

Group-based Humiliation:

Does it exist and what are the consequences?

by

Anja Vorster (Groenewald)

submitted in accordance with the requirements for the degree of

**MASTER OF ARTS IN PSYCHOLOGY WITH SPECIALISATION IN RESEARCH
CONSULTATION**

at the

University of South Africa

Supervisor: Prof Kitty Dumont

August 2016

Declaration

I, Anja Vorster (student number 4196 9340), declare that “Group-based Humiliation: Does it exist and what are the consequences?” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I have not previously submitted this work, or part of it, for examination at UNISA for another qualification or at any other higher education institution.

Name: Anja Vorster

Date:

Signature:

Summary

Based on the intergroup emotion theory (Smith, Seger, & Mackie, 2007) group-based humiliation, its emotional and behavioural consequences as well as the role of ingroup identification were studied in three experiments using the intergroup context of gender. The results of all three experiments supported the hypothesis that group-based humiliation can indeed be experienced and this experience is different from personal humiliation (H1). Moreover, the results of Experiment 2 and 3 supported the hypotheses that group-based humiliation accommodated by the feeling of anger results in revenge (H3) whereas group-based humiliation accommodated by the feeling of shame results in withdrawal (H4). Experiment 3 aimed to test the hypothesis that the degree of ingroup identification predicts the degree of group-based humiliation (H2). However, the findings with regard to ingroup identification were rather ambiguous. The implications of the present research are outlined in detail with regard to the current discourse on intergroup emotions.

Keywords: Group-based humiliation, shame, anger, withdrawal, revenge, ingroup identification

TABLE OF CONTENTS

	Page
Acknowledgements.....	8
Abstract.....	9
Introduction.....	10
Conceptualisation of humiliation.....	11
Antecedents of humiliation.....	16
Disrespect.....	17
Social exclusion.....	19
Status loss.....	21
Group-based humiliation.....	24
The present research.....	33
Experiment 1.....	37
Sample.....	37
Table 1. Number of participants in the four experimental conditions, Experiment 1.....	39
Experimental manipulations.....	39
Personal humiliation.....	39
Ingroup member humiliation.....	39
Measurements.....	42
Dependent variables.....	42
Manipulation check measures.....	43
Covariate measures.....	44
Results.....	45
Preliminary results.....	45
Manipulation checks.....	45
Descriptive statistics.....	46

Table 2. Means, standard deviations, number of participants and inter-correlations of principle variables, Experiment 1.....	47
Hypothesis testing.....	48
Direct group humiliation.....	48
Table 3. Estimated marginal means and standard errors of direct group humiliation across the four experimental conditions, Experiment 1	49
Group-based humiliation	49
Table 4. Estimated marginal means and standard errors of group-based humiliation across the four experimental conditions, Experiment 1	51
Discussion.....	52
Experiment 2.....	54
Sample.....	54
Table 5. Number of participants in the four experimental conditions, Experiment 2.....	55
Experimental manipulations	55
Personal humiliation	55
Ingroup member humiliation	56
Measurements	57
Dependent variables.....	58
Manipulation check measures.....	59
Covariate measures	59
Results.....	60
Preliminary results	60
Manipulation checks	60
Descriptive statistics	61
Table 6. Means, standard deviations, number of participants and inter-correlations of principle variables, Experiment 2.....	63
Hypothesis testing.....	65

Group-based humiliation versus personal humiliation	65
Table 7. Estimated marginal means and standard errors of direct group humiliation across the four experimental conditions, Experiment 2	66
Table 8. Estimated marginal means and standard errors of group-based humiliation across the four experimental conditions, Experiment 2	67
Table 9. Estimated marginal means and standard errors of direct group humiliation across the four experimental conditions with perceived prototypicality, susceptibility to humiliation, ingroup identification and perceived ingroup variability as covariates, Experiment 2	69
Table 10. Estimated marginal means and standard errors of group-based humiliation across the four experimental conditions with perceived prototypicality, susceptibility to humiliation, ingroup identification and perceived ingroup variability as covariates, Experiment 2	70
Responses to humiliation	71
Figure 1. Conceptual diagram of the parallel multiple mediator model for revenge	72
Figure 2. Conceptual diagram of the parallel multiple mediator model for withdrawal	72
Revenge model.....	73
Table 11. Total, direct and indirect effect of group-based humiliation on revenge, Experiment 2.....	74
Withdrawal model.....	76
Table 12. Total, direct and indirect effect of group-based humiliation on withdrawal, Experiment 2	77
Discussion	78
Experiment 3.....	81
Sample.....	81
Table 13. Number of participants in the four experimental conditions, Experiment 3	82
Experimental manipulations	83

Ingroup identification.....	83
Figure 3. Moderate ingroup identification condition.....	84
Figure 4. High ingroup identification condition	84
Ingroup member humiliation	84
Measurements	84
Dependent variables.....	85
Manipulation check measures.....	85
Covariate measures	85
Results.....	86
Preliminary results	86
Manipulation checks	86
Descriptive statistics	87
Table 14. Means, standard deviations, number of participants and inter-correlations of the assessed variables, Experiment 2	89
Hypothesis testing.....	91
The role of ingroup identification	91
Table 15. Estimated marginal means and standard errors of group-based humiliation across the four experimental conditions with perceived prototypicality, susceptibility to humiliation and perceived ingroup variability as covariates, Experiment 3	92
Responses to humiliation	92
Revenge model.....	93
Table 16. Total, direct and indirect effect of group- based humiliation on revenge, Experiment 3.....	94
Withdrawal model.....	95
Table 17. Total, direct and indirect effect of group- based humiliation on withdrawal, Experiment 3	96
Discussion.....	98
General discussion	99

References.....109

Appendix A. Pilot study.....117

Acknowledgements

I would like to thank my supervisor, Prof Kitty Dumont for her support and invaluable guidance throughout this research project. I further wish to thank my colleagues and fellow students at the Social Change Research Lab at Unisa for their ongoing and much needed assistance, feedback and support. I would also like to acknowledge the much appreciated insight in experimental research provided by Prof Sven Waldzus. I also wish to thank Unisa for supporting me via the Masters and Doctoral Experimental Research Bursary and the Grow Your Own Timber Programme. Finally, I would like to express my sincere gratitude to my husband, Chris, my son, Christiaan and my parents, Deon and Erina, for their unconditional support throughout this challenging process.

Abstract

Humiliation is a negative, self-conscious emotion that is experienced because of a psychological discrepancy between an individual's self-concept and how s/he perceives others as viewing him/her. The questions addressed in the present research were whether humiliation can be experienced as a group-based emotion, what are the emotional and behavioural consequences, and what role does ingroup identification play? In line with the intergroup emotion theory (Smith et al., 2007) and related research, three experiments were conducted to address these questions. The results showed that participants reported to feel humiliation on behalf of a humiliated ingroup member. The results further implied that the behavioural responses such as withdrawal and revenge to group-based humiliation depend on the accommodating emotions such as shame and anger. The results addressing the role of ingroup identification were rather ambiguous. The implications of the present research are outlined in detail with regard to the current discourse on intergroup emotions.

Introduction

Feeling humiliated is an intense and deeply distressing experience (Otten & Jonas, 2014; Palshikar, 2005). It is the degrading treatment at the hands of others (Klein, 1991) and it is prevalent in society as it is universally experienced by all human beings, both on an inter-individual (Elison & Harter, 2007) and inter-group level (Jonas, Otten, & Doosje, 2014; Lacey, 2009; Leidner, Sheikh, & Ginges, 2012; Saurette, 2006). On an individual level, humiliation has been linked to depression (Farmer & McGuffin, 2003), suicide and mass murder (Klein, 1991), including school shootings (Elison & Harter, 2007). On a group-level, it has been suggested that this negative, self-conscious emotion is directly linked to intergroup conflicts that have been seen in the world (McConochie & Leung, 2010), including the genocide in Rwanda (Gasabo, 2006; Lindner, 2001), the Israeli-Palestinian conflict in Gaza (Atran & Ginges, 2008), the Holocaust of the second world war (Lindner, 2001), and the unrest in Northern Ireland (Stokes, 2006). The outlined examples suggest that humiliation may be experienced as a group-based emotion, meaning that it is experienced on behalf of other ingroup members who are humiliated by an outgroup. Yet, humiliation experienced on a group-level has been subjected to relatively little empirical studies (Torres & Bergner, 2010). If there is indeed a linkage between humiliation experienced on a group-level and violent intergroup conflicts, then more empirical studies are needed in understanding this painful and seemingly destructive emotion.

The present research project aimed to add to the understanding of humiliation experienced on a group-level by experimentally studying the possibility that humiliation can be indeed experienced on behalf of another ingroup member. Using the intergroup emotion theory (Smith et al., 2007) as theoretical background, the present research aimed to explore whether or not personal-level humiliation and group-level humiliation are two distinct phenomena. Moreover, the study explored the emotional and behavioural responses that are

associated with humiliation, namely shame, anger, withdrawal and revenge. Lastly, the present research aimed to explore the role of ingroup identification in the experience of group-based humiliation.

Conceptualisation of Humiliation

Humiliation is an emotion that leaves an individual feeling degraded and put down (Hartling & Luchetta, 1999). It is experienced when there is a discrepancy between the individual's internalised standards, goals and rules and how the individual perceives others as seeing him/her (Miller, 1995). The individual feels that s/he is seen as less than s/he would want to be seen as and that his/her significance is undervalued by others (Fisk, 2001). In other words, there is a discrepancy between how the individual views himself/herself and how s/he perceives others are viewing him/her (Besser & Zeigler-Hill, 2010; Fisk, 2001; Hartling & Luchetta, 1999).

Human beings have an innate need to feel that they are significant and valued in the eyes of others (Fisk, 2001). When the individual perceives or appraises others' actions or behaviour towards him/her as devaluing his/her self-esteem and sense of 'self', and as lessening his/her significance that s/he believes to have, humiliation is possibly elicited (McCarley, 2009). Because it is others' actions or behaviour that is causing this emotion, humiliation is interpersonal rather than internal to the individual (Fisk, 2001; Hartling & Luchetta, 1999). Klein (1991) coined the term 'humiliation dynamics' to describe humiliation and suggested that humiliation is an interplay among a humiliator, a victim and a witness. In this line, a situational factor that seems to elevate the experience of humiliation is the presence of an audience. Empirical evidence suggests that the overall feeling of humiliation is stronger with an audience present compared to its absence (van Driel, 2011). When the

audience is laughing, compared to being silent witnesses to the humiliating act, the experienced humiliation increases (Jonas et al., 2014).

Humiliation seems to be a very intense emotion as compared to other emotions as was shown in a study conducted by Otten and Jonas (2014). This study focused on the neuro-cognitive aspect of humiliation. The electro-encephalogram recorded from participants, who were reading humiliating scenarios, showed that the electro physiological measures of cognitive intensity were higher compared to participants who were reading happiness or anger evoking scenarios. Late positive potential (LPP), which is a measure of the level of perceived (negative) affect, was increased in humiliation scenarios compared to happiness and anger scenarios (Otten & Jonas, 2014).

Humiliation, along with shame, guilt and embarrassment, is a negative self-conscious emotion (Elison & Harter, 2007; Walker & Knauer, 2011). Self-conscious emotions depend on the development of a number of cognitive skills, such as the ability to represent the 'self' as a mental representation of the 'me' (Lewis, 2011). It is this ability to have a sense of the 'self' that differentiates humans from animals and may mediate the relationship between an emotion-eliciting event, or environmental stimulus, and its emotional response as self-conscious emotion (Tracy & Robins, 2007). The elicitation of a self-conscious emotion involves self-evaluative processes which are the evaluation of the 'self' against one's internalised standards, rules and goals. An individual acquires these standards, rules and goals in part through universal moral laws and in part through acculturation, as well as through the influence of family and peers (Tangney, Stuewig, & Mashek, 2007). Although standards, rules and goals can vary across societies and groups, across different historical periods and among individuals of different ages, each individual has acquired his/her own set of standards, rules and goals that is appropriate to his/her unique circumstances and

experiences (Lewis, 1995). There are several similarities and differences between humiliation and other negative, self-conscious emotions, which will be discussed next.

Shame and humiliation are often used interchangeably (Walker & Knauer, 2011). Although both emotions imply a threat to the 'self', distinction seems to be the external and internal attributions given to the emotion eliciting event. Humiliated individuals do not feel that they deserve this negative feeling, they feel that this devaluation of the 'self' is unfair and unjust (Fernandez, Saguy, & Halperin, 2015). As Klein (1991) noted, "people believe that they deserve their shame; they do not believe they deserve their humiliation" (p. 117). Therefore, blaming others for the emotion-eliciting event (Gilbert, 1997; Silver-Kuhlampi, Figueiredo, Sorthaix, & Fontaine, 2015), and feeling one has done nothing to deserve this negative feeling (Klein, 1991; Silver, Conte, Miceli, & Poggi, 1986) seems to also elevate the experience of humiliation. Moreover, the cause of the event is associated with external, rather than internal attributions of responsibility for a loss of status or a loss of social desirability (Gilbert, 1997; Jackson, 2000). Shame, on the other hand, is associated with internal attributions of responsibility (Tracy & Robins, 2007). When one feels shame, one tends to engage in self-blame for one's own transgressive behaviour. A shamed person focuses on negative self-evaluations of the global self and is elicited when the individual fails to live up to his/her core values. In other words, the individual experiences shame in situations where s/he perceives a trait of himself/herself as severely undermining one or more of the values they hold that in part define their identity (Allpress, Brown, Giner-Sorolla, Deonna, & Teroni, 2014).

When an individual experiences guilt, s/he also engages in self-blame. In other words, there is also an internal attribution of blame (Neumann, 2000). The difference is that the focus is not on the total or stable self as is the case during the elicitation of shame, but rather on his/her own behaviour (Allpress et al., 2014). From an interpersonal perspective, guilt and

humiliation both involve a transgression against another (Hartling & Luchetta, 1999). The difference is that with guilt it will be the transgressor that experiences the guilt and not the victim, as is the case during the elicitation of humiliation (Hartling & Luchetta, 1999). Yet, it might be that over time humiliation might lead to a feeling of guilt as the victim blames himself/herself for his/her powerlessness and inability to protect himself/herself from the humiliation causing event (Hartling & Luchetta, 1999).

As with humiliation, embarrassment is associated with the internalisation of a devalued 'self'. With these two emotions the difference is that with humiliation the individual appraises the devaluating event as unjust and unfair (Fernandez et al., 2015). During the elicitation of embarrassment there is also an internal attribution of blame as there is with shame and guilt (Pulham, 2009). This emotion is often elicited after social blunders such as spilling or tripping where the individual might feel s/he has little control over. Therefore, although the individual blames the 'self' for the event, s/he doesn't attribute a high level of blame because of the lack of control over the event (Pulham, 2009). It is less devastating and less painful and this negative feeling doesn't last as long as shame and humiliation (Crozier, 2014). Shame and humiliation lead to an decrease in self-esteem, but embarrassment does not (Crozier, 2014).

A further difference between humiliation and other negative, self-conscious emotions seems to lie in the types of norms that are violated before the elicitation of these emotions (Pulham, 2009). There are two types of norm violations that seem to be relevant to negative, self-conscious emotions, namely moral and social norm violations (Dubreuil & Grégoire, 2013; Pulham, 2009). Moral norms are mostly about harm, rights and injustice and their transgression is seemed as more serious than social norms (Turiel, 1983, 2008). Examples of moral norm violations would include stealing, hurting others emotionally or physically, and damaging property. Social norms, on the other hand, are socially shared, they become part of

our system of values and individuals usually feel an obligation to obey them (Bicchieri, 2006, 2008). Examples of violating such norms would include undesirable actions (e.g., wearing the incorrect clothing and not bathing regularly), lack of ability (e.g., deficient in athletic ability), cognitive shortcomings (e.g., forgetfulness) or physical pratfalls (e.g., tripping, spilling food). This raises the question whether or not the emotion of humiliation is associated with moral or social norm violations? Humiliation seems to be more related to the violations of social norms (Harter, Kiang, Whitesell, & Anderson, 2003; McCarley, 2009). For instance, Harter et al. (2003) found that participants' descriptions of humiliating events included wearing abnormal clothing or talking differently that caused laughter and insulting comments from others. Evidence from case histories revealed that children involved in school shootings were usually bullied and humiliated by their peers because of their appearance and/or lack of athletic ability (McCarley, 2009).

Although humiliation mostly seems to be associated with social norm violations, empirical evidence exists that a moral norm violation can also lead to humiliation (Combs, Campbell, Jackson, & Smith, 2010). This only happens if there is a public condemnation of the violation (Combs et al., 2010). When a moral norm violation has been committed, the transgressor is likely to experience shame or guilt, but that these emotions are likely to become humiliation when there is a public exposure of the moral norm violation. This is because the individual feels that publicly condemning him/her is unfair and therefore s/he now attributes the blame for this negative feeling on others (Combs et al., 2010). The results of the Combs et al. (2010) study also showed that public condemnation, when intentional and severe, increased the experience of humiliation along with the negative consequences of anger, hostility, and vengeful urges, despite the fact that the humiliated person had transgressed in the first place. Further results showed that even at a minimal level, public exposure of a moral norm violation can lead to humiliation. When an individual was

reprimanded publicly by another person for a wrongdoing, humiliation was elicited (Combs et al., 2010). The research by Combs et al. (2010) added empirical evidence to the before mentioned notion that the presence of an audience seems to elevate the experience of humiliation.

Although the presence of an audience, as well as the perception that the emotion eliciting event is unfair or unjust, appears to elevate the feeling of humiliation, the question is which events lead to or precede the elicitation of humiliation? How an individual appraises or evaluates an event or a situation differentiates the elicitation of one self-conscious emotion from another (Frijda, 1993; Roseman, Wiest, & Swartz, 1994; Smith & Lazarus, 1993). Events need to be appraised in a certain way for humiliation to be elicited. These are the cognitive appraisals or antecedents of humiliation which will be discussed next.

Antecedents of Humiliation

As mentioned before, how an individual appraises a situation or event plays a crucial role in the elicitation of emotions (Frijda, 1993; Roseman, Wiest, & Swartz, 1994; Smith & Lazarus, 1993). According to the appraisal theory of emotion (Frijda, Kuipers, & ter Schure, 1989; Roseman, 1984), cognitive appraisals trigger specific emotional experiences. The appraisal theory of emotions explains why an event elicits one particular emotion and not another, in one particular individual under certain circumstances (Frijda, 1993). It is not the event itself that elicit a specific emotion, but how that event is appraised (Lazarus, 1991). Arousal of emotions is determined by the interaction between the event, the individual's expectations as to what constitutes well-being for him/her, and the individual's expectations that s/he will be able to deal with the event, as well as *how* s/he will deal with the event (Frijda, 1993). The latter is called the action tendencies or behavioural responses.

A negative emotion, such as humiliation, is elicited when the event is appraised as potentially harmful to the individual's well-being (Smith & Lazarus, 1993). The emotional response serves to prepare and mobilise the individual to cope with the specific appraised harm in an adaptive manner. This can be done through avoidance, by minimising or alleviating an appraised harm. Whether certain circumstances are appraised as harmful depends on the individual's specific standards, rules and goals (Smith & Lazarus, 1993). Appraisal therefore, creates the linkage between emotional and behavioural responses to environmental circumstances and personal standards, rules and goals.

