, 2015). The nuns and priests at the schools forbid the children from speaking their language or practicing their culture (TRC, 2015). Many of the priests and nuns working at the schools thought the Indigenous children were savages. The nuns and priests abused the children, physically, emotionally, and sexually (TRC, 2015). The government did nothing about this abuse, despite death rates as high as 69% at some schools (Hay et al., 2020). The way John A. Macdonald and the nuns and priests treated Indigenous children shows that they thought Indigenous people were naturally inferior to European people (TRC Volume 1). Though some children valued learning to read and write at the schools, overall, Indian Residential Schools were abusive and depressing (TRC, 2015).

Child and Family Services ensures the safety and well-being of children in Canada (Government of Manitoba, n.d.). If a child isn't safe at home, they sometimes take the child away. That child might live in a foster home with a different family or a group home with other children. Across Canada, 8% of all children are Indigenous, but 52% of children in care are Indigenous (Government of Canada, 2020). In Manitoba, approximately 38% of children are Indigenous (Statistics Canada, 2020), but 90% of children in care are Indigenous (Lambert, 2019). In Ontario, approximately 1% of children are Indigenous (Statistics Canada, 2020), but 30% of children in care are Indigenous (The Canadian Press, 2018).

These percentages are significantly larger than the percentage of Indigenous children in the provinces. The issue is not that Indigenous people are bad parents. If that were the case, there would be a similar ratio of Indigenous children in care across different provinces, which is not true.

In some cases, Child and Family Services takes children without evidence of harm. For example, in 2020, a nurse in Winnipeg called Child and Family Services on Indigenous parents because they *thought* they heard the word shake. Child and Family Services apprehended the child even though there was no evidence the parents had harmed the child. This is just one example of Child and Family Services employees and health care workers targeting Indigenous people. There are many others.

For example, Indigenous people receive less funding for child welfare services than non-Indigenous people. This means Child and Family Services is more likely to take Indigenous children from their families due to underfunding (The Canadian Press, 2019; Wright, 2019; Canadian Centre for Policy Alternatives, 2020).

Racism Segue (Conditions 3-5)

Now, we are going to talk about racism and how racism was part of Indian Residential Schools and Child and Family Services.

Individual Racism (Conditions 3 and 5)

We can think about racism as happening within a person. This is a personal prejudice – this person dislikes another racial group. This person might show their prejudice throughout their life in many different situations. For example, a person might show their racism at their job by saying something racist about another racial group. Or a person might show their racism at school, by refusing to work with someone from a particular racial group. When someone shows their prejudice, it hurts the people who experience it. Experiencing prejudice is linked to poor mental and physical health (Elias et al., 2012; Allan & Smylie, 2015).

According to researchers, prejudice is when a person has a negative bias toward a group of people (Paluck & Green, 2009). Racism is a type of individual prejudice based on race (Paluck & Green, 2009). Prejudice and racism have three parts: thoughts, feelings, and behaviors (Paluck & Green, 2009).

Let’s apply this definition of racism to what we just learned about people involved with Indian Residential Schools and Child and Family Services. Remember, John A. Macdonald and the priests and nuns working at the schools thought Indigenous people were savages. Based on this definition of racism, that racism is an individual negative bias toward a racial group, John A. Macdonald who created the schools, and the nuns and priests who abused the children at the schools, were racist. John A. Macdonald and the nuns and priests hurt Indigenous children *because* they had a negative bias toward Indigenous people. Because they thought they were savages and inferior to European people.

We can also apply this definition of racism to people in Child and Family Services. Remember, the nurse called Child and Family Services and the Child and Family Services employee took the baby, despite there being no evidence of harm to the child. It seems likely they had a negative bias toward Indigenous people, and that is why the child was apprehended. Using this definition of racism, the nurse and the Child and Family Services employee were racist.

Based on this definition of racism, the nurse and the Child and Family Services employees took the child *because* they had a negative bias toward Indigenous people.

Systemic Racism (Conditions 4 and 5)

We can think about racism as a system. Let's think of racism like a tree. First, we plant a seed and a tree grows. Each group of branches represents a system, like the government, the Child and Family Services system, and the education system. If the seed is racist, the systems will be racist.

Many of the seeds of Canada are racist. For example, early Canada created policies that welcomed many White immigrants but restricted Chinese, Black, Japanese, and Jewish immigrants (Décoste, 2014). Canada was founded on the idea that the White race was superior to all other races (Décoste, 2014; TRC, 2015). These systems are racist because White people created them at the exclusion of other peoples. These systems benefit White people and put them in a position of power and privilege in society. Because these racist systems favor White people, all White people are part of them. This is true even if a White person does not hold racist beliefs.