As mentioned before, when the individual perceives that his/her sense of 'self' is devalued by others or that the individual is seen as inferior, humiliation might possibly be elicited (Combs et al., 2010; Elison & Harter, 2007; Klein, 1992). Certain antecedents can determine whether events are perceived as devaluing an individual, and therefore cause humiliation. These antecedents are: (1) feeling disrespected by others (Trumbull, 2008); (2) social exclusion or rejection (Jonas et al., 2014; Veldhuis, Gordijn, Veenstra, & Lindenberg, 2014); and (3) lowered status (Torres & Bergner, 2010). Each antecedent will be discussed in more detail in the following paragraphs.

Disrespect

Disrespect is often at the heart of controversies that are seen in society today, such as racism, sexism, ageism, homophobia, harassment, hate speech, political treatment and cultural wars (Miller & Savoie, 2002). In each of these examples, individuals feel that they are not recognised as belonging to the human community and that their identities are undervalued (Lalljee, Laham, & Tam, 2007). Disrespecting an individual means that the humiliator is ignoring a relevant aspect of that individual (Frankfurt, 1997). The individual feels that s/he is not seen in a manner that s/he views himself/herself – in other words, the

individual feels that significant factors of himself/herself are overlooked and denied by others (Frankfurt, 1997).

Each and every human is an autonomous being with his/her own rules, goals and values. By not regarding other individuals' rules, goals and values with respect leads to the undervaluing of their integrity. Every individual seeks to be respected because to be respected is not only due to every person on the basis of him/her being human, but also dictates an individual's worth in a community or a society (Janoff-Bulman & Werther, 2008). Based on this, Janoff-Bulman and Wether (2008) proposed that there are two types of respect, namely categorical respect and contingent respect. Categorical respect is intergroup in nature and based on an individual's membership in an ingroup. To grant an individual categorical respect is to view him/her as a member of a common community and the individual is given the fundamental right to participate in the group – to have a voice and to be recognised as a member. Not feeling recognised as a member of an ingroup, be it a community group, a team, a larger ethnic or racial group, a nation, or the human community, makes an individual feel disrespected and devalued which leads to humiliation (Janoff-Bulman & Werther, 2008, p. 10). Lalljee, Laham and Tam (2007) call this unconditional respect – it is not conditional on an individual's status or achievement, but is due to an individual simply because of being human. Unconditional respect implies the recognition of the equality of human worth – the recognition of the moral agency and autonomy of all humans (Lalljee et al., 2007). Contingent respect (Janoff-Bulman & Werther, 2008), on the other hand, is associated with a person's standing in the group – it has to do with status in the group instead of inclusion. It is intragroup in nature as it is based on comparisons across group members rather than membership. Contingent respect is earned or achieved – it is based on an individual's efforts, personal strengths, successes or contributions (Janoff-Bulman & Werther, 2008). Both types of disrespect are appraisals of humiliation. If an individual feels that s/he is not included in

the human community, or if s/he feels that his/her competencies or status are not seen or valued by others, then there is a discrepancy between how the individual views himself/herself and how s/he feels others are viewing him/her. It is this discrepancy, as mentioned before, that is at the heart of humiliation.

Social Exclusion

Linked to disrespect is social exclusion or rejection. If an individual is denied membership in a common community, the individual will feel not only disrespected but also socially excluded (Janoff-Bulman & Werther, 2008; Lalljee et al., 2007) which represents another antecedent which causes humiliation (Jonas et al., 2014; Veldhuis et al., 2014). Being excluded undermines people's self-esteem and the 'self' (Bastian & Haslam, 2010). Belonging is very important to people's experience of being human and exclusion may disrupt their sense of 'self' as members of the human community. Humans are social beings and feeling connected to other humans in society is very important for an individual's well-being (Putnam, 2001). Results of a study conducted by Jonas, Doosje and Song (2013), showed that simple exclusion from a group is sufficient to lead to the experience of humiliation (Jonas et al., 2014). When participants linked their exclusion to internal attributions, in other words, they felt that they were excluded because of their own abilities or personality traits, the feeling of humiliation was stronger (Jonas et al., 2014). In another study conducted by Veldhuis and colleagues (2014), similar results were found in that being rejected as inferior and not worth bothering with, elicited humiliation in participants (Veldhuis et al., 2014).

Dehumanisation and infrahumanisation are forms of social exclusion and therefore lead to humiliation. Dehumanisation refers to the denial of the humanity of a person or group of persons (Oliver, 2011) and thus it refers to the denial of an individual's 'identity' or

individuals' 'community'. It refers to an individual's individuality and his/her belonging to a network of caring interpersonal relations. When these attributes are denied, individuals are dehumanised and seen as lacking the capacity to evoke compassion (Haslam & Loughnan, 2014). Dehumanisation is an act of exclusion from a moral community that makes individuals indifferent to the suffering and unjust treatment of others (Haslam & Loughnan, 2014). When individuals are placed outside the circle of humanity, it leads to humiliation, or in the words of Margalit: "Any treatment that does not accord Man his special place in the chain of being constitutes humiliation" (Margalit, 1996, p. 34).

A subtler form of dehumanisation is *infracommunitarianisation*. Vaes, Paladino, Castelli, Leyens, & Giovanazzi (2003) describe three attributes that distinguish humans from animals, namely intelligence, language, and secondary or self-conscious emotions. Ascribing lesser secondary emotions that are unique to humans to outgroup members than to members of one's own ingroup, is a subtle denial of the outgroup's humanity (i.e., *infracommunitarianisation*). Members of the ingroup perceive themselves as having more human attributes than members of an outgroup (Vaes, Paladino, Castelli, Leyens, & Giovanazzi, 2003), and the outgroup is therefore seen as less human.

During both dehumanisation and/or *infracommunitarianisation*, people are placed outside the circle where human rights apply (Bastian & Haslam, 2010). Human rights are equally possessed by all humans exclusively by virtue of their humanity and are meant to protect human dignity (Margalit, 1996). Dignity is defined in the Oxford Dictionary as: "the state or quality of being worthy of honour or respect" (Waite & Stevenson, 2011). Human dignity is meant to distinguish humans from animals (Kaufmann, Kuch, Neuhauser, & Webster, 2011). It underlies the uniqueness of being human among all creatures, above all their decision making skills based on reason and free moral will (Kaufmann et al., 2011). Humiliation violates human dignity, because it is the devaluation of an individual or group that destroys

their right to equality in dignity (Hartling, Lindner, Spalthoff, & Britton, 2013). Individuals experience humiliation when treated as not having the same worth as the humiliator (Fisk, 2001). Being recognised as an equal refers to equality at the level of shared humanity or dignity as a human being (Simon, 2007).

Status Loss

Another antecedent that leads to the experience of humiliation is the perception that one's status is being lowered by an event (Otten & Jonas, 2014; Torres & Bergner, 2010; Walker & Knauer, 2011). An individual's status is the key factor in determining which behaviours the individual is capable of. Statuses are the positions that are occupied by an individual in relation to all other aspects in his/her world including social and occupational roles (e.g., spouse to one's partner, employee at one's work) or disadvantageous positions in relation to significant others (e.g., victim of harassment on one's workplace) (Torres & Bergner, 2010). Individuals make certain status claims in everyday life – in other words, they present themselves to others as legitimate occupants of certain social positions (e.g., “I am an honest and capable employee at my workplace”). Humiliation is elicited when an individual realises that this status claim is not recognised by others, that s/he failed to secure this status that s/he aspired to or lost the status that s/he previously had (Torres & Bergner, 2010). In other words, there is the discrepancy between how the individual views himself/herself and how s/he perceives others as viewing him/her with regard to his/her social position/status. According to Torres and Bergner (2010) there are three factors that seem to moderate the relationship between status loss and humiliation. First, when the status claim failed publicly, in other words, if it is witnessed by one or more other individuals, humiliation is elevated. Secondly, the status of the humiliator seems to play a role. If the status of the humiliator is seen as higher or more powerful than the humiliated individual's status, humiliation is also elevated (Klein, 1991). Thirdly, when the humiliated individual feels ridiculed by others for

even considering making this particular status claim in the first place, humiliation is also elevated (Torres & Bergner, 2010).

When these above mentioned antecedents elicit humiliation, the individual will engage in certain responses to rid or protect himself/herself from this negative emotion (Frijda et al., 1989). This is because this emotion is regarded as having the potential to cause harm or emotional distress to the individual (Smith & Lazarus, 1993). On an individual level, the appraisals of situations that lead to the emotion of humiliation seem to be related to a variety of emotional and behavioural responses. The experience of humiliation may cause an individual to seek safety by withdrawing or isolating himself/herself (Hartling & Luchetta, 1999). Other responses include depression (Farmer & McGuffin, 2003; Walker & Knauer, 2011), low self-esteem (Brown & Marshall, 2001; Gilbert, 1997; Hartling et al., 2013) and suicidal intention (Torres & Bergner, 2010). The feeling of being unfairly degraded also might lead to intense anger (McCarley, 2009) and aggression (Klein, 1992) which in turn leads to revenge tendencies (Gilbert, 1997; Walker & Knauer, 2011). An example of this is the school shooting cases where it was found that the shooters were humiliated on a regular basis by their peers (Elison & Harter, 2007).

Summarising, one can say that humiliation is a negative, self-conscious emotion that seems to be elicited when the individual feels that his/her sense of 'self' (how s/he perceives himself/herself) and self-esteem are devalued by others (Elison & Harter, 2007; Fernandez et al., 2015; Hartling & Luchetta, 1999; Klein, 1992; Lindner, 2007). The individual experiences a discrepancy between his/her sense of 'self' and how s/he perceives others as viewing him/her (Miller, 1995). Cognitive appraisals or the antecedents that lead to this feeling of devaluation include feeling disrespected (Trumbull, 2008), feeling excluded (Besser & Zeigler-Hill, 2010; Otten & Jonas, 2014; Veldhuis et al., 2014) and feeling that one's status is lowered (Torres & Bergner, 2010).

Situational factors that seem to play a moderating role between these antecedents and the elicitation of humiliation include firstly, the perception that the emotion eliciting event is unjust or unfair and that the individual has done nothing to deserve this treatment (Elison & Harter, 2007; Fernandez et al., 2015; Hartling & Luchetta, 1999; Klein, 1992; Lindner, 2007). In other words, there is an external attribution of blame for the humiliating event (Gilbert, 1997; Klein, 1991) – the individual doesn't blame himself/herself for this negative feeling. This seems to be one of the most important differences between humiliation and the other negative, self-conscious emotions like shame, guilt and embarrassment. During the experience of these emotions there seems to be an internal attribution of blame for the emotion eliciting event (Neumann, 2000; Pulham, 2009; Tracy & Robins, 2007). A second factor that seems to moderate the experience of humiliation is the presence of an audience (Combs et al., 2010; Hartling & Luchetta, 1999; Klein, 1992; van Driel, 2011), especially a laughing audience (Jonas et al., 2014). Lastly, it is important to note that humiliation seems to be elicited after both social and moral norm violations (Harter et al., 2003; McCarley, 2009). The elicitation of humiliation accompanies a variety of responses, including depression (Walker & Knauer, 2011), withdrawal (Hartling & Luchetta, 1999) and suicide (Elison & Harter, 2007) on the one hand, but also anger and revenge tendencies (Torres & Bergner, 2010), on the other hand.

So far, the experiences of humiliation as well as the responses have been discussed on an individual level. The question remains though, is it possible for an individual to experience humiliation on behalf of another ingroup member who is humiliated by an outgroup. The possibility of experiencing a group-based emotion, related theories and empirical evidence of group-based emotions will be discussed next which will inform the hypotheses tested in the present research project.

Group-Based Humiliation

Although there are numerous studies that look at emotions experienced on a group-level (Allpress, Barlow, Brown, & Louis, 2010; Allpress et al., 2014; Smith & Mackie, 2016), experimental social psychological studies on group-based humiliation are scarce. Particularly social scientists have looked at humiliation experienced on a group-level. For instance, Neuhauser (2011) suggested that a group can be humiliated in three different forms: (1) direct group humiliation; (2) symbolic group humiliation; and (3) representative group humiliation. When a group is *directly humiliated* it means that members of a group are directly humiliated purely because they are members of a group (Neuhauser, 2011). Blackwood, Hopkins and Reicher (2013) describe how minority groups in the UK often experience this kind of group-based humiliation. Being born and raised in the UK, individuals from these groups will define themselves as British citizens, yet find themselves being treated in ways that are discrepant with what they expect on the basis of the self-definition as members of the national ingroup (Blackwood et al., 2013). For instance, if a special section is opened at the airport for British citizens who appear to be Islamic because they are evaluated as being possible terrorists, then every individual who is moved to the special section will feel misrecognised and excluded, and this might lead to the experience of humiliation. This is because s/he sees herself/himself as a citizen that should be treated equally to all other citizens but perceives that s/he is not recognised as an equal who deserves the same rights as all others. This procedure can be seen as group humiliation as the individuals are humiliated purely because they are members of a particular group (Neuhauser, 2011).

A second way in which a group can be humiliated is through a *symbolic act* committed by an outgroup member or members. Not all members of the group are directly confronted with the humiliating acts, but instead, a symbol of the group is defiled and this

leads to a humiliation for all members of this group. In the case of symbolic group humiliation, there has to be a connection to a threat and it must be the intention of the humiliators to humiliate the ingroup. The threat is the rejection, or exclusion from humankind (Neuhauser, 2011). Ruining sacred burial grounds and burning a country's flag are examples of this type of group humiliation.

A third way a group can be humiliated is what Neuhauser (2011) terms *representative group humiliation*. This is the humiliation of one or more of its members (Neuhauser, 2011). Here, the first two ways of group humiliation can be combined. Individual members of a group are humiliated because they are members of a certain group, and this individual humiliation is seen as a symbolic act that humiliates other members, who identify with the group (Neuhauser, 2011). An example would be if several homosexuals are humiliated by another social group after leaving a club and the humiliation is described in the newspapers, then all homosexuals who read the article might feel humiliated even if they were not directly humiliated themselves.

As argued before, during humiliation, an individual's self-identity is brought into question because of the discrepancy that it creates between an individual's self-identity and how s/he perceives to be viewed by others (Miller, 1993). The question now arises: Does the discrepancy between an individual's social identity and how the individual experiences the outgroup viewing and/or treating members of his/her ingroup lead to the experience of humiliation?

Smith, Seger and Mackie (2007) developed the theory on intergroup emotions that gives insight into how and when an individual might experience an emotion on behalf of the social group that s/he belongs to. The intergroup emotion theory combines insights from the social identity theory (Tajfel & Turner, 1979), the self-categorisation theory (Turner, Hogg,

Oakes, Reicher, & Wetherell, 1987) and the appraisal theory of emotion (Frijda et al., 1989). According to the social identity theory group memberships become part of the 'self' because the groups that we belong to are part of our own identities. Tajfel and Turner (1979) argued that human interaction ranges on a continuum from being purely interpersonal, on the one hand, to purely intergroup, on the other (Tajfel & Turner, 1979). A purely interpersonal interaction involves people relating entirely as individuals, with no awareness of social categories. A purely intergroup interaction is where people relate entirely as representatives of their groups, and where the individual's distinctive, individualising qualities are overcome by the salience of his/her group memberships (Tajfel & Turner, 1979). Moving from the interpersonal to the intergroup end of the continuum results in changes in how individuals see themselves and each other. At the intergroup end of the continuum, an individual's self-concept will mostly include one's 'social identity', which are those aspects of an individual's self-image that originate from the social categories to which s/he belongs, as well as the emotional and evaluative consequences of this group membership (Tajfel, 1981). Consequently, the more intense an intergroup conflict is, the more an individual is likely to behave according to his/her group membership than according to his individual characteristics or interpersonal relationships (Tajfel & Turner, 1979).

Based on the social identity theory, Turner and his colleagues developed the self-categorisation theory (Turner et al., 1987). This theory tries to elaborate on the cognitive element of the social identity theory. According to the self-categorisation theory, when social identity is salient, the members of the group will cognitively represent themselves and other members in terms of models or prototypes of the group, rather than as unique individuals (Turner et al., 1987). The prototype is not an objective reality but a subjective belief of the defining attributes of the ingroup (Hornsey, 2008). When group identity is more relevant, individuals will attend more to group-level concerns. This is because members of the group

view their own characteristics as being similar to the characteristics that are seen as typical of the group and therefore, the ingroup and membership in this group, become part of the 'self' (Smith & Henry, 1996). Research by Smith and Henry (1996) looked at this assumption by using a method adapted from Aron, Aron, Tudor and Nelson (1991). Aron et al. (1991) developed a response time measurement technique that can provide more direct evidence of the cognitive representation of the 'self' and used it to show that a close relationship partner becomes part of the 'self'. Reports on the self-descriptiveness of various traits are inhibited for traits on which the partner mismatches the 'self' and facilitated for traits where matches exist (Aron et al., 1991). Smith and Henry (1996) hypothesised that if the 'self' and a group are combined within the same mental representations then any similarities between the traits of the 'self' and the group will hasten and facilitate interpretations about the 'self'. The authors showed that ingroup traits that matched the 'self' lead to faster responses and a smaller proportion of errors compared to ingroup traits that were not similar to the individual's self-concept (Smith & Henry, 1996).

The intergroup emotions theory (Smith et al., 2007) adds to the social identity and self-categorisation theories by elaborating on the emotional aspect of social identities. This theory proposes that when individuals identify with a group and the ingroup becomes part of the 'self', social and emotional significance are achieved. When an ingroup reaches such significance, events that impact on the ingroup are appraised for their emotional relevance, just like events that occur in an individual's personal life (Smith, Seger, & Mackie, 2007). Therefore, group-based emotions are elicited as a result of appraisals of events or experiences on a group level. The individuals involved need to have a level of identification with the ingroup and this is likely to happen when contextual factors make certain group identities salient and shift the situation from being interpersonal to intergroup (Tajfel & Turner, 1979). The group then functions as part of the 'self' and events that are appraised as self-relevant

elicit certain emotions (Smith et al., 2007). When an individual's group membership has become part of the individual 'self', then events that harm or benefit the group also harm or benefit the individual's 'self'. According to the social identity theory (Tajfel & Turner, 1979) and the self-categorisation theory (Turner et al., 1987), when an individual attaches a lot of importance to the ingroup it would mean that the individual is less likely to accept any negative information about that ingroup. Individuals might not be personally affected or concerned with an event, but they are experiencing emotions because their ingroup or members of their ingroup are affected by a certain event (Smith et al., 2007).

The intergroup emotion theory suggests that positive or negative comments made about your group might elicit emotional reactions that are as strong as those elicited by similar personal-level comments, especially if those comments reveal stereotypes or prejudices that the speaker holds about an individual's ingroup (Garcia, Miller, Smith, & Mackie, 2006). The theory further proposes that for emotions to be experienced by individuals on a group-level, purely because of their social identity, four criteria are present: (1) group-based emotions are distinct from the same person's individual-level emotions; (2) group-based emotions depend on the person's degree of group identification; (3) they are socially shared within a group; and (4) they contribute to regulating intragroup and intergroup attitudes and behaviour (Smith et al., 2007).

Several studies have added evidence to the intergroup emotion theory and its four criteria by looking at the possibility that emotions can be experienced on a group-level. Reliable differences were found between emotions experienced on an individual level and emotions experienced on a group level such as guilt and anger, suggesting that group-based emotions are distinct from personal-level emotions (Doosje, Branscombe, Spears, & Manstead, 1998; Smith et al., 2007; Yzerbyt, Dumont, Wigboldus, & Gordijn, 2003). As mentioned before, experimental evidence of the possibility of group-based humiliation seems

to be scarce. One of the few experimental studies on group-based humiliation was conducted by Veldhuis et al. (2014) who tested the hypothesis that individuals can experience humiliation, powerlessness and anger when they observe other ingroup members being humiliated. These authors used the antecedent of rejection, or social exclusion, as a means of inducing feelings of humiliation, and the minimal group paradigm¹ was used as a means of setting the intergroup context. They found that witnessing another ingroup member being excluded, elicited feelings of humiliation, anger and powerlessness. Witnessing a member of the outgroup being excluded did not lead to the same degree of humiliation as witnessing an ingroup member being rejected. The latter suggested that feeling humiliated on behalf of others was confined to ingroup members only. Results also showed that the experience of group-based humiliation was as intense as the experience of personal humiliation (Veldhuis et al., 2014). The present experiments aimed to add to our understanding of group-based humiliation. Different to the studies of Veldhuis et al. (2014), the present experiments were conducted within a real intergroup context and used the antecedents of disrespect and lowered status as a means of inducing humiliation. In line with the intergroup emotion theory it was firstly hypothesised that personal-level humiliation is distinct from group-based humiliation (Hypothesis 1).

With regard to the second criterion of the intergroup emotion theory, empirical evidence was also found that group-based emotions are related to the individual's level of ingroup identification (Doosje et al., 1998; Leach et al., 2008; Smith et al., 2007; Yzerbyt et al., 2003). Ingroup identification is the degree of value placed in a shared identity (Lickel, Schmader, Curtis, Scarnier, & Ames, 2005). Research by Yzerbyt et al. (2003), indicated that individuals who identify strongly with the ingroup reported higher levels of anger, while the

¹ The Minimal Group Paradigm is a methodology employed in social psychology to investigate the minimal conditions required for discrimination to occur between groups. The groups are experimentally created based supposedly on the basis of trivial criteria (e.g., based on their results on a dot counting test).

opposite was found for research conducted on group-based guilt (Doosje et al., 1998). This might be due to the fact that high identifiers are more defensive and more willing to protect the ingroup when their ingroup's unfavourable behaviour is made salient to them, thereby protecting their social identity (Doosje et al., 1998). The same trend might be found for group-based humiliation in that individuals who identify highly with their ingroup might reject the feeling of group-based humiliation because they want to protect the ingroup and keep their social identity in a positive light (Tajfel & Turner, 1979). In line with this argument, it is worth mentioning the role of perceived ingroup variability. The same study by Doosje et al. (1998) showed that under the condition that the ingroup's transgressions were presented ambiguously, highly identified participants reported more variability in ingroup past behaviour and ingroup members than low identified participants. High identifiers are more likely to challenge negative features of ambiguous information. On the other hand, participants who identified less with the ingroup were more likely to accept the negative features of their ingroup (such as transgressions committed in the past) and were therefore less likely to defend the image of the ingroup by emphasising its heterogeneity (Doosje et al., 1998).

Further looking at the role of ingroup identification, it might also be that individuals who strongly identify with their ingroup experience increased levels of group-based humiliation and not less as is the case with group-based guilt. This pattern might be most likely when participants perceive the treatment from the outgroup (that is causing damage to their social identity) as unfair or unjust. Consequently, one would expect that highly identified participants would experience more group-based humiliation than low identifiers (Hypothesis 2).

Research addressing the third criterion of the intergroup emotion theory showed that individuals' group emotions join toward a prototypical group emotion profile and that these

group emotion profiles seem to be indeed shared among group members (Smith et al., 2007). The fourth criterion of the intergroup emotion theory proposes that group-level emotions contribute to regulating intragroup and intergroup attitudes and behaviour (Smith et al., 2007). Yzerbyt et al. (2003) showed that group-level emotional experiences were differentiated and mediated specific behavioural responses. In line with these findings, studies have shown that group-level anger, for instance, predicted desires to attack and confront members of an outgroup (Mackie, Devos, & Smith, 2000; Smith et al., 2007).

As mentioned before, according to the appraisal theory of emotion (Frijda et al., 1989), how events are appraised or evaluated will determine which emotional responses and behavioural tendencies are triggered. Because the social groups that individuals belong to become part of the 'self' (Tajfel & Turner, 1979), events that are appraised as harming the ingroup also harm the individual's 'self' and therefore elicit certain emotional responses and behavioural tendencies for the individual (Smith et al., 2007). On a group-level, humiliation seems to be associated with anger and aggression which can lead to retaliation and vengeful behaviour, but also to withdrawal and avoidance from the situation that is causing the humiliation (Elison & Harter, 2007; Hartling et al., 2013; Jackson, 2000; Jonas et al., 2014; Klein, 1992; Miller, 1993).

Empirical evidence demonstrated that participants primed with humiliation reported relatively low levels of guilt and relatively high levels of other-directed outrage (like anger, but unlike shame); and relatively high levels of powerlessness (like shame, but unlike anger) (Leidner et al., 2012). This is due to the fact that individuals who are humiliated are prone to attribute blame for their negative feelings to others and they feel that the event that is causing the humiliation, is unfair and unjust (Leidner et al., 2012; Silfver-Kuhlampi et al., 2015). The appraisal of injustice often elicits anger (De Cremer, Wubben, & Brebels, 2008; Frijda et al., 1989). Thus, results of studies conducted by van Driel (2011) and Veldhuis et al. (2014)

indicated that participants primed with group-based humiliation reported higher levels of anger compared to participants who were primed with personal-level humiliation. Actually, participants in the condition of personal-level humiliation reported higher levels of shame (van Driel, 2011).

With regards to the action tendencies or behavioural responses to humiliation, individuals either withdraw from the situation or retaliate against the humiliator, depending on situational factors (van Driel, 2011). As anger increases, so does the tendency to approach, which includes vengeful behaviour (van Driel, 2011). Several researchers link humiliation directly to retaliation (Hartling et al., 2013; Elison & Harter, 2007). The feeling of outrage and anger that seems to accompany the experience of humiliation might lead to a desire to attack the source of the injustice, as this is the action tendency of anger (Leidner et al., 2012). When anger is combined with having enough resources as well as feeling strong enough to do something about the negative event, then action tendencies such as confronting and attacking seem likely (Niedenthal et al., 1994). In the same line, exclusion as an antecedent of humiliation leads to revenge tendencies as well (Otten & Jonas, 2013), and this relationship seems to be stronger if the participant perceives the humiliator's intentions or behavior as deliberate (Jonas et al., 2014). Also important to note is that the relationship between group-based humiliation and action tendencies, such as withdrawal and revenge, seem to be moderated by the prototypicality of the humiliated ingroup member (Jonas et al., 2014). Participants who perceived the ingroup member as prototypical reported increased withdrawal and revenge tendencies compared to participants who perceived the humiliated ingroup member as non-prototypical (Jonas et al., 2014). This relationship was even stronger if the humiliator was perceived as having a violent reputation (Jonas et al., 2014). Another situational factor that seems to moderate the relationship between humiliation and revenge tendencies is the presence of an audience (van Driel, 2011). This moderation seems to

become stronger when humiliated by a person or group of a lower status, where individuals then perceive the humiliating act as perhaps more unfair and undeserved (van Driel, 2011). When participants felt humiliated by someone from a higher status group, the tendency to avoid and withdraw from the situation increased (van Driel, 2011). This might be due to the fact that when humiliated by a higher status group, individuals might perceive the humiliation as more deserved and the individual perhaps also feels too weak and lacking in resources to retaliate (Niedenthal et al., 1994).

Based on the fourth criterion of the intergroup emotion theory and with regard to the responses of humiliation, the present research tested the following hypotheses: The relationship between group-based humiliation and vengeful behaviour is mediated via anger but not shame (Hypothesis 3), whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4).

In conclusion, the aim of the present research project is to shed light on the following questions: Is it possible to experience humiliation on behalf of another ingroup member? Is there a difference between personal-level humiliation and group-based humiliation (Hypothesis 1 tested in Experiment 1 and 2)? What is the interplay between ingroup identification and group-based humiliation (Hypothesis 2 tested in Experiment 3)? And finally, what are the emotional and behavioural responses to group-based humiliation (Hypotheses 3 and 4 tested in Experiment 2 and 3)? These four questions are at the heart of the present research project and were addressed in three experiments.

The Present Research

Three experiments were conducted using the online platform Qualtrics. In all three experiments blind random allocation was generated by the Qualtrics platform where participants were allocated to one of four experimental conditions in a 2 x 2 factorial

between-subjects design. In Experiment 1 and 2 personal humiliation and ingroup member humiliation were each manipulated on two levels. In Experiment 3 ingroup identification and ingroup member humiliation were manipulated on two levels, respectively. The intergroup context used in all three experiments was gender. Males and females are natural and established groups with a history of interactions and relations. Participants in all three experiments were South African female students registered with the University of South Africa.

It was assumed that exposing participants to a description of the outgroup's disrespectful behaviour towards a member of their ingroup (i.e., ingroup member humiliation) would elicit feelings of group-based humiliation. If the outgroup's behaviour towards the ingroup member was presented as neutral, less or no feelings of humiliation should be elicited. Thus the experience of group-based humiliation was manipulated by presenting ingroup members (females) either with a scenario where an ingroup member (another female) was devalued unfairly (i.e., high ingroup member humiliation condition) or a scenario where an ingroup member (another female) was neutrally treated by outgroup members (males) (i.e., low ingroup member humiliation condition). Disrespect and lowered status were used as the antecedents in the high ingroup member humiliation condition as means to make humiliation the most likely reaction.

Because it is important to separate feelings of humiliation as a consequence of being personally humiliated by an outgroup member and feelings of humiliation that are the consequence of humiliating behaviour towards a fellow ingroup member, the influence of being personally humiliated by the outgroup was also studied (Experiment 1 and 2). Personal humiliation was manipulated in that participants were asked to either recall a humiliating interaction with man/men (i.e., high personal humiliation condition) or to recall a recent interaction with man/men (i.e., low personal humiliation condition). This manipulation was

used as it was considered more ethical to ask participants to write about an incident where they felt personally humiliated than to manipulate personal humiliation directly.

It was assumed that personal humiliation involves the personal identity of participants whereas humiliation on a group-level involves their social identity. Thus it was predicted that there will be more feelings of group-based humiliation among participants who are exposed to information where a fellow ingroup member is humiliated than those who are presented with information where a fellow ingroup member is not humiliated and treated neutrally by the outgroup. It was also predicted personal humiliation without group-based humiliation will not affect group-based humiliation, whereas personal humiliation with ingroup member humiliation might lead to greater feelings of group-based humiliation.

The procedures of all three experiments were the following. A link to the Qualtrics online platform was included in the emails that were sent to potential participants. In the opening paragraph of the email, participants were informed that the study is part of a research project headed by the School of Interdisciplinary Research at the University of South Africa and if the participant intended to participate s/he should read all information carefully. The participants were informed that we live in a society where we are part of various social groups that are determined by our ethnicity, our age, our income, gender etc. They were further informed that the aim of this study was to look at perceptions regarding gender groups. The participants were asked to answer the statements or questions as honestly as possible and they were informed that completion of the study should take approximately fifteen minutes. They were also informed that participation in the study was voluntary and that they could withdraw from the study at any given moment without any consequences. Anonymity was assured and participants were further informed that the results of the study would be analysed at a group level with the intention of publication in scientific journals.

Any foreseeable risks were included though it was clearly specified that no risks were anticipated. Consent to participate was indicated by clicking>>.

On the first page of the study, participants were asked to indicate to which gender group they belong to. Although it was known that all potential participants were female as the study was sent to female participants only, this question aided in setting the ingroup context and ensured that participants paid attention to the categorisation context. On the next page the gender context was further made salient by informing the participant that she indicated that she is female and she was asked to give three short examples for why she is proud to belong to the group of women (Experiment 1 and 2). Participants in Experiment 1 and 2 were randomly assigned to one of four experimental conditions: (1) high personal and high ingroup member humiliation; (2) low personal and high ingroup member humiliation; (3) high personal and low ingroup member humiliation; or (4) low personal and low ingroup member humiliation. Participants in Experiment 3 were randomly assigned to one of the following four experimental conditions: (1) high ingroup identification and high ingroup member humiliation; (2) moderate ingroup identification and high ingroup member humiliation; (3) high ingroup identification and low ingroup member humiliation; or (4) moderate ingroup identification and low ingroup member humiliation.

The experimental manipulations were followed by items that measured first, direct group humiliation (Neuhauser, 2011),(Experiment 1 and 2) and secondly, group-based humiliation (Experiment 1, 2 and 3) as dependent variables. After these two measures the emotional responses were assessed and next the behavioural intentions (Experiment 2 and 3). These measures were followed by the personal humiliation and ingroup member humiliation manipulation checks (Experiments 1, 2 and 3). Afterwards the following covariates were measured: perceived prototypicality of the ingroup member (Experiment 2 and 3), ingroup identification (Experiment 1 and 2), perceived ingroup variability and susceptibility to

feelings of humiliation (all three experiments). Participants were then asked whether or not they remembered what the aim of the present study was. Afterwards they were asked to indicate their age, what they are currently studying, in which country they reside and lastly, what nationality they are. After completing the study, participants were thanked for taking the time and effort to participate in the study. They were debriefed as to the real purpose of the study and anonymity and confidentiality were again assured. They were again informed that the results would only be analysed at a group level for scientific purposes. Participants could exit the study by clicking>>.

Approval to conduct the experiments and the use of Unisa students as participants was granted by the Ethical Research Committee at the College of Graduate Studies as well as the Senate of Research and Innovation and Higher Degrees Committee at the University of South Africa.

Experiment 1

The aim of Experiment 1 was to provide empirical evidence that humiliation can indeed be experienced as a group-based emotion – that is on behalf of another ingroup member. The following hypothesis was tested: personal-level humiliation is distinct from group-based humiliation (Hypothesis 1). Participants were randomly assigned to one of four experimental conditions in a 2 (*Personal humiliation*: High vs. Low) x 2 (*Ingroup member humiliation*: High vs. Low) factorial between-subjects design.

Sample

A total of 84 black, female students registered at the College of Education at the University of South Africa participated in Experiment 1. Only black females were included in

the experiment as to avoid making the inter-racial context salient instead of the inter-gender context. South Africa is a context where different racial groups reside and the name of the humiliated ingroup member (Thandeka) in the scenario presented to participants might have created an inter-racial context for white, Indian or coloured participants. Seventy participants indicated their age which ranged between 19 and 52 years ($M_{\text{age}} = 30.91$, missing: 14). All of the participants indicated that they were South African, except four who indicated that they were non-South Africans. They all resided in South Africa, except three who indicated that they reside outside South Africa. Two participants identified the true aim of the experiment by suggesting that the study was looking at humiliation and were therefore excluded from the following analyses. The remaining 82 participants were distributed to the four experimental conditions as outlined in Table 1.

Table 1. Number of participants in the four experimental conditions, Experiment 1.

		Level of ingroup member humiliation	
		Low	High
Level of personal humiliation	Low	n = 23	n = 18
	High	n = 18	n = 23

Experimental Manipulations

Personal humiliation

For the manipulation of personal humiliation, participants had to write about an incident involving an interaction with the outgroup of males. For the high personal humiliation conditions, participants were asked the following: *“Please tell us in a short paragraph of a recent interaction with a man or men, where you personally felt humiliated by his/their behaviour towards you”*. Below this, participants were given a text box where they could type in their paragraph. In the low personal humiliation conditions, participants had to write about a neutral interaction with the outgroup of males where no humiliation was experienced: *“Please tell us in a short paragraph of a recent interaction that you had with a man or men”*. Below this, participants were given a text box where they could type in their paragraph.

Ingroup member humiliation

In the high ingroup member humiliation condition, participants were asked to read a scenario where another female was humiliated by the behaviour of males. Presenting participants with an extract to read has been successful in manipulating group-level emotions

such as guilt and anger (Doosje et al., 1998; Yzerbyt et al., 2003). For this first experiment the scenario was constructed to simulate the humiliation of an ingroup member. In an attempt to ensure a basic level of humiliation in the hypothetical situation, the scenario described disrespect, lowered status and the violation of a social norm (which are associated with humiliation). The instruction read: *“Now, please read the following story that appeared on a news website a few months ago”*.

Famous Gymnast’s Interview Experience

07:41, SA,

Monday 12 January 2015

Gymnast, Thandeka Molefi, yesterday wrote on her sport’s blog where she talks about her experience when going for an interview for what she describes as “her dream job”. Thandeka won two medals in the 2012 Olympic Games and has won several other sports’ awards, including best new comer in sports in 2011. Thandeka has recently obtained a degree in journalism and was applying for a position as sport’s reporter at a local broadcasting corporation. Thandeka describes her interview experience as follows: “as I entered the interview room, I greeted the three male interviewers. They didn’t greet me back, did not even bother to look up from their notes. When one of the interviewers finally looked up, he just looked me up and down and asked me if I am applying for the position of the weather girl. I replied that I was applying for the position of sports reporter. The male interviewers smiled at each other. The one interviewer then told me that a girl’s job in sports is to put on short skirts, tight tops and carry pom-poms and that he doesn’t think that women could actually report on the happenings of the game. He continued to tell me that they can interview me for the position of weather girl, or perhaps the position of lifestyle reporter as those positions would suit me better, but certainly not for the position of sports reporter as there are

certain things that only men can do!” Thandeka says that she was so taken aback by their comments that she just walked out of the interview. She further wrote: “I have never been so humiliated in my whole life!”

In the low ingroup member humiliation conditions, participants were asked to read a scenario where another female had a neutral interaction with males: “*Now, please read the following story that appeared on a news website a few months ago*”.

Famous Gymnast’s Interview Experience

07:41, SA,

Monday 12 January 2015

Gymnast, Thandeka Molefi, yesterday wrote on her sport’s blog where she talks about her experience when going for an interview for what she describes as “her dream job”. Thandeka won two medals in the 2012 Olympic Games and has won several other sports’ awards, including best new comer in sports in 2011. Thandeka has recently obtained a degree in journalism and was applying for a position as sports reporter at a local broadcasting corporation. Thandeka describes her interview experience as follows: “as I entered the interview room, I greeted the three male interviewers and they greeted me back. One of the interviewers asked me if I am applying for the position of the sport reporter and I replied that I was. The one interviewer then asked me several questions about my experiences and skills regarding the position and why I believed that I could be the best person for the job”. She further wrote: “I left the room feeling good about the interview”.

The effectiveness of the manipulation of ingroup member humiliation using the outlined scenarios was tested in a pilot study (see Appendix A).

Measurements

All measurements reported below were pre-tested in a pilot study and accordingly adjusted (see Appendix A). Moreover, all items of the respective scales were randomly presented to each participant. Measures were presented to participants as described below.