We can call this systemic racism. Systemic racism is complex. Some researchers define systemic racism as racism embedded within our systems, such as government, education, and the criminal justice system. This type of racism advantages White people and disadvantages Indigenous people and people of color (Bell et al., 2016).

Let's apply this definition of racism to what we just learned about Indian Residential Schools and Child and Family Services.

Remember, the Canadian government created Indian Residential Schools based on ideas that Indigenous people were not human and were uncivilized savages. Based on this definition of racism, that racism is embedded in our systems to advantage White people and disadvantage Indigenous people and people of color, the educational and governmental systems were racist. For example, the government policies that made Indian Residential Schools possible were racist. So was how the government ignored evidence of widespread abuse.

We can do the same for Child and Family Services. Here, the Child and Family Services system is racist because it is more likely to take Indigenous children from their families, and because Indigenous people receive less funding for child welfare services than non-Indigenous people.

Conclusion (all experimental conditions)

These are just two examples of racism toward Indigenous Peoples in Canada. There are many other examples.

Learning about Indigenous Peoples is important. Residential School Survivors, researchers, and the Truth and Reconciliation Commission (the organization that houses residential school Survivor testimonies) all agree that a great way to challenge racism toward Indigenous Peoples is to learn more about Indigenous Peoples.

So we created a mini-series of five five-minute videos to help people learn more about Indigenous Peoples. We think you will find it interesting and a good learning opportunity. We cover the following topics: Stereotypes about Indigenous Peoples, Shoal Lake Water in Manitoba, Indigenous Perspectives on Environmentalism, Racism at the University of Manitoba, and How to be an Ally to Indigenous Peoples.

You can sign up later in this study.

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Appendix G: Contact Information

To keep track of which are your responses and for you to potentially receive invitations for future studies, we ask for your name and contact information. We won’t use this information for any other purpose. For example, we won’t publish this information or quote you.

1. First Name:
2. Last Name:
3. Phone Number:
4. University of Manitoba student email address that ends in "@myumanitoba.ca":

Appendix H: Demographics

1) To keep track of which are your responses and for you to potentially receive invitations for future studies, we ask for your name and contact information. We won't use this information for any other purpose. For example, we won't publish this information or quote you.
   a) First name:
   b) Last name:
   c) Phone number:
   d) University of Manitoba student email address that ends in "@myumanitoba.ca":

2) May we contact you again to invite you to participate in other research studies?

   We may wish to contact you for studies in this academic year if you are a good match for them. For most of these studies, we will only recruit participants who have completed this survey. We may also wish to contact you for other studies after this academic year. Participants who are students in Introductory Psychology usually receive research participation credits in exchange for their participation. Other participants may receive a modest monetary reward or be entered to a draw to win a gift card. You may accept or decline any future invitations and also remove yourself from our mailing list at any time. To contact you for future studies, we will need to keep your name, contact information, and demographic characteristics (e.g., age, gender, ethnicity, etc.).

   a) No, the Social Justice Laboratory may not contact me to participate in future studies.
   b) Yes, the Social Justice Laboratory may contact me to participate in future studies.

3) What is your age? [drop down list]

4) What is your gender?
   a) Man
   b) Woman
   c) I identify my gender as (please specify): _____

5) What is your ethnicity? Please check off as many as applicable. Examples within brackets are not complete—other groups are possible within categories.
   a) Arab
   b) Black
   c) Chinese
   d) Filipino
   e) Indigenous (First Nations, Métis, Inuk)
   f) Japanese
   g) Korean
   h) Latin American
   i) South Asian (e.g., East Indian, Pakistani, Sri Lankan, etc.)
   j) Southeast Asian (e.g., Vietnamese, Cambodian, Laotian, Thai, etc.)
   k) West Asian (e.g., Iranian, Afghan, etc.)
   l) White

m) Other, please specify: _____

[If Indigenous selected] Please specify:
a) First Nations (North American Indian)
b) Métis
c) Inuk (Inuit)

[If Indigenous selected] Are you a Status Indian (Registered or Treaty Indian as defined by the *Indian Act* of Canada?)
a) No
b) Yes, Status Indian (Registered or Treaty)

[If Indigenous selected] Are you a member of a First Nation/Indian Band?
a) No
b) Yes, member of a First Nation/Indian band, please specify: _____

16. [If member of a First Nation/Indian band selected] Do you live on-reserve or off reserve?
a) On reserve
b) Off reserve

Appendix I: Hypotheses

Time 1 (Baseline) Hypotheses:

1. As low agreeableness is robustly associated with generalized prejudice (Crawford & Brandt, 2019), I expected participants low in agreeableness to express greater prejudice toward Indigenous Peoples. Specifically, participants lower in agreeableness would have significantly lower scores on the Feeling Thermometer, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt, and White Privilege Awareness Scales, and report significantly higher Modern Racism Scale scores than participants higher in agreeableness.
2. As political conservativism is robustly associated with prejudice (e.g., Webster et al., 2014), participants higher in political liberalism would report significantly higher scores on the Feeling Thermometer, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt, and White Privilege Awareness Scales, and report significantly lower Modern Racism Scale scores than participants lower in political liberalism.
3. As higher levels of Social Dominance Orientation (SDO) are associated with ethnic prejudice (e.g., Dhont et al., 2014), participants higher in SDO would report significantly lower scores on the Feeling Thermometer, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and report significantly higher Modern Racism Scale scores than participants lower in SDO.
4. As higher levels of Right-Wing Authoritarianism (RWA) are associated with ethnic prejudice (e.g., Cichocka et al., 2017), participants higher in RWA would report significantly lower

scores on the Feeling Thermometer, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, and White Privilege Awareness Subscales, and report significantly higher Modern Racism Scale scores than participants lower in RWA.

Time 2 (Intervention): Primary Hypotheses

5. Participants in the experimental conditions (Conditions 2-5) would be more likely to sign up for the mini-series, open the mini-series email, and click the mini-series links than participants in the control condition. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; I expected experimental conditions to be more effective than the control condition.
6. Participants in the experimental conditions (Conditions 2-5) would report lower scores on the Modern Racism Scale, and higher scores on the Feeling Thermometer Scale, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and Knowledge Assessment compared to the control condition. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; I expected experimental conditions to be more effective than the control condition.
7. White participants in Conditions 4 and 5 (the systems framing conditions) would report higher White Privilege Awareness Subscale scores and White Guilt Scale scores than those in Conditions 2 or 3 because of the discussion of White people benefiting from the current system.

8. Participants in the experimental conditions (Conditions 2-5) would have more negative emotional responses than participants in the control condition, as measured by the I-PANAS-SF. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; I expected experimental conditions to be more effective than the control condition.
9. Scores on the Privity Measure would mediate the relationship between Knowledge Assessment scores and Empathy Index scores, as previous research has indicated (e.g., Neufeld et al., 2021).

Time 2 (Intervention): Secondary Hypotheses

10. Prejudice reduction interventions are arguably stressful for White people and stress broadly impacts cognitive functions such as memory (e.g., DiAngelo, 2018; LeBlanc, 2009; Shields et al., 2016; Shields et al., 2017). Thus, I expected scores on the I-PANAS-SF (a measure of psychological stress; Figueroa-Fankhanel, 2014) to moderate the impact of the Condition on Knowledge Assessment scores, such that participants experiencing more stress would score lower on the Knowledge Assessment. This may be the case for only the conditions that caused the most negative affective state as measured by the I-PANAS-SF. If participants did not have a negative affective reaction, this effect would be unlikely.
11. Condition as well as scores on the Knowledge Assessment, Modern Racism Scale, Feeling Thermometer Scale, Political Solidarity Measure, Empathy Index, Privity Measure, White Guilt Scale, and White Privilege Awareness Subscale would predict Pro-Indigenous Behavioral Intentions Measure scores, signing-up for the mini-series, opening the email, and clicking the five mini-series video links. Importantly, the attitudinal and feeling variables (Modern Racism Scale, the Feeling Thermometer Scale, Political Solidarity Measure,

Empathy Index, Privity Measure, White Guilt Scale, and White Privilege Awareness Subscale) would add explanatory power to the analysis above the Knowledge Assessment. I expected this because attitudes and emotions are important in reducing prejudiced behaviors (e.g., Paluck & Green, 2009; Badea & Sherman, 2019).

12. As behavioral intentions robustly predict behaviors (e.g., Fishbein and Ajzen, 2010), I suspected that scores on the Pro-Indigenous Behavioral Intentions Measure would mediate the relationship between condition and participant sign-ups, email opens, and link clicks at Time Two.