Dependent variables

The present study distinguished two measures of humiliation as dependent variable. The first measure is *direct group humiliation*, which is being directly humiliated purely because an individual is a member of an ingroup as described by Neuhauser (2011). The second measure is group-based humiliation, that is feeling humiliated on behalf of the woman in the scenario that was presented to them in the ingroup member humiliation conditions. This type of group humiliation is termed *representative group humiliation* by Neuhauser (2011). Both scales consisted of five items developed for the present research (see Appendix A). For the development of the items, the cognitive appraisals or antecedents that elicit humiliation were used. Concepts from the Humiliation Inventory (Hartling & Luchetta, 1999) that measures personal humiliation were also taken into consideration and adapted for the present study. The five items included in the scale that measured participants' feelings of being *directly humiliated* as member of the ingroup by the outgroup were: "As a woman, I feel disrespected by the behaviour that men show towards women"; "As a woman, I feel that my dignity is violated by the behaviour that men show towards women"; "As a woman, I feel humiliated by the behaviour that men show towards women"; "As a woman, I feel that I am not recognised as equal by the behaviour that men show towards women"; "As a woman, I feel devalued by the behaviour that men show towards women". These five items formed a reliable scale ($\alpha = .94$). The five items that measured the participants' feelings or experiences of *group-based humiliation* were: "As a woman, I feel disrespected by the behaviour that the

male interviewers showed towards Thandeka”; “As a woman, I feel that my dignity is violated by the behaviour that the male interviewers showed towards Thandeka”; “As a woman, I feel humiliated by the behaviour that the male interviewers showed towards Thandeka”; “As a woman, I feel not recognised as equal by the behaviour that the male interviewers showed towards Thandeka”; “As a woman, I feel devalued by the behaviour that the male interviewers showed towards Thandeka”. These five items also formed a reliable scale ($\alpha = .94$). All dependent measures were presented on a 5-point Likert scale ranging from 1 (Clearly does not describe my feelings) to 5 (Clearly describe my feelings).

Manipulation check measures

For all the items used for the manipulation checks, the participants had to indicate their level of agreement on a 5-point Likert scale ranging from 1 (Not at all) to 5 (Extremely). Three items were used to check if the manipulation for personal humiliation was successful: “In my recent interaction with a man or men that I wrote about, I feel that I was unfairly treated by him/them”; “In my recent interaction with a man or men that I wrote about, I feel that I was humiliated by him/them”; and “In my recent interaction that I wrote about, I feel that I was disrespected” ($\alpha = .84$).

For the manipulation check of ingroup member humiliation, the following three items were used: “During Thandeka’s interview, she was unfairly treated as a woman by the male interviewers”; “During Thandeka’s interview, she was humiliated by the behaviour of the male interviewers”; and “During Thandeka’s interview, she was disrespected” ($\alpha = .94$).

Covariates measures

Ingroup identification was measured using items based on the scale developed by Leach et al. (2008). Ten items were selected for the present study: “I feel strong bonds with women”; “I feel committed to women”; “I am glad to be a woman”; “I think that women have a lot to be proud of”; “I often think about the fact that I am a woman”; “Being a woman is an important part of how I see myself”; “I have a lot in common with the average woman”; “I am similar to the average woman”; “Women have a lot in common with each other”; “Women are very similar to each other” ($\alpha = .82$).

Perceived ingroup variability was measured using three items. Two items were adapted from Doosje et al. (1998) “Women are not all alike” and “Women differ from each other”. A third item was added to improve the reliability of the scale: “Not all women should be treated the same way” ($\alpha = .50$). The item “Not all women should be treated the same way” did not correlate well with the other two items (Corrected Item Total Correlation = .16). The two remaining items (“Women are not all alike”; “Women differ from each other”) however correlated significantly ($r = .605, p < .01$) and it was therefore decided to use these two items for the perceived ingroup variability variable when further analyses were conducted.

Susceptibility to feelings of humiliation was measured using five items based on the antecedents of humiliation. These items were developed for the present research project in line with the Humiliation Inventory (Hartling & Luchetta, 1999). Susceptibility to feelings of humiliation was measured at a general level and therefore not tailored to a specific intergroup context. The items were: “In general, I easily feel humiliated”; “I often feel disrespected”; “Often, I do not feel recognised by others”; “I often feel devalued as a person”; and “Often, I feel that my dignity is violated by other people” ($\alpha = .85$).

Results

Preliminary analysis

Manipulation checks

In the first analyses the manipulation check for personal humiliation manipulation was tested. A two-way analyses of variance was performed on the personal humiliation manipulation check as dependent variable and personal humiliation and ingroup member humiliation were entered as independent variables. Results showed that personal humiliation had a significant main effect on the personal humiliation manipulation check, $F(1, 78) = 6.18$, $p = .015$, $\eta_p^2 = .07$, as well as ingroup member humiliation, $F(1, 78) = 5.85$, $p = .018$, $\eta_p^2 = .07$. The results further indicated that participants in the high personal humiliation condition ($M = 3.32$, $SD = 1.17$, $n = 42$) scored significant higher on the manipulation check than participants in the low personal humiliation condition ($M = 2.56$, $SD = 1.40$, $n = 42$). This means that participants appraised the event described by them as more humiliating in the high personal humiliation condition than in the low personal humiliation condition. There was no significant interaction between ingroup member humiliation and personal humiliation on the personal humiliation manipulation check, $F(1, 78) = 0.11$, $p = .918$, $\eta_p^2 = .00$.

The two-way analyses of variance performed on the ingroup member humiliation manipulation check revealed that ingroup member humiliation had a significant main effect on the ingroup member humiliation manipulation check, $F(1, 78) = 94.25$, $p < .001$, $\eta_p^2 = .55$, and that personal humiliation had a marginal effect on the manipulation check, $F(1, 78) = 4.10$, $p = .046$, $\eta_p^2 = .05$. By studying the means it can be seen that participants in the high ingroup member humiliation condition scored significantly higher ($M = 4.20$, $SD = 0.87$, $n = 41$) on the manipulation check than participants in the low ingroup member humiliation conditions ($M = 2.21$, $SD = 1.22$, $n = 43$). This means that participants perceived the ingroup member as more humiliated in the high ingroup member humiliation condition than in the

low ingroup member humiliation condition. There was no significant interaction between personal humiliation and ingroup member humiliation, $F(1, 78) = 0.124$, $p = .725$, $\eta_p^2 = .002$.

The results of the manipulation checks confirmed the success of the personal and ingroup member humiliation manipulations in Experiment 1.

Descriptive statistics

Table 2 summarises the means, standard deviations, number of participants and the inter-correlations of the assessed variables. The descriptive statistics (see Table 2) revealed that there was a significant strong correlation between the two dependent variables, direct group humiliation and experience of group-based humiliation. As can be expected, there was also significant though moderate correlations between the susceptibility to feelings of humiliation and the two dependent variables. This suggests that how susceptible a person is to the experience of humiliation relates to direct humiliation, but also to the experience of group-based humiliation. These results correspond with the finding of McCarley (2009) who demonstrated that certain characteristics like lower self-esteem are related to an increase in the level of humiliation experienced. Ingroup identification did not correlate significantly with either of the dependent variables indicating that the level to which participants identified with the ingroup did not relate to their experience of direct group humiliation or group-based humiliation in the present experiment. Doosje et al. (1998) found that perceived ingroup variability relates to ingroup identification in the experience of group-based guilt. This pattern was however not found in the present experiment.

As expected, the two manipulation checks correlated significantly with the dependent variables direct group humiliation, as well as group-based humiliation. Rather unexpectedly, the manipulation checks for personal humiliation and the ingroup member humiliation were significantly associated – although moderate.

Table 2. Means, standard deviations, number of participants and inter-correlations of principle variables, Experiment 1

	1	2	3	4	5	6	7
<i>Mean</i>	3.53	3.42	2.92	3.15	4.07	3.77	3.20
<i>SD</i>	1.22	1.28	1.34	1.46	0.60	0.93	0.93
<i>n</i>	82	82	82	82	78	77	75
1 Direct group humiliation	---	.753**	.366**	.293**	.187	.085	.489**
2 Group-based humiliation		---	.334**	.565**	.197	.088	.305**
3 Personal humiliation manipulation check			---	.324**	.240*	.204	.461**
4 Ingroup member humiliation manipulation check				---	.055	.005	.156
5 Ingroup identification					---	-.003	.213
6 Perceived ingroup variability						---	-.088
7 Susceptibility to feelings of humiliation							---

Note: ** correlation significant at $p < .01$ level, * correlation significant at $p < .05$ level

Hypothesis Testing

The hypothesis in Experiment 1 proposed that personal humiliation is distinct from group-based humiliation. A two-way between-groups analysis of variance (two-way ANOVA) was performed on the dependent variables, direct group humiliation and group-based humiliation, separately. Personal humiliation and ingroup member humiliation were entered as the independent variables and ingroup identification, perceived ingroup variability and susceptibility to feelings of humiliation were entered as covariates.

Direct group humiliation

Ingroup member humiliation had a significant main effect on the direct group humiliation, $F(1, 68) = 6.53$, $p = .013$, $\eta_p^2 = .08$. This indicated that exposure to ingroup member humiliation significantly affected the degree to which participants experienced direct humiliation. Personal humiliation did not have a significant main effect, $F(1, 68) = 0.03$, $p = .857$, $\eta_p^2 = .00$. The two-way interaction between personal humiliation and ingroup member humiliation did not reach statistical significance on the dependent variable either, $F(1, 68) = 1.02$, $p = .316$, $\eta_p^2 = .02$. Susceptibility to feelings of humiliation was the only covariate that had a significant main effect, $F(1, 68) = 17.66$, $p < .01$, $\eta_p^2 = .20$. Therefore, how prone participants were to humiliation seems to have influenced their experience of direct group humiliation. Table 3 shows the estimated marginal means of direct humiliation across the four experimental conditions (susceptibility to humiliation, ingroup identification and perceived ingroup variability added as covariates).

Table 3. Estimated marginal means and standard errors of the direct group humiliation across the four experimental conditions, Experiment 1

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of personal humiliation	Low	3.08	0.24	4.00	0.26
	High	3.39	0.27	3.77	0.24

The fact that there was no significant interaction between personal humiliation and ingroup member humiliation suggests that the effect of the ingroup member humiliation manipulation on the feeling of direct group humiliation was the same for participants in the low personal humiliation condition and participants in the high personal humiliation condition.²

Group-based humiliation

A two-way between-groups analysis of variance (two-way ANOVA) was performed on group-based humiliation using personal humiliation and ingroup member humiliation as the independent variables and ingroup identification, perceived ingroup variability and susceptibility to feelings of humiliation as covariates. A similar pattern was found as reported for direct group humiliation. Ingroup member humiliation had a significant main effect on group-based humiliation $F(1, 68) = 24.06, p < .01, \eta_p^2 = .26$. This indicates that exposure to

² An additional analysis of variance was performed without including the three covariates into the model. The pattern is seen to be the same. Ingroup member humiliation still had a significant main effect on direct group humiliation, $F(1, 78) = 5.13, p = .03, \eta_p^2 = .062$. Personal humiliation did not have a significant main effect, $F(1, 78) = 0.28, p = .602, \eta_p^2 = .004$ and there was no significant interaction effect either, $F(1, 78) = 0.28, p = .60, \eta_p^2 = .004$.

ingroup member humiliation significantly affected the degree to which participants experienced group-based humiliation. Personal humiliation did not have a significant main effect, $F(1, 68) = 0.19, p = .668, \eta_p^2 = .00$) and the two-way interaction between personal humiliation and ingroup member humiliation did not have an effect either, $F(1, 68) = 0.17, p = .745, \eta_p^2 = .00$). Table 4 shows the marginal means of group-based humiliation across the four conditions (susceptibility to humiliation, ingroup identification and perceived ingroup variability added as covariates). The fact that there was no significant interaction between personal humiliation and ingroup member humiliation again suggests that the effect of the ingroup member humiliation manipulation on the experience of group-based humiliation was the same for participants who received the manipulation for personal humiliation and those that did not.³

³ When conducting additional analyses without controlling for the covariates, the same pattern occurred. Ingroup member humiliation still had a significant main effect on the experience of group-based humiliation $F(1,78) = 23.31, p = .00, \eta_p^2 = .23$. Personal humiliation did not have a significant main effect, $F(1, 78) = 0.02, p = .901, \eta_p^2 = .00$) and there was no significant interaction, $F(1, 78) = 0.96, p = .331, \eta_p^2 = .01$).

Table 4. Estimated marginal means and standard errors of group-based humiliation across the four experimental conditions, Experiment 1

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of personal humiliation	Low	2.83	0.24	4.00	0.27
	High	2.90	0.27	4.20	0.24

Overall, these results indicated that participants who received ingroup member humiliation manipulations (i.e. high ingroup member humiliation condition), scored higher on the group-level humiliation measures than participants who received no ingroup member humiliation manipulations (i.e. low ingroup member humiliation condition) regardless of whether they were in the low or high personal humiliation condition. The findings that personal humiliation manipulations did not have a main effect nor did it have an interaction effect with ingroup member humiliation manipulations on the dependent variables indicate that personal and ingroup member humiliation seem to be distinct from each other as proposed by the intergroup emotion theory (Smith et al., 2007). The latter is also demonstrated by the estimated marginal mean patterns in that participants in the low ingroup member humiliation conditions scored similarly lower on the dependent variables direct group humiliation (Table 3) and group-based humiliation (Table 4) irrespective whether their personal humiliation was low or high.

Discussion

The first experiment aimed to investigate the possibility that an individual is able to experience humiliation on behalf of another member of his/her ingroup. Specifically, it was hypothesised that personal humiliation is distinct from group-level humiliation. The results showed that feelings of humiliation were evoked in participants in the high ingroup member humiliation conditions as ingroup member humiliation had a significant main effect on the experience of direct group humiliation, as well as the experience of group-based humiliation. Moreover, the estimated marginal means showed that participants in the low ingroup member humiliation conditions felt less direct group humiliation and group-based humiliation than participants in the high ingroup member humiliation condition. There were no significant main effects of personal humiliation on either of the two dependent variables. This can be expected given the fact that the dependent variables only assessed humiliation experienced on a group-level. However, there was no interaction effect either. The significant main effect of ingroup member humiliation and the non-significant main effect of personal humiliation, as well as the nonsignificant interaction effect, indicated that group-level humiliation is distinct from personal-level humiliation as proposed by the intergroup emotion theory (Smith et al., 2007).

Given that the findings of Experiment 1 needed to be replicated in order to be considered valid, a second experiment was performed to test again the hypothesis that group-based humiliation is distinct from personal humiliation (Hypothesis 1). Experiment 2 also addressed corresponding emotions and behavioural consequences and therefore tested the hypotheses that the relationship between group-based humiliation and revenge is mediated via anger but not shame (Hypothesis 3) whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4).

Experiment 2 further aided in addressing issues that arose from Experiment 1. For instance, the result of Experiment 1 showed that neither ingroup identification nor perceived ingroup variability was statistically related to the dependent variables or covariates. The former is not in line with the intergroup emotion theory which states that group-based emotions depend on the degree of ingroup identification. A possible reason that group-based humiliation was independent from ingroup identification in Experiment 1 could be that participants construed the humiliated ingroup member (Thandeka and her position as a sports journalist) as non-prototypical for the group of females. Consequently, in Experiment 2 a cover story was applied using a more stereotypical context between females and males which was assumed to be easier for participants to relate. Secondly, no name of the humiliated ingroup member was used which allowed to include all racial groups as participants; and finally, perceived prototypicality of the humiliated ingroup member was controlled as previous research has shown that the more prototypical the humiliated ingroup member is perceived to be the stronger the behavioural responses are to the experience of group-based humiliation (Jonas et al., 2014).

Another interesting pattern was seen in the results of Experiment 1. Participants scored relatively high on the dependent variables irrespective whether they were exposed to low and high personal humiliation manipulations. When looking at the means for low and high personal humiliation on direct group humiliation, as well as the means for low and high personal humiliation on group-based humiliation, it can be seen that the means are very similar in the two conditions. These results might be due to the social category (gender) used in this experiment, namely males (outgroup) and females (ingroup). The ingroup of females used is an established group with a particular history and a particular presence with the outgroup of males which might have influenced the personal humiliation manipulations. Female participants might have thought about inequality, lowered status and disrespect when

being asked about a recent interaction with a male because gender inequality is still a lived reality within South Africa (Oliphant, 2015). Whether or not the same pattern was found using the same intergroup contact was studied in Experiment 2.

Experiment 2

The aim of Experiment 2 was to extend on the findings of Experiment 1 by testing again that group-based humiliation is distinct from personal-level humiliation (Hypothesis 1). Moreover, the second experiment aimed to address the emotional and behavioural responses to group-based humiliation. Therefore, corresponding emotional and behavioural intentions to group-based humiliation were measured. Specifically, the second experiment hypothesised that the relationship between group-based humiliation and revenge is mediated via anger but not shame (Hypothesis 3) whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4). Also, in the present experiment perceived prototypicality of the humiliated ingroup member was measured and controlled for. As in the first experiment, participants were randomly assigned to one of four experimental conditions in a 2 (*Personal humiliation: High vs. Low*) x 2 (*Ingroup member humiliation: High vs. Low*) factorial between-subjects design.

Sample

For the second experiment the minimum required sample size was estimated beforehand. Using G*Power 3 for F statistics (ANOVA: fixed effects, special, main and interaction effects) a minimum sample size of $N = 140$ was calculated assuming an effect size of $f = .04$, alpha level of .05, and a minimum desired statistical power of .95, seven numerators df and four groups (G*Power 3, see Faul et al., 2007). Given the fact that the

experiment was conducted via the internet, the sample size was checked weekly and data collection was stopped when the threshold was passed (N = 146).

A total of 146 female students registered at the University of South Africa in the College of Economic and Management Studies participated in Experiment 2. The age of participants ranged from 20 to 60 years ($M_{age} = 33.44$, missing: 18). One hundred and sixteen participants indicated that they are South African and nine participants indicated non-South African nationalities. None of the participants identified the true aim of the experiment and were therefore all included in the following analyses. The 146 participants were distributed to the four experimental conditions as outlined in Table 5.

Table 5. Number of participants in the four experimental conditions, Experiment 2

		Level of ingroup member humiliation	
		Low	High
Level of personal humiliation	Low	n = 33	n = 36
	High	n = 38	n = 39

Experimental Manipulations

Personal humiliation

Low and high personal humiliation was manipulated using the same procedure and instructions as in Experiment 1.

Ingroup member humiliation

The manipulation of ingroup member humiliation followed the same procedure as in Experiment 1. However, a different story was used. As in Experiment 1 the scenario was fabricated to represent the humiliation of an ingroup member. Again, the scenario described disrespect, lowered status and the violation of a social norm, but a more stereotypical context between females and males was used (compared to the scenario in Experiment 1) which was assumed to be easier for participants to relate to. The scenario of Experiment 2 did not include a name of the ingroup member in order to avoid the inter-racial context becoming salient instead of the gender context. The instruction read as follow: *“Now, please read the following story that appeared on a lady’s Facebook page a few weeks ago”*.

Experience at work

Hi all. I would like to share with you a recent experience at the company where I have been working for a few weeks now. One of my male colleagues informed me the other day that if I need to drive somewhere to do consultations off premises, the company requires for insurance reasons that we use one of the company’s cars. Last Monday I went down to the garage where the company’s cars are kept and I asked one of the technicians if I could use one of the cars for the following day, as I was scheduled for a consultation off premise. He requested that I show him the company’s driving certificate. When I asked him what that is, he said that I need to do a driver’s test organised by the company and they will issue me with a certificate. He told me that he cannot allow me to take a company car without this certificate. Later that day I saw my male colleague in the cafeteria where he was sitting at a table with other male colleagues. I went up to him and told him about this driving certificate and he replied that he has never been asked for this certificate. One of the other male colleagues replied that the company requires only female employees to do this test before

they are allowed to use the company's cars! All the male colleagues at the table started laughing! I felt so humiliated!

In the low ingroup member humiliation conditions, participants were asked to read the following scenario where an ingroup member had a neutral interaction with males.