Across Time Points: Within Participant Hypotheses

13. To test the longitudinal differences across conditions, I broke this hypothesis into several sub-hypotheses to ease interpretation. As some of the factors I included were relatively novel (i.e., individual vs. system framing) I planned to explore differences between the experimental conditions; overall, I expected experimental conditions to be more effective than the control condition.
    a. Participants in the experimental conditions would have significant increases in scores on the Feeling Thermometer Scale, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, and White Privilege Awareness scores from Time 1 to Time 2 and decreases in scores on these variables between Times 2 and 3. Differences between Time 1 and Time 3 in the experimental conditions may or may not be significant.
    b. Participants in the experimental conditions would have significant decreases in Modern Racism Scale scores from Time 1 to Time 2 and increases from Time 2 to

Time 3. Differences between Time 1 and Time 3 in the experimental conditions may or may not be significant.

c. Knowledge Assessment scores would not change in any condition from Time 2 to Time 3 (as previous research has indicated decay of all but cognitive effects; Bezrukova et al., 2016).

d. In the control condition from Time 1 to Time 3 there would be no difference in scores on the Feeling Thermometer, Political Solidarity Measure, Empathy Index, Privity Measure, Pro-Indigenous Behavioral Intentions Measure, White Guilt Scale, White Privilege Awareness Subscale, and Modern Racism Scale.

14. White participants in Conditions 4 and 5 (both including the systemic racism education video) would report higher White Privilege Awareness Subscale and White Guilt Scale scores than in Conditions 2 and 3 in Time 2 compared to Time 1 because Conditions 4 and 5 include explicit discussions of White privilege. I planned to explore any differences between Conditions 4 and 5.

All Time Points

15. Racialized group members would have higher scores on the Political Solidarity Measure and Privity Measure than White group members (as in Starzyk et al., 2019), at Times 1, 2, and 3.

Appendix J: Knowledge Assessment

Note. I've bolded the correct answer for each question.

---

1. How many Indian Residential Schools were there in Manitoba?
   a. 2
   b. 8
   c. 14
   d. 22

2. Who took Indigenous children to Indian Residential Schools?
   a. RCMP officers
   b. The children's parents
   c. Mayors
   d. The army

3. In what ways were the children abused at Indian Residential Schools?
   a. Sexually
   b. Physically
   c. Emotionally
   d. All of the above.

4. Who was central in the creation of Indian Residential Schools?
   a. Elizabeth Smith
   b. John A. Macdonald
   c. Doris Hopkins
   d. Bryan Walter

5. What was the purpose of Indian Residential Schools?
   a. To destroy Indigenous cultures
   b. To have fun
   c. To learn about other cultures
   d. To give parents a break

6. Which province has the highest percentage of Indigenous children in Child and Family Services?
   a. Saskatchewan
   b. Ontario
   c. Manitoba
   d. Alberta

7. What percentage of children in care are Indigenous in Manitoba?
   a. 90%
   b. 70%
   c. 50%

d. 40%

8. How much did it cost the parents to get their baby back?

a. $200,000
b. $300,000
c. $75,000
d. $50,000

Appendix K: Mini-series Scripts

Video 1: Stereotypes about Indigenous People

Youtube description

Additional Resources:
https://www.cbc.ca/radio/unreserved/t...
https://www.cbc.ca/news/indigenous/mi...

Researchers at the University of Manitoba created this video series. Our goal is to help viewers learn about Indigenous issues in Manitoba. These videos are short introductions. Watching them will not make you an expert on these issues. Why watch these videos? They are short, entertaining, and informative. We think you will learn something new. Watching them in order will help your learning. There are five videos in the series:

1. Stereotypes about Indigenous Peoples
2. Current Indigenous Issues: Shoal Lake Water
3. Indigenous Perspectives: The Environment in Manitoba
4. Current Indigenous Issues: Racism at the University of Manitoba
5. How can you help? Introducing Allyship

Script

Indigenous Peoples in Canada are First Nations, Métis, and Inuit. Indigenous Peoples are the original peoples of the land we call Canada.

There are a lot of stereotypes about Indigenous Peoples. Stereotypes are beliefs or expectations about different social groups (Ellemers, 2018). Stereotypes often lead people to think there are large differences between groups (Ellemers, 2018). They also lead people to think there are fewer differences within a group (Ellemers, 2018).

For example, let’s say there is a stereotype that Canadians like gardening, but Americans don’t. This stereotype might lead Canadians and Americans to think that their two groups are very different from each other. It might lead Canadians to think Americans are all the same, because “Americans don’t like gardening.” And it might lead Americans to think Canadians are all the same, because “Canadians like gardening.”

Many of the stereotypes about Indigenous Peoples in Canada are negative. For example, there is the stereotype that Indigenous People are alcoholics. However, Indigenous People are more likely to not drink at all than non-Indigenous People in Canada (Statistics Canada, 2015). Some other stereotypes about Indigenous Peoples are about how they look. A lot of people think Indigenous Peoples have dark skin, dark hair, and high cheekbones. This is true in some cases. But a lot of Indigenous Peoples don’t fit this stereotype. Some Indigenous People are also Asian, Black, White, or many other ethnic groups. Lots of Indigenous Peoples have parents who are Indigenous and other ethnic groups. These people are Indigenous but might look different than

the stereotype. Other stereotypes are about traditional Indigenous culture. Not all Indigenous People are connected with their culture. Some are starting to connect later in life.