Experience at work

Hi all. I would like to share with you a recent experience at the company where I have been working for a few weeks now. One of my male colleagues informed me the other day that if I need to drive somewhere to do consultations off premises, the company requires for insurance reasons that we use one of the company's cars. Last Monday I went down to the garage where the company's cars are kept and I asked one of the technicians if I could use one of the cars for the following day, as I was scheduled for a consultation off premise. He replied of course I can. He took my details and the booking was confirmed. The next morning the car key was waiting for me at reception. It was so nice to be able to use the company's cars for the day!"

Measurements

As in Experiment 1 all items of the respective scales were randomly presented to the participants. The measurements were presented to the participants in the order as described in the subsequent sections.

Dependent variables

The *degree to which humiliation* was experienced by participants was assessed using the same two scales (with the same items) and answer formats as described in Experiment 1. The five items used for measuring direct group humiliation ($\alpha = .90$) and group-based humiliation ($\alpha = .96$) formed reliable scales.

Participants' *emotional responses* were measured by providing them with a list of feelings and they had to indicate to what extent each of the emotions listed matched their feelings at that moment using a 5-point Likert scale ranging from 1 (Not at all) to 5 (Extremely). Three items measured anger ("angry", "annoyed", "outraged") (Veldhuis et al., 2014) forming a reliable scale ($\alpha = .86$). Three items measured shame ("ashamed", "small", "shame") (Roseman et al., 1994; van Driel, 2011) and these three items also formed a reliable scale ($\alpha = .83$). Three positive emotions were added but not used in the further analysis ("joy", "happy", "proud").

Participants' *behavioural intentions* were measured as withdrawal and revenge. Although the measurement for revenge was labelled 'revenge', the items used in this measure assessed a subtler form of revenge namely the intention to engage in retributive behaviour. It was considered more ethical to ask participants about the likelihood that they would engage in a subtler rather than blatant form of revenge as the context used in the ingroup member humiliation manipulation did not represent a 'severe' humiliation situation. Revenge as behavioural intentions was assessed by two items which were in line with the concepts of the Organizational Revenge Scale (Sommers & Vodanovich, 2002) and adapted to the present research context: "To file a complaint" and "To sign a petition" ($r = .605$, $p < .01$). The intention to engage in withdrawal was assessed by two items (van Driel, 2011) and adapted for the present experiment: "To avoid interactions" and "To hide from interactions" ($r = .547$, $p < .01$).

Participants were asked to indicate what the likelihood would be that they would engage in those behaviours at that moment using a 5-point Likert scale ranging from 1 (Extremely unlikely) to 5 (Extremely likely).

Manipulation check measures

The same three items that were used in Experiment 1 to check if the manipulation for personal humiliation was successful were used ($\alpha = .92$). The manipulation of ingroup member humiliation was assessed by the following three items: “In the Facebook story, the woman was treated unfairly”; “In the Facebook story, the woman was humiliated”; “In the Facebook story, the woman was disrespected” ($\alpha = .97$). For all the items used for the manipulation checks, the participants had to indicate their level of agreement on a 5-point Likert scale ranging from 1 (Not at all) to 5 (Extremely).

Covariate measures

If not stated differently, all covariates were assessed using a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) and the items of the respective scales were randomly presented to the participants.

Perceived prototypicality of the humiliated ingroup member was measured using one pictorial item (Schubert & Otten, 2002). Participants were provided with an image showing circles that were increasingly overlapping. The participants were further informed that the image indicates the representation of the woman in the Facebook story (smaller circles) related to the group of women (bigger circles). The instruction read: *If you look at the representation image, the further away from each other the circles are the less the woman in the Facebook story represents women; whereas the closer the circles are to each other, the more she represents women. The first answer option below indicates that the woman in the*

Facebook story is “not at all representative for women”, the answer option at the bottom indicates that the woman in the Facebook story is “completely representative for women”. Please tell us which representation is the most appropriate according to you”. The participants could choose one of seven possible options ranging from (1) “not at all representative for women” to (7) “completely representative for women”.

Ingroup identification ($\alpha = .83$), *perceived ingroup variability* and *susceptibility to feelings of humiliation* ($\alpha = .89$) as covariates were measured using the same items as used in the Experiment 1. Similar to Experiment 1 the item “Not all women should be treated the same way” to assess *perceived ingroup variability* did not correlate with the other two items (Corrected Item Total correlation = .027). It was decided to use only the items (“Women are not all alike”; “Women differ from each other”) for the perceived ingroup variability measure ($r = .365, p < .01$).

Results

Preliminary analysis

Manipulation checks

Two-way analyses of variance were performed on the manipulation check measures with the two experimental conditions entered as independent variables.

Results of the two-way ANOVA on the personal humiliation manipulation check showed that personal humiliation had a significant main effect on the personal humiliation manipulation check, $F(1, 139) = 10.77, p < \eta_p^2 = .07$. The means indicated that participants in the high personal humiliation conditions ($M = 2.83, SD = 1.25, n = 77$) scored significantly higher on the personal humiliation manipulation check than participants in the lower personal humiliation conditions ($M = 2.14, SD = 1.30, n = 66$). Ingroup member humiliation did not

have an effect, $F(1, 139) = 2.85, p = .094, \eta_p^2 = .02$, and there was not a significant interaction between the two experimental conditions, $F(1, 139) = 0.28, p = .597, \eta_p^2 = .002$.

Results of the two-way ANOVA performed on the ingroup member humiliation check showed that ingroup member humiliation had a significant effect on the ingroup member humiliation manipulation check, $F(1, 139) = 313.53, p < .001, \eta_p^2 = .70$, while personal humiliation did not have an effect, $F(1, 139) = 0.435, p = .511, \eta_p^2 = .003$. Participants in the high ingroup member humiliation conditions ($M = 4.35, SD = 0.61, n = 74$) scored higher on the manipulation check than participants in the low ingroup member humiliation conditions ($M = 1.67, SD = 1.12, n = 69$). There was no significant interaction between ingroup member humiliation and personal humiliation on the dependent variable, $F(1, 139) = 0.081, p = .776, \eta_p^2 = .001$.

These results of the manipulation checks served as indication of the success of the manipulations in this experiment.

Descriptive statistics

Table 6 summarises the means, standard deviations, number of participants and inter-correlations of all assessed variables. As in Experiment 1, the descriptive statistics (see Table 6) revealed that there was a significant correlation between the two dependent variables, direct group humiliation and group-based humiliation. Also, as in Experiment 1, susceptibility to feelings of humiliation correlated significantly to direct group humiliation, as well as to group-based humiliation. In the current experiment, ingroup identification correlated significantly with both direct group humiliation as well as group-based humiliation. One of the criteria of the intergroup emotion theory proposes that group-based emotions relate to the level of identification with the ingroup (Smith et al., 2007). As in Experiment 1, how diverse participants perceived ingroup members to be did not relate to

direct group humiliation or group-based humiliation. Previous research found that perceived ingroup variability relates to ingroup identification (Doosje, Ellemers, Spears, 1995), but in the current experiment it did not correlate significantly with ingroup identification either. Anger, as well as shame correlated significantly with direct group humiliation and group-based humiliation which is in line with the findings of Leidner et al. (2012). Withdrawal only correlated moderately significant with direct group humiliation but not with group-based humiliation, while the revenge response correlated significantly with both. Humiliation experienced on a group-level seems to be linked to aggression as stated by a number of researchers (Hartling et al., 2013; Elison & Harter, 2007). Empirical evidence has shown that the more anger increases, so does the tendency to approach, which includes vengeful behaviour (van Driel, 2011). In the current experiment there is a significant correlation between anger and revenge. Perceived prototypicality did not have a significant relationship with any of the emotional or behavioural responses. It did correlate significantly though with group-based humiliation but not with direct group humiliation.

Table 6. The means, standard deviations, number of participants and inter-correlations of the assessed variables, Experiment 2

	1 Direct group humiliation	2 Group-based humiliation	3 Anger response	4 Shame response	5 Withdrawal response	6 Revenge response	7 Personal humiliation manipulation check	8 Ingroup member humiliation manipulation check	9 Perceived prototypicality	10 Ingroup identification	11 Perceived ingroup variability	12 Susceptibility to feelings of humiliation
Mean	3.18	3.01	2.21	1.80	2.81	3.06	2.51	3.06	4.53	3.90	3.87	2.70
SD	1.13	1.42	1.12	1.00	2.60	1.17	1.31	1.61	2.15	0.60	0.83	0.94
n	150	150	148	148	146	146	143	143	137	138	138	138
1		.621**	.520**	.452**	.217**	.392**	.514**	.439**	.114	.218*	.016	.513**
2			.536**	.374**	.081	.479**	.320**	.840**	.193*	.181*	.055	.247**
3				.610**	.119	.494**	.402**	.513**	.116	.282**	-.056	.225**
4					.250**	.241**	.390**	.317**	-.048	.289**	-.124	.384**
5						.249**	.207*	.033	-.125	-.058	-.001	.296**
6							.214*	.458**	.129	.247**	.045	.089
7								.247**	.066	.172*	-.017	.421**

8				.125	.161	-.084	.089
9					.110	-.004	.102
10						-.311	.131
11							-.011
12							

Note: ** correlation significant at $p < .01$ level, *correlation significant at $p < .05$ level

Hypotheses Testing

Group-based versus personal humiliation

The first hypothesis proposed that group-based humiliation is distinct from personal-level humiliation. As this second experiment is first of all a replication of Experiment 1, the same independent variables and covariates were entered into the two-way between-groups analysis of variance (two-way ANOVA). Again, it was predicted that participants would feel more group-based humiliation in the high when compared to the low ingroup member humiliation conditions. The two-way between-groups analysis of variance (two-way ANOVA) was performed firstly, on the direct group humiliation and secondly, on group-based humiliation entering the personal humiliation and ingroup member humiliation as independent variables and ingroup identification, perceived ingroup variability and susceptibility to feelings of humiliation as covariates into the model.

The experimental condition of ingroup member humiliation had a significant main effect on direct group humiliation, $F(1, 131) = 16.59, p < .01, \eta_p^2 = .11$. As the means suggest, participants in the low ingroup member humiliation condition ($M = 2.85, \sigma_{\bar{x}} = 0.11$) felt less direct group humiliation than participants in the high ingroup member humiliation condition ($M = 3.50, \sigma_{\bar{x}} = 0.10$). Susceptibility to feelings of humiliation, $F(1, 131) = 54.46, p = .000, \eta_p^2 = .30$ and ingroup identification, $F(1, 131) = 5.21, p = .024, \eta_p^2 = .04$, had main effects on the dependent variable. Similar to Experiment 1, personal humiliation did not exert a significant main effect, $F(1, 131) = 2.70, p = .103, \eta_p^2 = .02$, and the interaction between personal humiliation and ingroup member humiliation did not reach statistical significance either on the dependent variable, $F(1, 131) = 2.70, p = .104, \eta_p^2 = .02$. This indicates that exposure to ingroup member humiliation significantly affected the degree to which participants experienced direct

group humiliation regardless of the level of personal humiliation. Table 7 shows the estimated marginal means of direct group humiliation across the four experimental conditions (susceptibility to humiliation, ingroup identification and perceived ingroup variability added as covariates).

Table 7. Estimated marginal means and standard errors of direct group humiliation across the four experimental conditions, Experiment 2

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of personal humiliation	Low	2.85	0.17	3.23	0.15
	High	2.85	0.15	3.75	0.14

In a second analysis, a two-way between-groups analysis of variance (two-way ANOVA) was performed on group-based humiliation using the same two independent variables and the same three covariates. Again, the experimental condition of ingroup member humiliation, $F(1, 131) = 144.23, p = .000, \eta_p^2 = .52$, had significant main effects on the experience of group-based humiliation. As the means suggest, participants in the low ingroup member humiliation condition ($M = 1.97, \sigma_{\bar{x}} = 0.12$) felt less group-based humiliation than participants in the high ingroup member humiliation condition ($M = 4.00, \sigma_{\bar{x}} = 0.11$). Susceptibility to feelings of humiliation, $F(1, 131) = 19.83, p < .01, \eta_p^2 = .13$ and ingroup identification, $F(1, 131) = 4.56, p = .035, \eta_p^2 =$

.03, had significant main effects on the dependent variable. Personal humiliation did not exert a significant main effect, $F(1, 131) = 2.90, p = .091, \eta_p^2 = .022$) and the interaction between personal humiliation and ingroup member humiliation did not reach statistical significance either on group-based humiliation, $F(1, 131) = 1.53, p = .217, \eta_p^2 = .01$). Again, ingroup member humiliation significantly affected the degree to which participants experienced group-based humiliation irrespective of personal humiliation. Table 8 indicates the estimated marginal means of group-based humiliation across each experimental condition (susceptibility to humiliation, ingroup identification and perceived ingroup variability added as covariates).

Table 8. Estimated marginal means and standard errors of group-based humiliation across the four experimental conditions, Experiment 2

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of personal humiliation	Low	1.93	0.17	3.70	0.16
	High	2.00	0.16	4.17	0.15

In the following analysis perceived prototypicality of the humiliated ingroup member was included. Firstly, a two-way between-group analysis of variance (two-way ANOVA) was performed on direct group humiliation using personal humiliation and ingroup member humiliation as the independent variables. Ingroup identification, perceived ingroup variability,

susceptibility to feelings of humiliation and perceived prototypicality were entered as covariates in the model. The results showed that the experimental condition of ingroup member humiliation, $F(1, 128) = 18.92, p = .000, \eta_p^2 = .13$, had significant main effects on direct group humiliation. Susceptibility to feelings of humiliation, $F(1, 128) = 51.47, p = .000, \eta_p^2 = .28$, and ingroup identification, $F(1, 128) = 11.11, p = .001, \eta_p^2 = .08$, were significant covariates, but prototypicality of the ingroup member was not a significant covariate, $F(1, 128) = 0.01, p = .916, \eta_p^2 = .00$. When controlling for perceived prototypicality, personal humiliation exerted a significant main effect on direct humiliation, $F(1, 128) = 3.93, p = .05, \eta_p^2 = .03$. The interaction between personal humiliation and ingroup member humiliation did not reach statistical significance, $F(1, 128) = 2.35, p = .127, \eta_p^2 = .02$.⁴ Table 9 shows the estimated marginal means of direct group humiliation across each experimental condition (prototypicality of ingroup member, susceptibility to humiliation, ingroup identification and perceived ingroup variability added as covariates).

⁴ An additional analysis of variance was performed without including any of the covariates into the model. Ingroup member humiliation still had a significant main effect on direct group humiliation, $F(1, 146) = 14.904, p < .001, \eta_p^2 = .09$. Personal humiliation did not have a significant main effect, $F(1, 146) = 1.26, p = .263, \eta_p^2 = .009$ and there was no significant interaction effect either, $F(1, 146) = 1.70, p = .195, \eta_p^2 = .01$

Table 9. Marginal means and standard errors of direct group humiliation across the four conditions with perceived prototypicality, susceptibility to humiliation, ingroup identification and perceived ingroup variability as covariates, Experiment 2

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of personal humiliation	Low	2.79	0.17	3.21	0.15
	High	2.86	0.15	3.76	0.15

In the next analysis, a two-way between-groups analysis of variance (two-way ANOVA) was performed on group-based humiliation using the same two independent variables and the same four covariates. Again, ingroup member humiliation, $F(1, 128) = 151.68, p = .000, \eta_p^2 = .54$, susceptibility to feelings of humiliation, $F(1, 128) = 17.52, p = .000, \eta_p^2 = .12$, and ingroup identification, $F(1, 128) = 7.16, p = .008, \eta_p^2 = .05$, had significant main effects on group-based humiliation. Once more, prototypicality of the ingroup member was not a significant covariate, $F(1, 128) = 2.30, p = .132, \eta_p^2 = .19$. When controlling for perceived prototypicality, personal humiliation exerted a marginal significant effect on the experience of group-based humiliation, $F(1, 128) = 3.86, p = .052, \eta_p^2 = .03$. The interaction between personal humiliation and ingroup member humiliation was not statistically significant, $F(1, 128) = .90, p = .346, \eta_p^2 = .00$.⁵ Table

⁵ An additional analysis of variance was performed without including the covariates into the model. Ingroup member humiliation still had a significant main effect on group-based humiliation, $F(1, 146) = 135.88, p < .001, \eta_p^2 = .482$. Personal humiliation did not have a significant main effect, $F(1, 146) = 1.64, p = .203, \eta_p^2 = .01$ and there was no significant interaction effect either, $F(1, 146) = 1.26, p = .264, \eta_p^2 = .009$.

10 indicates the estimated marginal means of group-based humiliation across the four experimental conditions (prototypicality of ingroup member, susceptibility to humiliation, ingroup identification and perceived ingroup variability added as covariates).

Table 10. Marginal means and standard errors of group-based humiliation across the four conditions with perceived prototypicality, susceptibility to humiliation, ingroup identification and perceived ingroup variability as covariates, Experiment 2

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of personal humiliation	Low	1.90	0.17	3.70	0.16
	High	2.03	0.16	4.18	0.15

Overall, these results indicated that participants in this experiment who received ingroup member humiliation manipulations (i.e. high ingroup member humiliation condition), scored higher on the humiliation measures than participants that received no ingroup member humiliation manipulations (i.e. low ingroup member humiliation condition). How prototypical

participants perceived the humiliated ingroup member to be did not have a direct effect on their experience of humiliation⁶

Responses to humiliation

The second aim of Experiment 2 was to address the emotional and behavioural responses to group-based humiliation. It was hypothesised that the relationship between group-based humiliation and revengeful behavior is mediated via anger but not shame (Hypothesis 3) whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4). To test these hypotheses two mediation models were conducted with group-based humiliation (measured variable) as independent variable, shame and anger as parallel mediators and revenge or withdrawal behaviour as dependent variables (see Figure 1 and 2).

⁶ To study whether perceived prototypicality of the ingroup member moderates the relationship between ingroup member humiliation and the experience of group-based humiliation, a moderation model was conducted using Process (Hayes, 2013) with ingroup member humiliation as independent variable, the experience of group-based humiliation as dependent variable and perceived prototypicality as moderator. Ingroup identification was controlled for. Results showed that there was no significant interaction between ingroup member humiliation and perceived prototypicality, $t(4, 131) = 1.137$, $\sigma_{\bar{x}} = 0.081$, $p = .258$.