These stereotypes can be dangerous. They might make non-Indigenous people think "Indigenous People are all the same." They might make non-Indigenous people think "Indigenous People are different from my ethnic group." This can be dangerous because it further divides groups of people. Also, it's not true! People of any group are diverse.

In fact, you probably know an Indigenous person, even if you don't know it. About 1 in 5 people in Manitoba are Indigenous. 1 in 10 people in Winnipeg are Indigenous. About 1 in 10 undergraduate students at the University of Manitoba are Indigenous (University of Manitoba, n.d.).

Indigenous People are diverse in appearance, interests, and cultural connection. Indigenous People aren't "all the same," just like everyone belonging to your ethnic group isn't "all the same."

You can read more about diverse Indigenous Peoples here and here (see the links in the video description).

References

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Video 2: Current Indigenous Issues: Shoal Lake Water

Youtube description

Additional Resources:
https://www.sac-isc.gc.ca/eng/1506514...
https://www.nfb.ca/playlist/freedom-r...

Researchers at the University of Manitoba created this video series. Our goal is to help viewers learn about Indigenous issues in Manitoba. These videos are short introductions. Watching them will not make you an expert on these issues. Why watch these videos? They are short, entertaining, and informative. We think you will learn something new. Watching them in order will help your learning. There are five videos in the series:

1. Stereotypes about Indigenous Peoples
2. Current Indigenous Issues: Shoal Lake Water
3. Indigenous Perspectives: The Environment in Manitoba
4. Current Indigenous Issues: Racism at the University of Manitoba
5. How can you help? Introducing Allyship

Script

Shoal Lake is in Treaty 3 territory, on the border of Manitoba and Ontario (McLeod & Kelly, 2019). Water in Winnipeg comes from Shoal Lake (McLeod & Kelly, 2019). Every time you turn on your tap, do laundry, or water your garden, you are using water from Shoal Lake (McLeod & Kelly, 2019). Water from the lake runs through a 150 km underground pipe to reach Winnipeg (McLeod & Kelly, 2019). This pipe is called an aqueduct (McLeod & Kelly, 2019).

To build this aqueduct, the Indigenous Peoples living on Shoal Lake were forcibly removed in 1919 (McLeod & Kelly, 2019). This means they were forced out of their homes. They lived in an isolated spot with no connection to main roads for 100 years (McLeod & Kelly, 2019). At their original location, they gardened, trapped, and harvested wild foods. Their new location is not fit for these activities (Bernhardt, 2019). To build the aqueduct, workers dug up the land that the Indigenous People lived on (McLeod & Kelly, 2019). Some of the land they dug up was grave sites for the Indigenous Peoples on those lands (McLeod & Kelly, 2019). This was very disturbing to the Indigenous Peoples living at Shoal Lake (McLeod & Kelly, 2019).

As of January 2021, the Indigenous Peoples living at Shoal Lake have been under a boil water advisory since 1997 (Bernhardt, 2019). A boil water advisory is when the government tells people they should boil water before consuming it (Government of Canada, 2018). The government issues boil water advisories when the water is not safe to drink (Government of Canada, 2018). The aqueduct *caused* the boil water advisory. When workers built the aqueduct, they built a dike to cut the lake in half (Bernhardt, 2019). The half of the lake with clean water was for Winnipeg (McLeod & Kelly, 2019). The half of the lake with less clean water was for the Indigenous Peoples on Shoal Lake (McLeod & Kelly, 2019). Over time, the less clean water got worse (Bernhardt, 2019). Eventually, the government issued a boil water advisory.

This is just one example of issues with drinking water for Indigenous Peoples in Canada. As of the Fall of 2020, there were 61 long-term drinking water advisories in Indigenous communities across the country (Government of Canada, 2020). A long-term drinking water advisory means the advisory has been in place for one year or longer (Gerster & Hessey, 2019). A “drinking water advisory” is a catch-all term for different types of water advisories (Government of Canada, 2018). There are boil water advisories, do not consume advisories, and do not use advisories (Government of Canada, 2018). All of them mean you can’t drink the water straight from the tap (Government of Canada, 2018. Do not consume drinking water advisories mean you cannot drink the water even if you boil it. As of the Fall of 2020, there were 13 Canadian Indigenous communities with "do not consume" advisories (Government of Canada, 2020).

The United Nations is a globally recognized political organization. Canada is part of the United Nations. In 2010, the United Nations stated that clean water is a human right. Despite this, many Indigenous Peoples in Canada do not have access to usable water. You can learn more about efforts to lower the number of drinking water advisories here. You can watch a documentary on Shoal Lake water here (see the links in the video description).

References

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McLeod, A., & Kelly, P. (2019). *Freedom road series.* https://www.nfb.ca/playlists/freedom-road-series/playback/#1

Video 3: Indigenous Perspectives: The Environment in Manitoba

Youtube Description

Additional Resources:
https://cpawsmb.org/
https://manitobachiefs.com/wp-content...

Researchers at the University of Manitoba created this video series. Our goal is to help viewers learn about Indigenous issues in Manitoba. These videos are short introductions. Watching them will not make you an expert on these issues. Why watch these videos? They are short, entertaining, and informative. We think you will learn something new. Watching them in order will help your learning. There are five videos in the series:

1. Stereotypes about Indigenous Peoples
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Script

Climate change is a pressing global issue.

Climate is the usual weather of a specific place. Climate change is when the usual weather of a place changes (NASA, 2014). Climate change happens over years, whereas the weather can change in minutes or hours (NASA, 2014).

Often when we talk about climate change, we talk about how the earth is getting hotter (National Geographic, n.d.). As the earth gets hotter, we experience more environmental disasters. These environmental disasters include Canadian forest fires (Climate Atlas of Canada, n.d.). These fires will only get worse as temperatures continue to rise.

Climate change is a relatively recent issue. Global temperature increases started in the middle of the 1800s. This temperature increase happened during the industrial age (Abram et al., 2016). The industrial age was when humans started burning fossil fuels like coal (Abram et al., 2016).

Indigenous Peoples survived without burning fossil fuels for thousands of years. During this time, they took care of the land and learned how to live with nature. For example, for thousands of years, Indigenous Peoples across Canada started controlled fires (Brend, 2017). These controlled fires helped new plants grow, cleared brush, and built natural fireguards (Brend, 2017). Controlled fires like these were banned in the 1930s (Brend, 2017). Researchers now think these bans have contributed to increases in forest fires (Brend, 2017). Controlled fires are just one example of a traditional Indigenous land practice. It benefited both the health of the forest and the health of Indigenous communities.

Indigenous Peoples in Manitoba are still making efforts to protect the land. Three first nations (Sayisi Dene First Nation, Northlands Denesuline First Nation, and O-Pipon-Na-Piwin Cree Nation), the Inuit, and the Manitoba Canadian Parks and Wilderness Society are working to protect the Seal River Watershed in Manitoba (Canadian Parks and Wilderness Society, n.d.). The Seal River Watershed is home to polar bears, caribou, wolverines, wolves, grizzly bears, beluga whales, killer whales, seals, fish, birds, and massive forests (Canadian Parks and Wilderness Society, n.d.). Many of these animals are vulnerable or endangered species. This means they are at risk of going extinct (Beverly and Qamanirjuaq Caribou Management Board, 2018; Endangered Species Coalition, n.d.). Studies show that polar bears might go extinct in the next 80 years (Tribune News Service, 2020).

The Indigenous groups and the Manitoba Canadian Parks and Wilderness Society want to make the Seal River Watershed an "Indigenous Protected Area" (Canadian Parks and Wilderness Society, n.d.). This means that Indigenous Peoples would decide how to manage the land and water (Seal River Watershed Initiative, n.d.). They would ensure environmental sustainability (Seal River Watershed Initiative, n.d.). In the Summer of 2020, the federal government committed 3.2 million dollars for the project (Government of Canada, 2020). These efforts to protect the Seal River Watershed include Indigenous and non-Indigenous people. We might consider them an example of reconciliation.

In Manitoba and across Canada, land is an important part of Indigenous identity. Ernie Bussidor, a Sayisi Dene man involved in the Seal River Watershed initiative agrees. He says "every aspect of our Dene and Cree cultures, spirituality, and identities are rooted in our relationship to the caribou and to the lands which sustain us" (Canadian Parks and Wilderness Society, n.d.).

You can learn more about the Manitoba Seal River Watershed here. If you're interested in learning more about local Indigenous perspectives on the environment, you can learn about The Great Binding Law, a teaching on the interconnection of humans and all nature, here (see the links in the video description).

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Video 4: Current Issues: Racism at the University of Manitoba

Youtube Description

Additional Resource:
https://umanitoba.ca/student/indigeno...