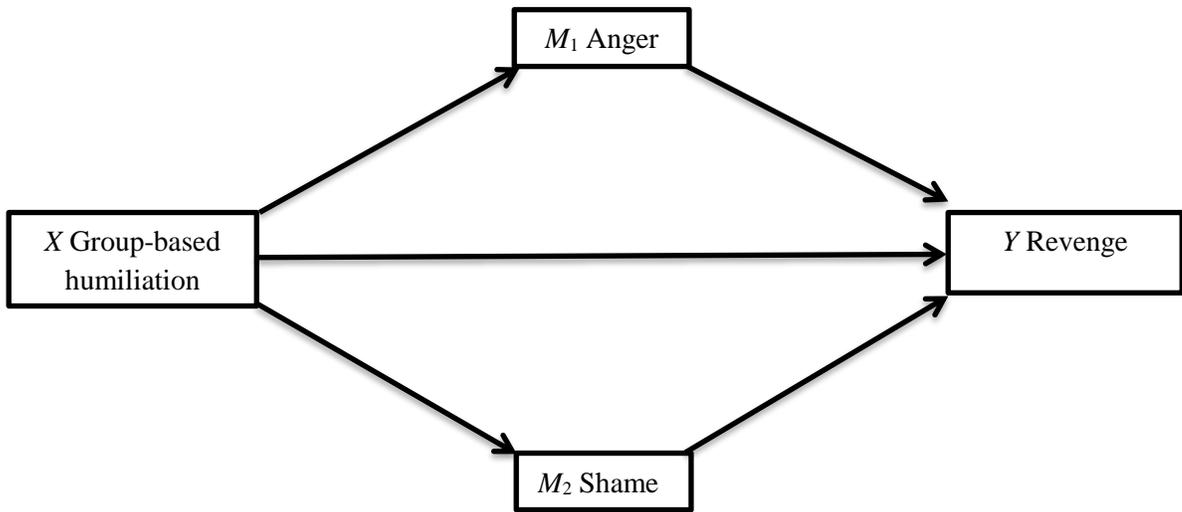


Figure 1. Conceptual diagram of the parallel multiple mediator model for revenge

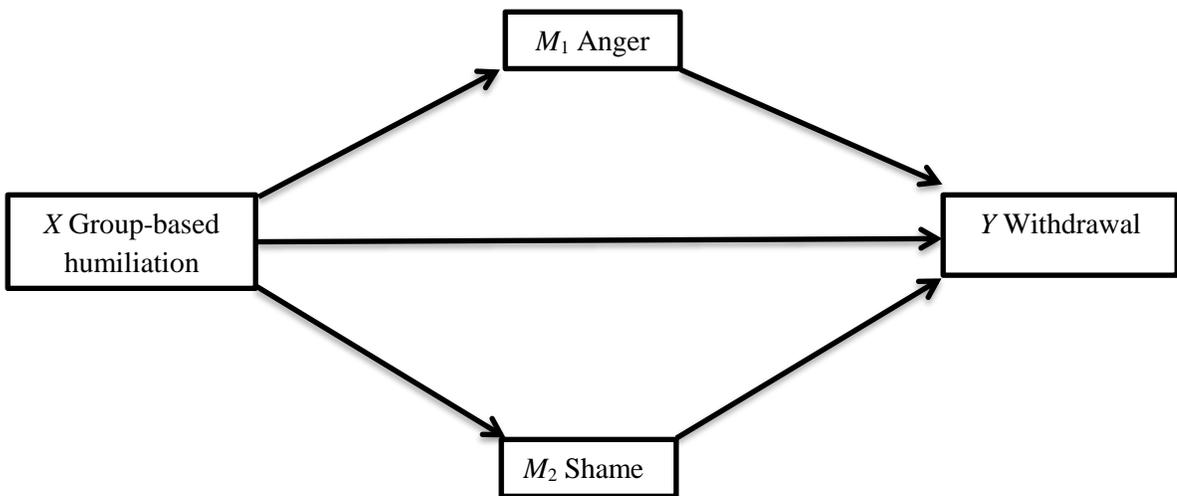


Figure 2. Conceptual diagram of the parallel multiple mediator model for withdrawal

Revenge model

To test the revenge model, a mediation model (including two parallel mediators) was conducted using Process (Hayes, 2013) and using the bootstrapping method with 10000 iterations. Group-based humiliation (measured variable) was entered as independent variable, shame and anger were entered as parallel mediator variables and revenge behaviour was entered as dependent variable. The overall model was significant and explained 31.84% of variance in the dependent variable “revenge”. The detailed results of the mediation model are reported in Table 11. The results of the specific indirect effects using bootstrap confidence intervals indicate that anger but not shame mediated the relationship between group-based humiliation and revenge. This interpretation is supported by the results of the rather conservative normal theory tests which revealed that the mediation via anger was statistically significant, $Z = 3.661, p < .01$, but not the mediation via shame, $Z = -1.346, p = .178$. The results further showed that group-based humiliation had a direct effect on revenge when controlling for the emotional responses. The latter suggests that anger partially mediates the relationship. Or in other words, group-based humiliation influences revenge directly and indirectly via anger.⁷

⁷ A mediation-moderation model was tested using Process (Hayes, 2013) where group-based humiliation (measured variable) was added as independent variable, anger as mediator, prototypicality as moderator and revenge as dependent variable. Results showed that there was no significant interaction between group-based humiliation and prototypicality, $t(4, 132) = 0.199, \sigma_{\bar{x}} = 0.027, p = .842$.

Table 11. Total, direct and indirect effect of group-based humiliation on revenge, Experiment 2

	<i>B</i>	<i>SE</i>	<i>p</i>
Group-based humiliation on anger	.424	0.056	.000
Group-based humiliation on shame	.271	0.054	.000
Direct effects of anger on revenge	.420	.099	.000
Direct effects of shame on revenge	-.146	0.102	.156
Total effect of group-based humiliation on revenge	.393	0.060	.000
Direct effect of group-based humiliation on revenge	.255	0.068	.000

Model Summary for $R^2 = .3184, F(3,142) = 22.11, p < .01$

DV Model

	B	Boot SE	[Boot LLCI, Boot ULCI]
Indirect Effect of anger (using 95% bias corrected confidence interval	.178	0.047	[.0954, .2821]
Indirect Effect of shame using 95% bias corrected confidence interval	-.039	0.028	[-.1023, .0076]

Withdrawal model

To test the withdrawal model, a mediation model (including two parallel mediators) was conducted using Process (Hayes, 2013) and using the bootstrapping method with 10000 iterations. Again group-based humiliation was entered as independent variable, shame and anger were entered as parallel mediator variables and withdrawal was entered as dependent variable. The overall model was significant but explained only 6.6% variance of withdrawal. The detailed results of the mediation model are summarized in Table 12. The results of the indirect effects using bootstrap confidence interval show that in this model shame but not anger mediated the relationship between group-based humiliation and withdrawal. Again, this result is supported by the more conservative normal theory tests in that the mediation via shame was statistically significant, $Z = 2.377$, $p = .017$, but not the mediation via anger, $Z = -0.4860$, $p = .627$. Different to the “revenge model” the results of the “withdrawal model” showed that group-based humiliation did not have a direct effect on withdrawal when controlling for the emotional responses. The latter suggests that shame fully mediated the relationship between group-based humiliation and withdrawal.⁸

⁸ A mediation-moderation model was tested using Process (Hayes, 2013) where group-based humiliation (measured variable) was added as independent variable, shame as mediator, prototypicality as moderator and withdrawal as dependent variable. Again, in this model there was not a significant interaction between group-based humiliation and prototypicality, $t(4, 132) = -1.55$, $\sigma_{\bar{x}} = 0.072$, $p = .123$.

Table 12. Total, direct and indirect effect of group-based humiliation on withdrawal, Experiment 2

	<i>B</i>	<i>SE</i>	<i>p</i>
Group-based humiliation on anger	.424	0.056	.000
Group-based humiliation on shame	.271	0.054	.000
Direct effects of anger on withdrawal	-.127	0.258	.624
Direct effects of shame on withdrawal	.729	0.264	.006
Total effect of group-based humiliation on withdrawal	.146	0.151	.333
Direct effect of group-based humiliation on withdrawal	.002	0.175	.989

Model Summary for $R^2 = .065, F(3,142) = 3.27, p = .023$

DV Model

	<i>B</i>	Boot <i>SE</i>	[Boot LLCI, Boot ULCI]
Indirect Effect of anger (using 95% bias corrected confidence interval	-.054	0.110	[-.3117, .1244]
Indirect Effect of shame using 95% bias corrected confidence interval	.198	0.099	[.0428, .4385]

Discussion

Experiment 2 first aimed to replicate the findings of Experiment 1 by showing that an individual is able to experience humiliation on behalf of another member of his/her ingroup. Again, it was hypothesised that group-based humiliation is distinct from personal humiliation. Similar to the first experiment, the results showed that feelings of direct group humiliation and group-based humiliation were evoked for participants in the high ingroup member humiliation condition as ingroup member humiliation exerted a significant main effect on both dependent variables. The means for low ingroup member humiliation and high ingroup member humiliation

showed that participants in the low ingroup member humiliation conditions felt less direct group humiliation and group-based humiliation than participants in the high ingroup member humiliation condition. As in Experiment 1, personal humiliation did not have a significant main effect on either of the dependent variables and no significant interactions were found. These results are an indication that ingroup member humiliation is independent from personal humiliation as proposed by the intergroup emotion theory (Smith et al., 2007), therefore confirming the first hypothesis of Experiment 2.

There was another similarity seen in the results of Experiment 2 compared to the first experiment. In Experiment 1 participants in the low and high personal humiliation conditions scored relatively similar on the two dependent variables. A similar pattern was seen in Experiment 2. By studying the estimated marginal means (see Table 7, 8, 9 and 10) it can be seen that participants who were in the low and high personal humiliation condition respectively, scored very similar on the dependent variables. Again, in the conditions where no personal humiliation was manipulated, it might actually be that in fact humiliation was triggered as participants in the low personal humiliation condition perceived themselves humiliated when asked about an interaction with a male or males. As in Experiment 1, a conclusion that one can make from this is that the female participants in Experiment 2 also thought about lowered status, inequality or disrespect when asked about an interaction with a male.

Different to the results in Experiment 1, ingroup identification correlated significantly with both dependent variables and results of the two-way ANOVA showed that it had a main effect on direct, as well as group-based humiliation. This indicates that the level of ingroup identification played a role in the experience of humiliation in the present experiment.

However, given the findings of Experiment 1 and 2, the role of ingroup identification in the experience of group-level humiliation seems to be rather ambiguous. In order to understand the interplay between ingroup identification and group-based humiliation and thus to test Hypothesis 2, namely that high identified participants experience more group-based humiliation than low identifiers, it was decided to include ingroup identification as independent variable in Experiment 3. The level of ingroup identification was manipulated on two levels, namely moderate and high ingroup identification.

Experiment 2 also aimed to look at the emotional and behavioural responses to humiliation. Two mediation models were conducted using Process (Hayes, 2013). In the first model it was tested whether anger or shame mediates the relationship between the experience of group-based humiliation and the intention to engage in revenge. The results confirmed Hypothesis 3 in that group-based humiliation directly predicted revenge, and that this relationship was partially mediated by anger. This means that participants who experienced humiliation on behalf of an ingroup member either directly responded with revenge or became angrier which resulted in the response of revenge. Shame was not a significant mediator of this relationship. In the second model it was tested whether anger or shame mediated the relationship between group-based humiliation and the intention to withdraw. Results confirmed Hypothesis 4 in that this relationship was fully mediated by shame, meaning that participants first had to feel shame before they would engage in withdrawal behaviour. Anger was not a significant mediator.

These results suggest that when participants experienced group-based humiliation they either attributed the event externally (i.e., feeling that men treat women unjust and unfairly) or internally (i.e. feeling that women probably deserve to be treated that way). In the former case participants responded either directly with revenge or indirectly via anger. In the latter

participants responded with withdrawal via the feeling of shame. In Experiment 3 the same revenge and withdrawal mediation models were again tested in order to gain confidence in their validity.

Experiment 3

The aim of Experiment 3 was to focus on the relationship between ingroup identification and group-based humiliation. Specifically, this experiment aimed to test the hypothesis that highly identified participants experience more group-based humiliation than low identifiers (Hypothesis 2). Additional aims of this experiment were to address the responses of group-based humiliation, as was tested in Experiment 2. Therefore, Experiment 3 hypothesised that the relationship between group-based humiliation and revenge is mediated via anger but not shame (Hypothesis 3) and the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4). Participants were randomly assigned to one of four experimental conditions in a 2 (*Ingroup identification*: high vs. moderate) x 2 (*Ingroup member humiliation*: high vs. moderate) factorial between-subjects design.

Sample

As in Experiment 2, the minimum required sample size was estimated before the experiment was conducted. Using G*Power 3 for F statistics (ANOVA: fixed effects, special, main and interaction effects) a minimum sample size of $N = 136$ was calculated assuming an effect size of $f = .40$, alpha level of .05, and a minimum desired statistical power of .95, six numerators df and four groups (G*Power 3, see Faul et al., 2007). Given the fact that the

experiment was conducted via the internet, the sample size was checked weekly and data collection was stopped when the threshold was passed ($N = 275$).

A total of 275 female students registered at the University of South Africa in the College of Economic and Management Studies participated in Experiment 3. It is important to note that none of these participants participated in Experiment 2. The age of participants ranged from 19 to 53 years ($M_{age} = 32.12$). Two hundred and forty-three participants indicated that they are South African and 30 participants indicated non-South African nationalities. None of the participants identified the true aim of the experiment and were therefore all included in the analyses. The 275 participants were distributed to the four experimental conditions as outlined in Table 13.

Table 13. Number of participants in the four experimental conditions, Experiment 3

		Level of ingroup member humiliation	
		Low	High
Level of ingroup identification	Moderate	n = 69	n = 73
	High	n = 68	n = 65

Experimental Manipulation

Ingroup identification

For the manipulation for moderate and high ingroup identification, participants were asked to indicate on a 7-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree*) to what extent they agreed with five general statements that referred to group membership: (1) mingling with other women is important to me”; (2) when I meet men I always talk about women in a positive light”, (3) “I could not care less about other women”; (4) I would do very well on a test about the history of women’s struggle for equality in South Africa”; (5) “I would vote for a female president just because she’s a woman”. Further instructions explained that these statements represented a psychological instrument by which a person’s emotional distance to the group of women can be assessed. Participants were further led to believe that that this measure has been normed and that the participant’s personal score, based on her answers to the previous statements, can be calculated and that she can be provided with feedback about her personal distance score. The participant was then told that she can find out what her personal emotional distance score is by going to the next page. All participants then received a score of 16.78 and they were informed that they share this score with the majority of women (nearly 58%). Participants in the moderate ingroup identification condition were told that their score indicates a moderate identification with women and participants in the high identification condition were informed that their score represents a high identification with women. The participants were also provided with a figure with the invented score showing smaller and bigger circles that are increasingly overlapping supposedly indicating the distance of their score from the group of women (see Figure 3 and 4).

Figure 3. Moderate ingroup identification condition

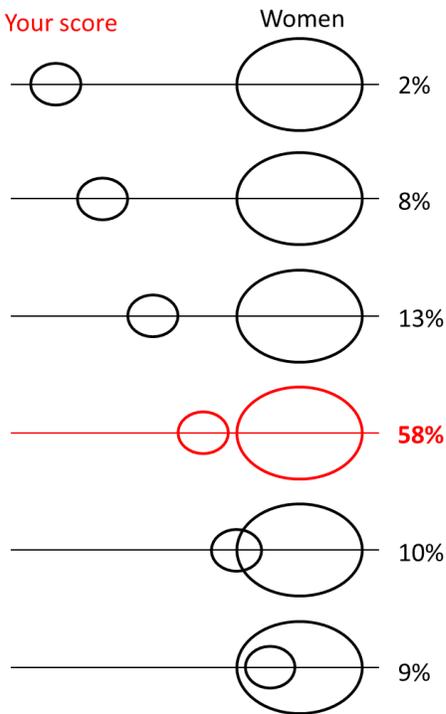
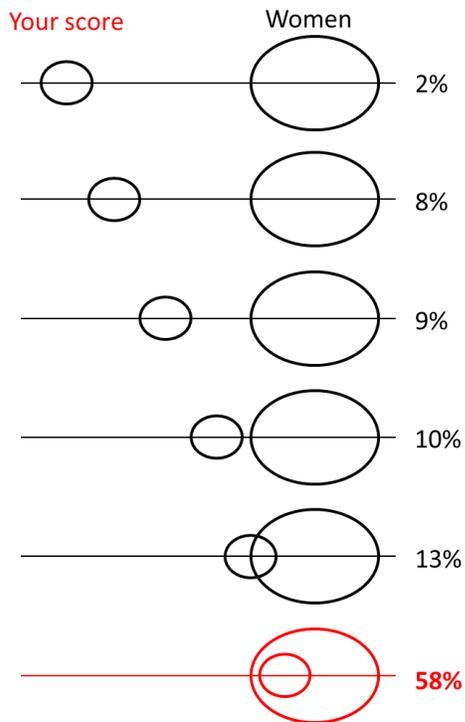


Figure 4. High ingroup identification condition



Ingroup member humiliation

Low and high ingroup member humiliation was manipulated using the same procedure, instructions and material as in Experiment 2.

Measurements

As in Experiment 1 and 2, all items of the respective scales were randomly presented to the participants. Participants were presented with the following measurements in the same order as described below.

Dependent variables

The degree to which humiliation on behalf of the humiliated ingroup member was experienced by participants was assessed using the group-based humiliation measure that was used in Experiment 1 and 2 ($\alpha = .95$). Direct group humiliation was not measured in this experiment.

Participants' emotional and behavioural responses were measured using the same items and answering formats used in Experiment 2. The three items for anger and shame formed reliable scales, respectively ($\alpha_{\text{anger}} = .89$; $\alpha_{\text{shame}} = .80$). The two items measuring withdrawal behaviour correlated significantly ($r = .709$, $p < .01$) as well as the two items measuring revenge ($r = .655$, $p < .01$).

Manipulation check measures

The same three items and answer formats that were used in Experiment 2 to check if the manipulation for ingroup member humiliation was successful were used ($\alpha = .90$). For the ingroup identification manipulation check three items were used: "I feel strong bonds with women"; "I feel close to women"; "I identify with women" ($\alpha = .96$). For these three items the participants had to indicate their level of agreement on a 6-point Likert scale ranging from 1 (Not at all) to 6 (Extremely).

Covariate measures

As in Experiment 2, all covariates were assessed using a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) and the items of the respective scales were randomly presented to the participants.

Perceived prototypicality, perceived ingroup variability and susceptibility to feelings of humiliation ($\alpha = .89$) were measured as in the previous experiments. As in Experiment 2, the item “Not all women should be treated the same way” measuring perceived ingroup variability did not correlate with the other two items (Corrected Item Total correlation = .173). The two remaining items (“Women are not all alike”; “Women differ from each other”) correlated significantly ($r = .616, p < .01$).

Results

Preliminary analysis

Manipulation checks

A two-way analyses of variance was performed on the ingroup identification manipulation check, entering the two experimental conditions as independent variables. The ingroup identification condition did not exert a main effect on the ingroup identification manipulation check, $F(1, 271) = 1.60, p = .207, \eta_p^2 = .006$. By studying the means it was seen that although participants in the high ingroup identification condition ($M = 4.00, SD = 1.19, n = 142$) scored slightly higher on the ingroup identification manipulation check than participants in the moderate ingroup identification condition ($M = 3.80, SD = 1.16, n = 134$), the difference did not reach statistical significance, $t(274) = -1.26, p = .207, d = 0.17$. The ingroup member humiliation condition also did not have an effect, $F(1, 271) = 1.10, p = .296, \eta_p^2 = .004$ and the interaction between the experimental conditions reached significance, $F(1, 271) = 4.64, p = .032, \eta_p^2 = .017$. These results indicate that manipulating the level of ingroup identification was not successful according to the used manipulation check measure in the present experiment.