Researchers at the University of Manitoba created this video series. Our goal is to help viewers learn about Indigenous issues in Manitoba. These videos are short introductions. Watching them will not make you an expert on these issues. Why watch these videos? They are short, entertaining, and informative. We think you will learn something new. Watching them in order will help your learning. There are five videos in the series:

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5. How can you help? Introducing Allyship

Script

Racism is everywhere, even at universities. This video is about racism toward Indigenous Peoples at the University of Manitoba. People might think about universities as places of learning, diversity, and open-mindedness. This is sometimes true, but racism is a serious issue at universities.

In 2018, two prominent Indigenous leaders left the University of Manitoba. One of these leaders was the vice-provost of Indigenous engagement (CBC News, 2018). Her job was to support Indigenous students on campus (CBC News, 2018). She quit because her coworkers resisted her work to fight racism on campus (CBC News, 2018). The other Indigenous leader was a senior medical doctor in the Faculty of Medicine (Kusch, 2019). He was also a mentor in Ongomiizwin, a program for Indigenous students studying in health fields (Kusch, 2019; University of Manitoba, 2020). He left because he saw the University of Manitoba try to hide racism instead of dealing with it (Kusch, 2019). Both of these leaders left because of racism at the University of Manitoba.

Indigenous students also experience racism at the University of Manitoba. They have spoken up about it many times. For example, one student heard students making racist comments about Indigenous Peoples in class (Gonzalez, 2018). He says they knew he was Indigenous. He moved seats the next day so he didn’t have to listen to it (Gonzalez, 2018). Another Indigenous student explained that the University of Manitoba is lonely (Gonzalez, 2018). She felt excluded and isolated, and like she wasn’t supposed to be at the University (Gonzalez, 2018).

A study found that Indigenous students experience racism at the University of Manitoba. In 2019, one researcher did interviews with 8 Indigenous students. She asked them about their experiences with racism at the University of Manitoba. Participants in this study experienced

different types of racism. For example, some participants heard racial slurs toward Indigenous Peoples. A racial slur is an offensive word or phrase that describes a racial group. Some professors expected the participants to talk about Indigenous issues in the classroom. Other participants heard students on campus say that Indigenous people go to school for free. This is a common and incorrect stereotype about Indigenous Peoples in Canada. Most Indigenous students have to pay for their schooling. Professors told some participants that they could not use Indigenous approaches in classrooms. One professor chuckled while discussing Indigenous issues with a participant. These experiences of racism had serious negative impacts on participants. For example, some struggled in their classes because of the racism they experienced.

Another study found that Indigenous students experience racism at the University of Manitoba. Researchers ran a survey in the Spring of 2020. It asked participants to report experiences with racism on campus since the Fall of 2019. Four-hundred-and-thirteen Indigenous students shared their experiences with racism. Participants frequently heard others say things like "Indigenous People need to get over it" or "racism is in the past." Participants considered these racist. Ninety-eight of the 413 participants heard someone use a racial slur about Indigenous Peoples. These experiences had a very negative impact on participants.

Despite this racism, Indigenous students are still successful at the University of Manitoba. You can learn more about their success stories by signing up for the Indigenous Newsletter, here (see the links in the video description).

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Video 5: How can you help? Introducing Allyship

Additional Resource:
https://gallery.mailchimp.com/86d28cc...

Researchers at the University of Manitoba created this video series. Our goal is to help viewers learn about Indigenous issues in Manitoba. These videos are short introductions. Watching them will not make you an expert on these issues. Why watch these videos? They are short, entertaining, and informative. We think you will learn something new. Watching them in order will help your learning. There are five videos in the series:

1. Stereotypes about Indigenous Peoples
2. Current Indigenous Issues: Shoal Lake Water
3. Indigenous Perspectives: The Environment in Manitoba
4. Current Indigenous Issues: Racism at the University of Manitoba
5. How can you help? Introducing Allyship

Script

There are many ways that non-Indigenous people can be an ally to Indigenous Peoples. First, let's talk about being an ally, or allyship. There are many different definitions of allyship. An Indigenous ally is a non-Indigenous person who takes social action to change systems that harm Indigenous Peoples (Smith et al., 2015).

To change systems that harm Indigenous Peoples, allies need to recognize their positions within society (Smith et al., 2015). Sometimes, people are in positions of privilege. Some commonly discussed types of privilege are male privilege and White privilege. There are others too, like being wealthy, being heterosexual, or being able-bodied. Allies need to recognize their position in society and how systems might be set up to advantage their positions. These systems disadvantage others who don't have those privileges. Having these privileges is not your fault as an individual. But acknowledging them and reflecting on how they benefit you is important if you want to practice allyship. You should also work to change these systems so they don't disadvantage groups who don't have your privilege.

Being an ally can be thought of as an ongoing learning journey. You don't one day "become" an ally. Instead, you "practice" allyship. Allies make mistakes and work to correct them. Being an ally is sometimes hard, but often fulfilling.