Similar to Experiment 1 and 2, the manipulation of ingroup member humiliation was successful as results of the two-way analyses of variance confirmed the success of the ingroup member humiliation manipulation as the experimental condition of ingroup member humiliation had a significant effect on the ingroup member humiliation manipulation check, $F(1, 271) = 490.01, p < .001, \eta_p^2 = .64$. Participants in the high ingroup member humiliation condition ($M = 4.36, SD = 0.74, n = 138$) scored significantly higher on the manipulation check of ingroup member humiliation than participants in the low ingroup member humiliation condition ($M = 1.82, SD = 1.13, n = 137$). Ingroup identification had a marginal effect on the dependent variable, $F(1, 271) = 3.99, p = .047, \eta_p^2 = .014$, and the interaction between the ingroup member humiliation and ingroup identification did not reach statistical significance, $F(1, 271) = 1.66, p = .198, \eta_p^2 = .006$. These results support the success of the ingroup member humiliation manipulations in Experiment 3

Descriptive statistics

Table 14 summarises the means, standard deviations, number of participants and inter-correlations of all assessed variables. As in Experiment 2, the descriptive statistics (see Table 14) revealed that there was a significant correlation between group-based humiliation and the ingroup member manipulation check. Also, as in Experiment 2, group-based humiliation correlated significantly, but moderately, to susceptibility to feelings of humiliation. In the current experiment, ingroup identification manipulation check correlated significantly with group-based humiliation, yet moderately. The second criterion of the intergroup emotion theory seems to hold true that group-based emotions relate to the level of identification with the ingroup (Smith et al., 2007). The ingroup identification manipulation check also correlated moderately with anger and

revenge. Anger, as well as shame correlated significantly with group-based humiliation which again is in line with the findings in Experiment 2. Withdrawal did not correlate significantly with group-based humiliation, but the revenge response did. In the present experiment there was a significant correlation between anger and revenge and also between shame and withdrawal, as was seen in Experiment 2. Different from Experiment 2, perceived prototypicality had a significant relationship with anger but similar to Experiment 2, it also correlated significantly with group-based humiliation.

Table 14. The means, standard deviations, number of participants and inter-correlations of the assessed variables, Experiment 3

	1 Group-based humiliation	2 Anger response	3 Shame response	4 Withdrawal response	5 Revenge response	6 Ingroup identification manipulation check	7 Ingroup member humiliation manipulation check	8 Perceived prototypicality	9 Perceived ingroup variability	10 Susceptibility to feelings of humiliation
Mean	3.10	2.37	1.80	2.63	3.18	3.88	3.09	4.46	4.41	2.74
SD	1.50	1.23	1.02	0.96	1.13	1.18	1.59	2.11	0.69	0.94
n	276	276	276	276	276	276	276	254	276	276
1		.637**	.437**	.047	.476**	.283**	.863**	.247**	-.172**	.222**
2			.632**	.126*	.495**	.243**	.627**	.236**	-.109	.277**
3				.263**	.283**	.144*	.373**	.109	-.127*	.298**
4					.106	-.164**	.017	.022	-.013	.191**
5						.240**	.485**	.221**	-.052	.219**
6							.264**	.112	-.037	.028

7			.201**	-.124*	.174**
8			.	.041	-.019
9				-.004	.102
10					.023

Note: ** correlation significant at $p < .01$ level, * correlation significant at $p < .05$ level

Hypotheses Testing

The role of ingroup identification

The first aim of the third experiment was to test Hypothesis 2, namely that high identified participants experience more group-based humiliation than low identifiers. As outlined in the preliminary analysis, the manipulation check for ingroup identification revealed that participants in the high and moderate identification conditions did not differ significantly in their identification with women as ingroup. It was decided, however, to test for the impact of ingroup identification given that the means of both experimental conditions pointed into the expected direction. Therefore, two-way between-groups analysis of variance (two-way ANOVA) was performed on group-based humiliation with ingroup identification and ingroup member humiliation entered as independent variables. Perceived prototypicality of the ingroup member, perceived ingroup variability and susceptibility to feelings of humiliation were included as covariates.

Ingroup member humiliation had a significant main effect on group-based humiliation, $F(1, 246) = 231.659, p < .01, \eta_p^2 = .48$. Participants in the low ingroup member humiliation condition ($M = 2.06, \sigma_{\bar{x}} = 0.09$) felt less group-based humiliation than participants in the high ingroup member humiliation condition ($M = 4.07, \sigma_{\bar{x}} = 0.09$). These results indicate that it was possible for the participants to experience group-based humiliation on behalf of the humiliated ingroup member in the scenario presented to them. Ingroup identification did not have a significant main effect on the dependent variable, $F(1, 246) = 0.77, p = .382, \eta_p^2 = .00$. There was no significant interaction between the two independent variables, $F(1, 246) = .19, p = .659, \eta_p^2 = .00$. Perceived prototypicality of the ingroup member, $F(1, 246) = 7.00, p = .009, \eta_p^2 = .03$, perceived ingroup variability, $F(1, 246) = 4.52, p = .034, \eta_p^2 = .02$ and susceptibility to feelings

of humiliation $F(1, 246) = 14.73, p < .01, \eta_p^2 = .06$ were all significant covariates.⁹ Table 14 indicates the estimated marginal means of group-based humiliation across the four experimental conditions (prototypicality of ingroup member, susceptibility to humiliation and perceived ingroup variability added as covariates).

Table 15. Estimated marginal means and standard errors of group-based humiliation across the four conditions with perceived prototypicality, susceptibility to humiliation and perceived ingroup variability as covariates, Experiment 3

		Level of ingroup member humiliation			
		Low		High	
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>
Level of ingroup identification	Moderate	1.97	0.13	4.04	0.12
	High	2.15	0.13	4.10	0.13

Responses to humiliation

Another aim of Experiment 3 was to replicate the findings of Experiment 2 with regard to the emotional and behavioural responses to group-based humiliation. As in Experiment 2 it was hypothesised that the relationship between group-based humiliation and revenge is mediated via

⁹ An additional analysis of variance was performed without including the covariates into the model. Ingroup member humiliation had a significant main effect on group-based humiliation, $F(1,271) = 260.07, p < .001, \eta_p^2 = .490$. Ingroup identification did not have a significant main effect, $F(1, 271) = 0.96, p = .328, \eta_p^2 = .004$ and there was no significant interaction effect either, $F(1, 271) = 0.56, p = .454, \eta_p^2 = .002$.

anger but not shame (Hypothesis 3) whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4). To test these hypotheses, the same two mediation models as used in Experiment 2 were conducted with group-based humiliation (measured variable) as independent variable, shame and anger as parallel mediators and revenge or withdrawal behaviour as dependent variables (see Figure 1 and 2, Experiment 2).

Revenge model

The revenge model was again tested using Process (Hayes, 2013) and the bootstrapping method with 10000 iterations. The detailed results are reported in Table 15. The overall model explained 29.10% of variance of the dependent variable revenge. As in Experiment 2, the results of the specific indirect effects indicate that anger but not shame mediates the relationship between group-based humiliation and revenge. Again, the more conservative normal theory test supports this interpretation for both, anger, $Z = 4.430$, $p < .01$, and shame, $Z = -0.981$, $p = .326$. Again, group-based humiliation had a direct effect on revenge when the emotional responses were controlled which replicates the findings of Experiment 2 that the anger partially mediates this relationship.¹⁰

¹⁰A mediation-moderation model was tested using Process (Hayes, 2013) where group-based humiliation (measured variable) was added as independent variable, anger as mediator, prototypicality as moderator and revenge as dependent variable. Results showed that the interaction between group-based humiliation and prototypicality on revenge reached statistical significance, $t(4, 249) = -2.064$, $\sigma_{\bar{x}} = 0.020$, $p = .040$.

Table 16. Total, direct and indirect effect of group-based humiliation on revenge behaviour, Experiment 3

	<i>B</i>	<i>SE</i>	<i>p</i>
Group-based humiliation on anger	.526	0.038	.000
Group-based humiliation on shame	.299	0.037	.000
Direct effects of anger on revenge	.333	.071	.000
Direct effects of shame on revenge	-.073	0.073	.320
Total effect of group-based humiliation on revenge	.362	0.040	.000
Direct effect of group-based humiliation on revenge	.209	0.050	.000

Model Summary for $R^2 = .2910, F(3,272) = 37.22, p < .01$

DV Model

	B	Boot SE	[Boot LLCI, Boot ULCI]
Indirect Effect of anger (using 95% bias corrected confidence interval	.175	0.037	[.1022, .2522]
Indirect Effect of shame using 95% bias corrected confidence interval	-.022	0.020	[-.0671, .0137]

Withdrawal model

The withdrawal model was conducted using Process (Hayes, 2013) as well as the bootstrapping method with 10000 iterations. Withdrawal behaviour was entered as dependent variable while group-based humiliation (measured variable) and shame/anger were entered as independent and mediator variables. The overall model explained 7.5% of the dependent variable withdrawal. The detailed results are reported in Table 16. Similar to Experiment 2, the results of the specific indirect specific effects showed that shame but not anger mediated the relationship between group-based humiliation and withdrawal. The normal theory tests support these findings

in that shame was statistically significant, $Z = 3.636$, $p < .01$, but not anger, $Z = -0.266$, $p = .789$. Again, the missing direct effect of group-based humiliation on withdrawal suggests that this relationship was fully mediated by shame.¹¹

Table 17. Total, direct and indirect effect of group-based humiliation on withdrawal, Experiment 3

	<i>B</i>	<i>SE</i>	<i>p</i>
Group-based humiliation on anger	.525	0.038	.000
Group-based humiliation on shame	.299	0.037	.000
Direct effects of anger on withdrawal	-.018	0.069	.789
Direct effects of shame on withdrawal	.291	0.071	.000

¹¹ A mediation-moderation model was tested using Process (Hayes, 2013) where group-based humiliation (measured variable) was added as independent variable, shame as mediator, prototypicality as moderator and withdrawal as dependent variable. Results showed that there was no significant interaction between group-based humiliation and prototypicality on withdrawal, $t(4, 249) = -0.551$, $\sigma_{\bar{x}} = 0.019$, $p = .582$.

Total effect of group-based humiliation on withdrawal	.030	0.039	.432
Direct effect of group-based humiliation on withdrawal	-.047	0.049	.337

Model Summary for $R^2 = .075, F(3,272) = 7.35, p < .01$

DV Model

	<i>B</i>	Boot <i>SE</i>	[Boot LLCI, Boot ULCI]
Indirect Effect of anger (using 95% bias corrected confidence interval)	-.009	0.039	[-.0887, .0648]
Indirect Effect of shame using 95% bias corrected confidence interval	.087	0.025	[.0422, .1399]

Discussion

Experiment 3 aimed to study the role of ingroup identification in the experience of group-based humiliation as the intergroup emotion theory proposes that group-based emotions are related to the level of ingroup identification (Smith et al., 2007). The current experiment hypothesised that high identifiers will experience more group-based humiliation than low identifiers (Hypothesis 3). Ingroup identification and ingroup member humiliation were each manipulated on two levels in a two-by-two factorial design. Although, the results of the manipulation check for ingroup identification questioned the success that participants' ingroup identification was successfully manipulated, it was decided to test the impact of ingroup identification since the measures pointed into the expected direction. The results however showed that ingroup identification did not have a significant main effect on group-based humiliation. There was also no significant interaction between ingroup identification and ingroup member humiliation suggesting that the level of group-based humiliation experienced by participants in the low and high ingroup member humiliation conditions did seemingly not depend on the level of ingroup identification. Thus Hypothesis 3 could not be confirmed in Experiment 3. It is however important to note that the results of the manipulation check showed that the ingroup identification manipulation for the present experiment was not successful and the interpretation of the results should be accepted with caution.

The second aim of Experiment 3 was to replicate the findings regarding the responses to group-based humiliation, found in Experiment 2. Results replicated the findings of Experiment 2 and supported Hypotheses 3 and 4, as it was found that group-based humiliation directly predicted revenge, and that this relationship was partially mediated by anger but not by shame

whereas the relationship between group-based humiliation and withdrawal was fully mediated by shame but not by anger.

General Discussion

The overall aim of the present research project was to extend our understanding of intergroup emotions, in particular humiliation. The present research tested experimentally the possibility that this negative, self-conscious emotion can be experienced as a group-based emotion, that is, on behalf of an ingroup member who is humiliated by an outgroup. Furthermore, the present study tested the emotional and behavioural responses to group-based humiliation. More specifically, based on the intergroup emotion theory (Smith et al., 2007) four hypotheses were proposed. The intergroup emotion theory proposes that group-level emotions are distinct from personal-level emotions. Based on this assumption, the present study hypothesised that the experience of humiliation on a personal-level is independent from the experience of humiliation on a group-level (Hypothesis 1). The theory further suggests that group-level emotions depend on the degree of group identification. In line with this, the second hypothesis of the present study proposed that participants who identify highly with the ingroup will experience more group-based humiliation than low identifiers (Hypothesis 2). The intergroup emotion theory also proposes that group-level emotions motivate and regulate intragroup and intergroup attitudes and behaviour. In line with this assumption and related research, the present study further hypothesised that the relationship between group-based humiliation and revengeful behaviour is mediated via anger but not shame (Hypothesis 3)

whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4).

The first hypothesis was tested in Experiment 1 and 2. Results from the two experiments supported the hypothesis. First, in both experiments ingroup member humiliation had a significant main effect on direct group humiliation as well as on group-based humiliation as dependent variables. Secondly, there was neither a significant main effect of personal humiliation nor an interaction effect between personal and ingroup member humiliation on the dependent variables. The latter suggests that personal and group-based humiliation are indeed distinct experiences. The results further indicated that it is possible for the participants to experience humiliation on behalf of a humiliated ingroup member supporting the findings of Veldhuis et al. (2014). It is however important to note that the present experiments did not measure personal humiliation. Consequently, in order to confirm that personal humiliation is truly independent from group-level humiliation future studies should empirically test that humiliation on a personal level but not humiliation on a group level predicts the experience of personal humiliation, whereby humiliation on a group-level but not humiliation on a personal level predicts the experience of group-based humiliation as demonstrated in the present experiments.

The second hypothesis of the present research assumed that participants who highly identify with their ingroup will experience more group-based humiliation than participants who less identify with their ingroup. In Experiment 1 and 2 ingroup identification was assessed as a covariate and results of these experiments regarding ingroup identification were rather ambiguous. In Experiment 1 ingroup identification had no significant effect on group-level humiliation, yet in Experiment 2 it exerted a significant main effect on the dependent variables.

Consequently, in Experiment 3 it was decided to test ingroup identification more directly by treating it as an independent variable. Results of Experiment 3 could not support the hypothesis. First, although the measure of ingroup identification pointed into the expected directions the manipulation check revealed no significant differences indicating that the manipulation of ingroup identification was not successful in Experiment 3. Secondly, ingroup identification did not have a significant main or interaction effect on group-based humiliation. Given the fact that the successful manipulation of ingroup identification was not confirmed the results and their interpretation should be accepted with caution because the results might be due to a methodological issue in the third experiment and not due to the fact that ingroup identification does not play a role in group-based humiliation.

Hypothesis 3 and 4 addressed the responses of humiliation by stating that the relationship between group-based humiliation and revengeful behaviour is mediated via anger but not shame (Hypothesis 3) whereas the relationship between group-based humiliation and withdrawal is mediated via shame but not anger (Hypothesis 4). Experiment 2 and 3 supported both hypotheses as the results indicated that the relationship between group-based humiliation and revenge was mediated by anger, whereas the relationship between group-based humiliation and withdrawal was mediated by shame. Anger partially mediated the relationship between group-based humiliation and revenge, while the relationship between group-based humiliation and withdrawal was fully mediated via shame. Moreover, results of the variances explained in the revenge model was larger in both experiments when compared to the variance explained in the withdrawal model. However, the results of both models suggest that there are a range of other factors involved predicting either revenge or withdrawal as response to group-based humiliation. Worth to note is that revenge was predicted by anger as mediator but also directly by group-

based humiliation. This pattern could be caused by two possible factors. On the one hand, it could be that revenge as response to group-based humiliation is perceived as normative which therefore does not require accommodating emotions as motivational regulators. On the other hand, it could be that the measure of revenge used in the present research actually represents retaliation rather than revenge which again does not require accommodating emotions, such as anger, as motivational regulators. Future research should address this issue by clarifying whether particular behavioural responses to group-based humiliation are socially shared as normative and whether the normativity of responses affects the role of accommodating emotions as motivational regulators.

As the present experiments controlled for possible covariates for explorative reasons, an additional result with reference to the covariates should be noted. Susceptibility to feelings of humiliation was a significant covariate in all three experiments and it can therefore be concluded that how susceptible participants were to humiliation in the present experiments had an effect on their experience of humiliation. Results of the other covariates were rather ambiguous. How prototypical participants perceived the humiliated ingroup member to be (controlled for in Experiment 2 and 3) did not play a role in Experiment 2 as perceived prototypicality did not have a significant effect on either of the dependent variables. Yet, in Experiment 3 it did have a main effect on the experience of group-based humiliation and it correlated significantly with anger and revenge. Perceived ingroup variability (controlled for in all three experiments) did not have a main effect on the dependent variables in Experiment 1 and 2, but how different participants perceived ingroup members to be seemed to have played a role in Experiment 3 as it was a significant covariate on the experience of group-based humiliation. Future research on group-based humiliation should further study the role of perceived prototypicality of the humiliated

ingroup member, as well as the role of perceived ingroup variability, as results pertaining to these two covariates were vague in the present experiments.

Although, the present research extended our understating of group-based emotions in general and group-based humiliation in particular, the results need to be read in conjunction with the obvious limitations of the three experimental studies. The first limitation is that all three experiments were internet-based studies. This methodological approach made it impossible to control for the circumstances under which the participants completed the experiments. For instance, the present experiments did and could not control the present mood of the participants when participating in the research. The experiments did and could not control whether participants just experienced any form of humiliation before starting with the experiment. It was also not possible to control whether participants completed the experiment on their own and at once. Therefore, it might be advisable to conduct future research on group-based humiliation as laboratory experiments which represent a more controlled setting.

Secondly, although convenience sampling was used for the present experiments, it has to be noted that the response rate of the participants (1.8%) was low compared to the amount of participants who were invited to participate. This was mainly caused by two factors. Firstly, students registered at the University of South Africa do not open their university email inboxes as often compared to their personal email inboxes. Secondly, the policy of the University of South Africa does not allow for incentives, such as a lucky draw, to be given to participants which reduce the willingness to participate in studies (Leung, Ho, Chan, Johnston, & Wong, 2002).

The third limitation refers to the measurements used in the present research project. Although almost all measurements showed good reliabilities, the measure of ingroup variability did not. Ingroup variability was assessed by two items previously used by Doosje et al. (1998). It was decided to include a third item in order to improve the validity of this measure. However, the added item did not contribute to the improvement of the measure in any of the three experiments. Future studies might address this limitation by developing a multi-item scale to assess ingroup variability. Another limitation regarding the measurements involves the items used to measure the revenge response. Although the two items used were treated as assessing ‘revenge’, it should be noted that these two items represented a relatively mild form that might represent retaliation rather than revenge. However, the items were considered as appropriate responses to the context used in the ingroup member humiliation manipulation which did not represent a ‘severe’ humiliation situation as it was perceived as unethical.

The fifth limitation refers to the manipulation of ingroup identification which was not successful. The fact that the ingroup identification manipulation used in Experiment 3 was not successful might be because a real social group was used. Manipulating the level of ingroup identification with an established group that already has a baseline identification with their ingroup seems to be methodologically difficult (Clinton, 2008) particularly when this ingroup is perceived as an important part of the participants’ social identity which can be assumed for gender identity such as being “female”. It might be therefore advisable for future research to make use of experimentally created social groups when testing the second hypothesis in a future study. Experimentally created groups, or minimal groups, do not have a history of interactions and this might make it easier to manipulate the level of identification (Doosje et al., 1995). Alternatively, participants might also be given physiological feedback regarding their level of

identification when manipulating ingroup identification as demonstrated by Doosje et al. (1998). Another possibility is to treat ingroup identification as a moderator and measure it before conducting the experiment when using real social groups (Giguère, Lalonde, & Taylor, 2014).