There is some concern about allies among Indigenous People. Allies are valued and deemed necessary by many Indigenous Peoples. However, there are cases where non-Indigenous people will claim to be allies but not act in a way that supports Indigenous Peoples. This might be because being an ally is sometimes considered "trendy." This is one reason why some Indigenous People get uncomfortable when a non-Indigenous person labels themself an ally or perhaps introduces themselves as an ally.

How can you be an ally to Indigenous Peoples?

1. Number 1. Acknowledge your position and privilege in society. This might be difficult and take time.

2. Number 2. Get educated. Respectfully learn about Indigenous Peoples. Don't expect an Indigenous person to teach you these things. Read recommended books, watch documentaries, and access other resources. Being an ally is a life-long learning journey.

3. Number 3. Listen. If you want to help, you need to know how you can best do that. And you can only discover how you can help by listening. Listening also means that you don't take the lead unless you're asked to. In listening, you give space to Indigenous People to decide what is important.

4. Number 4. Stand in solidarity. Don't enter Indigenous spaces thinking you need to "save" Indigenous Peoples. Instead, come from a place of solidarity. You are there to stand with Indigenous Peoples, to support Indigenous Peoples, and to lend your skills to do so.

5. Number 5. Show up and speak up. Attend rallies in support of Indigenous causes. Share petitions. Ask for signatures. Participate in protests. Speak out against racism.

   You can learn more about how to be an ally here (see the links in the video description).

References

Smith, J., Puckett, C., & Simon, W. (2015). *Indigenous allyship: An overview.* https://www.fpic.info/media/library/resources/indigenous-allyship-overview/Indigenous_Allyship_Toolkit.pdf

Appendix L: Study 3 Time 3 Consent Form

Project Title: Attitudes Toward Social Groups and Issues 2

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Sponsor: Social Sciences and Humanities Research Council

This consent form, a copy of which you can print or save, is only part of the process of informed consent. It should give you a basic idea of what the research is about and what your participation will involve. Please read it carefully and contact Iloradanon Efimoff if you have any questions about the study now or later. Please put "Attitudes Toward Social Groups and Issues 2" in the subject of the email.

We are conducting this study to understand students' attitudes toward social groups and issues.

We expect this study will take 30 minutes or less to complete.

There are two potential benefits to participating. First, participants receive one credit toward their PSYC 1200 research participation grade. Participants still receive this credit if they withdraw partway during the study. Second, participants will learn about research in Psychology at the University of Manitoba.

A potential risk associated with participating in this study is that you may experience negative emotions as a result of reflecting on social groups or issues. We believe that this risk is no greater than that which people likely experience in everyday life.

We may use this data to develop things like empirical journal articles and/or conference presentations. To ensure your anonymity, we will only report aggregated results (i.e., the average response across large numbers of participants). Until approximately May 2021, however, we can only guarantee your confidentiality. During this time, we will store your data online on the secure Qualtrics survey platform and the investigators' password-protected computers. After we have matched your responses from this study to the responses of the Pensacola study (ethics number P2020:072) and the Irene study (ethics number P2021:019), we will delete the online data and anonymize your responses. We guarantee this anonymity moving forward from May

2021. We may keep this anonymized data indefinitely, post it in an online data repository (as funding for this project recommends), or make it available to qualified researchers. The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to the data for safety and quality assurance purposes.

This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. For technical support, please contact efimoffi@myumanitoba.ca. If you have any concerns or complaints, you may contact the Human Ethics Secretariat (e-mail: humanethics@umanitoba.ca, +1-204-474-7122).

If you would like to receive a summary of results, please check www.katherinestarzyk.com where we will share results by December 2021.

You are free to withdraw from the study at any time. If there is a question you are not comfortable answering, simply do not respond to that question and carry on with the survey. If you want to quit this study after you start, simply close your browser window. If you would like to withdraw your data after you have participated, please contact us as soon as possible at efimoffi@myumanitoba.ca. We will be able to withdraw your responses if you contact us before May 31st, 2021.

Now it is time for you to decide whether you want to participate in this study. By clicking "I agree, I want to continue" below you will indicate that you have understood to your satisfaction the information regarding participation in this research project and agree to participate. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You should only click "I agree, I want to continue" if you agree to participate with full knowledge of the study presented to you in this information and consent form and of your own free will.

Please select "I agree, I want to continue" if you wish to participate. If you would like to withdraw and exit the survey, please select "I disagree." [REQUIRED QUESTION]

I agree; I want to continue
I disagree; I want to exit now

If you choose to stop partway through the study, may we still include your answers in our analysis? [REQUIRED QUESTION]

Yes
No