Lastly, a major limitation of the present research project might be the fact that all experiments used the same intergroup context, namely gender. The decision to use the very same inter-group context in the present experiments was informed by the aim to exclude impact of various intergroup contexts as possible factor influencing the results of the present research. Notwithstanding, using the very same intergroup context has its limitations and therefore future experiments testing the same hypotheses should be conducted using other social groups, such as nationality or race, in order to make the results of the present study more valid.

Limitations aside, the present research project contributed to various research areas. Results of all three experiments contribute to our understanding of intergroup emotions. The intergroup emotion theory (Smith et al., 2007) has been tested for group-based anger (Garcia et al., 2006; Gordijn & Yzerbyt, 2006), group-based guilt (Doosje et al., 1998) and group-based shame (Lickel et al., 2005). The present study contributed to the intergroup emotion theory and its criteria by showing that this theory is also suitable for testing group-based humiliation.

The present research also contributed to the scarce literature on group-based humiliation by first adding evidence to the study conducted by Veldhuis et al. (2014) by showing that it is possible to experience humiliation on behalf of another ingroup member and secondly, by investigating its emotional and behavioural consequences. The present study further showed that it is not only the antecedent of exclusion that can lead to group-based humiliation (Otten & Jonas, 2013; Veldhuis et al., 2014), but also the antecedents of disrespect and lowered status.

The intergroup emotion theory suggests that group-level emotions motivate and regulate intragroup and intergroup attitudes and behaviour. Previous studies have demonstrated that emotions, and in particular group-level emotions, lead to behavioural responses (Doosje, Branscombe, Spears, & Manstead, 2006; Frijda et al., 1989; Mackie et al., 2000) as suggested by the appraisal theory of emotion (Frijda et al., 1989). In line with this, the present study showed that group-based humiliation also leads to certain responses by providing an explanation for the different pathways individuals may take when reacting to group-based humiliation. The present research replicated the findings of previous research on the emotional and behavioural responses of humiliation experienced on a group-level. Previous research revealed that group-level humiliation leads to either anger or shame (Leidner et al., 2012) and consequently to revenge or withdrawal (van Driel, 2011). Van Driel (2011) and Leidner et al. (2012) found that as anger increased, so did the tendency to engage in revengeful behaviour. The present study replicated these findings by showing that anger significantly mediated the relationship between group-based humiliation and revenge. Also, the observed direct effect of group-based humiliation on revenge tendencies in the present study is consistent with the research from Hartling et al. (2013) and Elison and Harter (2007) which link humiliation directly to retaliation. The present study showed that group-based humiliation may directly and indirectly via anger lead to engage in vengeful behaviour.

The present study also showed that for an individual to react to group-based humiliation with withdrawal, s/he first needs to feel shame as a consequence of the humiliating event. Shame is typically felt when individuals perceive themselves to be inferior to others and when they judge themselves negatively (Tangney, Miller, Flicker, & Barlow, 1996). In line with this, the present study showed that when participants reacted with shame it might have been because they

perceived their ingroup of women as inferior to the outgroup of men. This explanation is supported by the observed pattern seen in Experiment 1 and 2 that participants randomly allocated to the low personal and low ingroup member humiliation condition still scored relatively high on the measures of humiliation. These results might offer insight into the South African context concerning males and females. Even when females were asked about a neutral interaction with males, it still seemingly triggered humiliation in them. Perhaps a history of interactions with males involve humiliating situations for females as South Africa is a society where status differences between males and females still exist for the majority of South African women (Oliphant, 2015).

Another contribution of the present research project that is important to note is that the ineffective attempt to manipulate ingroup identification in the third experiment demonstrated that it seems challenging to manipulate the level of ingroup identification of an established group like gender. This inability to manipulate ingroup identification adds evidence to a study conducted by Clinton (2008) in that the attempt to manipulate the level of identification with the university that was used as ingroup, also proved unsuccessful. When there is already a baseline identification with an existing social group, manipulating the level of identification proves to be difficult (Clinton, 2008) and thus it might not be as effective as using a newly created experimental group (Doosje et al., 1995).

A last contribution to note is that although the present research project used the intergroup context of gender in all experiments, this study might be relevant to all intergroup contexts as it showed that it is indeed possible to experience humiliation on behalf of a humiliated ingroup member. In a context like South Africa, directly humiliating individuals because of his/her race or culture seems to happen often, especially in social media domains

(Feltham, 2016; Wicks, 2016). As this study has shown, other members of the ingroup will experience the humiliation on behalf of the humiliated members and respond with negative emotions and behaviours. In order to resolve intergroup conflict in a context like South Africa, and other countries as well, more research is needed in understanding the dynamics behind the conflict and in particular the causes and consequences of group-based humiliation. The present research can be considered as a further contribution (Combs et al., 2010; Jonas et al., 2014; McCarley, 2009; Otten & Jonas, 2014; van Driel, 2011; Veldhuis et al., 2014) to the understanding and knowledge of this seemingly complex emotion.

References

- Allpress, J. A., Barlow, F. K., Brown, R., & Louis, W. R. (2010). Atoning for colonial injustices: Group-based shame and guilt motivate support for reparation. *International Journal of Conflict and Violence*, 4(1), 75–88.
- Allpress, J., Brown, R., Giner-Sorolla, R., Deonna, J., & Teroni, F. (2014). Two faces of group-based shame: moral shame and image shame differentially predict positive and negative orientations to ingroup wrongdoing. *Personality and Social Psychology Bulletin*, 40(10), 1270 – 1284. <http://doi.org/10.1177/0146167214540724>
- Aron, A., Aron, E. N., Tudor, M., & Nelson, G. (1991). Close relationships as including other in the self. *Journal of Personality and Social Psychology*, 60, 241–253.
- Atran, S., & Ginges, J. (2008). Humiliation and the inertia effect: Implications for understanding violence and compromise in intractable intergroup conflicts. *Journal of Cognition and Culture*, 8(3), 281–294. <http://doi.org/10.1163/156853708X358182>
- Bastian, B., & Haslam, N. (2010). Excluded from humanity: The dehumanizing effects of social ostracism. *Journal of Experimental Social Psychology*, 46(1), 107–113. <http://doi.org/10.1016/j.jesp.2009.06.022>
- Besser, A., & Zeigler-Hill, V. (2010). The influence of pathological narcissism on emotional and motivational responses to negative events: The roles of visibility and concern about humiliation. *Journal of Research in Personality*, 44(4), 520–534. <http://doi.org/10.1016/j.jrp.2010.06.006>
- Bicchieri, C. (2006). *The grammar of society: The nature and dynamics of social norms*. New York: Cambridge University Press.
- Bicchieri, C. (2008). The fragility of fairness: An experimental investigation on the conditional status of pro-social norms. *Philosophical Issues*, 18, 229–248. <http://doi.org/10.1111/j.1533-6077.2008.00146.x>
- Blackwood, L., Hopkins, N., & Reicher, S. (2013). Turning the analytic gaze on “us” the role of authorities in the alienation of minorities. *European Psychologist*, 18(4), 245–252. <http://doi.org/10.1027/1016-9040/a000151>
- Brown, J. D., & Marshall, M. a. (2001). Self-Esteem and emotion: Some thoughts about feelings. *Personality and Social Psychology Bulletin*, 27, 575–584. <http://doi.org/10.1177/0146167201275006>
- Clinton, R. I. (2008). *Not guilty by association: The effects of associations with tolerant groups on personal expressions of prejudice*. Ohio University.
- Combs, D. J. Y., Campbell, G., Jackson, M., & Smith, R. H. (2010). Exploring the consequences of humiliating a moral transgressor. *Basic and Applied Social Psychology*, 32(2), 128–143. <http://doi.org/10.1080/01973531003738379>

- Crozier, W. R. (2014). Differentiating shame from embarrassment. *Emotion Review*, 6(3), 269–276. <http://doi.org/10.1177/1754073914523800>
- De Cremer, D., Wubben, M. J. J., & Brebels, L. (2008). When unfair treatment leads to anger: The effects of other people's emotions and ambiguous unfair procedures. *Journal of Applied Social Psychology*, 38(10), 2518–2549. <http://doi.org/10.1111/j.1559-1816.2008.00402.x>
- Doosje, B., Branscombe, N. R., Spears, R., & Manstead, A. S. R. (1998). Guilty by association: When one's group has a negative history. *Journal of Personality and Social Psychology*, 75(4), 872–886. <http://doi.org/10.1037//0022-3514.75.4.872>
- Doosje, B., Branscombe, N. R., Spears, R., & Manstead, A. S. R. (2006). Antecedents and consequences of group-based guilt: The effects of ingroup identification. *Group Processes & Intergroup Relations*, 9(3), 325–338. <http://doi.org/10.1177/1368430206064637>
- Doosje, B., Ellemers, N., & Spears, R. (1995). Perceived intragroup variability as a function of group status and identification. *Journal of Experimental Social Psychology*, 31(5), 410–436.
- Dubreuil, B., & Grégoire, J. F. (2013). Are moral norms distinct from social norms? A critical assessment of Jon Elster and Cristina Bicchieri. *Theory and Decision*, 75, 137–152. <http://doi.org/10.1007/s11238-012-9342-3>
- Elison, J., & Harter, S. (2007). Humiliation: Causes, correlates, and consequences. In J. Campos, J. L. Tracy, R. W. Robins, & J. P. Tangney (Eds.), *The self-conscious emotions: Theory and research* (pp. 310–329). New York: Guilford Press.
- Farmer, A. E., & McGuffin, P. (2003). Humiliation, loss and other types of life events and difficulties: a comparison of depressed subjects, healthy controls and their siblings. *Psychological Medicine*, 33(7), 1169–1175. <http://doi.org/10.1017/S0033291703008419>
- Feltham, L. (2016, May 3). Matthew Theunissen's racist rant goes viral. *Mail and Guardian*. Retrieved from <http://mg.co.za/article/2016-05-03-twitter-erupts-after-matthew-theunissen-racist-rant-goes-viral>
- Fernandez, S., Saguy, T., & Halperin, E. (2015). The paradox of humiliation: The acceptance of an unjust devaluation of the self. *Personality and Social Psychology Bulletin*, 41(7), 976 – 988. <http://doi.org/10.1177/0146167215586195>
- Fisk, C. L. (2001). Humiliation at work. *William & Mary Journal of Women and the Law*, 8(1), 73–95.
- Frankfurt, B. Y. H. (1997). Equality and respect. *Social Research*, 64(1), 3 – 16.
- Frijda, N. H. (1993). Appraisal and beyond. *Cognition and Emotion*, 7(3/4), 225–231. Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/02699939308409188>
- Frijda, N. H., Kuipers, P., & ter Schure, E. (1989). Relations among emotion, appraisal, and emotional action readiness. *Journal of Personality and Social Psychology*, 57(2), 212–228. <http://doi.org/10.1037//0022-3514.57.2.212>

- Garcia, A. L., Miller, D. A., Smith, E. R., & Mackie, D. M. (2006). Thanks for the compliment? Emotional reactions to group-level versus individual-level compliments and insults. *Group Processes & Intergroup Relations*, 9(3), 307–324. <http://doi.org/10.1177/1368430206064636>
- Gasano, J.-D. (2006). The Rwandan Akazi (forced labour) system, history, and humiliation. *Social Alternatives*, 25(1), 50 – 55.
- Giguère, B., Lalonde, R. N., & Taylor, D. M. (2014). Drinking too much and feeling bad about it? How group identification moderates experiences of guilt and shame following norm transgression. *Personality & Social Psychology Bulletin*, 40, 617–32. <http://doi.org/10.1177/0146167214521836>
- Gilbert, P. (1997). The evolution of social attractiveness and its role in shame, humiliation, guilt and therapy. *British Journal of Medical Psychology*, 70(2), 113–147. <http://doi.org/10.1111/j.2044-8341.1997.tb01893.x>
- Gordijn, E. H., & Yzerbyt, V. (2006). Emotional reactions to harmful intergroup behavior. *European Journal of Social Psychology*, 36, 15–30.
- Harter, S., Kiang, L., Whitesell, N. R., & Anderson, A. V. (2003). *A prototype approach to the emotion of humiliation in college students*. Poster session presented at the biannual meeting of the Society for Research in Child Development.
- Hartling, L. M., Lindner, E., Spalthoff, U., & Britton, M. (2013). Humiliation: A nuclear bomb of Emotions? *Psicologia Politica*, 46, 55–76.
- Hartling, L. M., & Luchetta, T. (1999). Humiliation : Assessing the impact of derision , degradation and debasement. *Journal of Primary Prevention*, 19(4), 259 – 278.
- Haslam, N., & Loughnan, S. (2014). Dehumanization and Infrahumanization. *Annual Review of Psychology*, 65(1), 399–423. <http://doi.org/10.1146/annurev-psych-010213-115045>
- Hayes, A. F. (2013). *Introduction to mediation, moderation, and process analysis. A regression-based approach*. New York: The Guilford Press.
- Hornsey, M. J. (2008). Social identity theory and self-categorization theory: A historical review. *Social and Personality Psychology Compass*, 2(1), 204–222. <http://doi.org/10.1111/j.1751-9004.2007.00066.x>
- Jackson, M. A. (2000). Distinguishing shame and humiliation. *Dissertation Abstracts International: Section B: The Sciences and Engineering.*, 61(4), 2272.
- Janoff-Bulman, R., & Werther, A. (2008). The Social psychology of respect : Implications for delegitimization and reconciliation. In A. Nadler, T. Malloy, & J. Fisher (Eds.), *The Social Psychology of Intergroup Reconciliation* (pp. 145–170). New York: Oxford University Press. <http://doi.org/10.1093/acprof:oso/9780195300314.003.0008>

- Jonas, K. J., Otten, M., & Doosje, B. (2014). Humiliation in conflict: Underlying processes and effects on human thought and behaviour. In C. K. W. de Dreu (Ed.), *Social conflict within and between groups* (pp. 37 – 54). London: Psychology Press.
- Kaufmann, P., Kuch, H., Neuhauser, C., & Webster, E. (Eds.). (2011). *Humiliation, Degradation, Dehumanization: Human Dignity Violated*. (P. Kaufmann, H. Kuch, C. Neuhauser, & E. Webster, Eds.). Heidelberg: Springer.
- Klein, D. C. (1991). The humiliation dynamic : An overview. *Journal of Primary Prevention*, *12*(2), 93–121.
- Klein, D. C. (1992). Managing humiliation. *The Journal of Primary Prevention*, *12*(3), 255–68. <http://doi.org/10.1007/BF03337910>
- Lacey, D. (2009). *The role of humiliation in collective political violence*. University of Sydney.
- Lalljee, M., Laham, S. M., & Tam, T. (2007). Unconditional respect for persons: A social psychological analysis. *Gruppendynamik und Organisationsberatung*, *38*(4), 451 – 464.
- Lazarus, R. S. (1991). Progress on a cognitive-motivational-relational theory of emotion. *The American Psychologist*, *46*(8), 819–834. <http://doi.org/10.1037/0003-066X.46.8.819>
- Leach, C. W., van Zomeren, M., Zebel, S., Vliek, M. L. W., Pennekamp, S. F., Doosje, B., ... Spears, R. (2008). Group-level self-definition and self-investment: a hierarchical (multicomponent) model of in-group identification. *Journal of Personality and Social Psychology*, *95*(1), 144–165. <http://doi.org/10.1037/0022-3514.95.1.144>
- Leidner, B., Sheikh, H., & Ginges, J. (2012). Affective dimensions of intergroup humiliation. *PloS One*, *7*(9). <http://doi.org/10.1371/journal.pone.0046375>
- Leung, G. M., Ho, L. M., Chan, M. F., Johnston, J. M., & Wong, F. K. (2002). The effects of cash and lottery incentives on mailed surveys to physicians: A randomized trial. *Journal of Clinical Epidemiology*, *55*(8), 801–807. [http://doi.org/10.1016/S0895-4356\(02\)00442-0](http://doi.org/10.1016/S0895-4356(02)00442-0)
- Lewis, M. (1995). Self-conscious emotions. *American Scientist*, *83*(1), 68–78.
- Lewis, M. (2011). The Self-conscious emotions. Retrieved from <http://www.child-encyclopedia.com/emotions/according-experts/self-conscious-emotions>
- Lickel, B., Schmader, T., Curtis, M., Scarnier, M., & Ames, D. R. (2005). Vicarious shame and guilt. *Group Processes & Intergroup Relations*, *8*(2), 145–157. <http://doi.org/10.1177/1368430205051064>
- Lindner, E. G. (2001). Humiliation and human rights: Mapping a minefield. *Human Rights Review*, *2*(2), 46–63. <http://doi.org/10.1007/s12142-001-1023-5>
- Lindner, E. G. (2001). Humiliation-trauma that has been overlooked: An analysis based on fieldwork in Germany, Rwanda/Burundi, and Somalia. *Traumatology*, *7*(1), 43–68. <http://doi.org/10.1177/153476560100700104>

- Lindner, E. G. (2007). In times of globalization and human rights: Does humiliation become the most disruptive force? *Journal of Human Dignity and Humiliation Studies*, (March), 1 – 20.
- Mackie, D. M., Devos, T., & Smith, E. R. (2000). Intergroup emotions : Explaining offensive action tendencies in an intergroup context. *Journal of Personality and Social Psychology*, 79(4), 602–616. <http://doi.org/10.1037//0022-3514.79.4.602>
- Margalit, A. (1996). Decent Equality and Freedom : A Postscript. *Social Research*, 64(1).
- McCarley, K. (2009). *The humiliation experience: Causes, emotional correlates , and behavioural consequences*. University of Denver.
- McConochie, W. A., & Leung, D. (2010). *Exploring humiliation as a possible psychological cause of major human conflict*. Retrieved from <http://www.politicalpsychologyresearch.com/Docs/HumilResearchReportArticle72210word.pdf>
- Miller, S. M., & Savoie, A. J. (2002). *Respect and rights: Class, race, and gender today*. New York: Rowman and Littlefield.
- Miller, W. I. (1995). *Humiliation and other essays on honor, social discomfort and violence*. (First). Ithaca: Cornell University Press.
- Neuhauser, C. (2011). Humiliation: The collective dimension. In P. Kaufmann, H. Kuch, C. Neuhauser, & E. Webster (Eds.), *Humiliation, degradation, dehumanization: Human dignity violated*. (pp. 21–36). Heidelberg: Springer.
- Neumann, R. (2000). The causal influences of attributions on emotions: A procedural priming approach. *Psychological Science*, 11, 179–182. <http://doi.org/10.1111/1467-9280.00238>
- Niedenthal, P. M., Tangney, J. P., & Gavanski, I. (1994). “If only I weren’t” versus “if only I hadn’t”: distinguishing shame and guilt in counterfactual thinking. *Journal of Personality and Social Psychology*, 67(4), 585–595. <http://doi.org/10.1037/0022-3514.67.4.585>
- Oliphant, P. (2015, May 4). South Africa falling short in gender equality standards. *Mail and Guardian*. Retrieved from <http://mg.co.za/article/2015-05-04-south-africa-falling-short-in-gender-equality-standards>
- Oliver, S. (2011). Dehumanization: Perceiving the Body as (In)Human. In P. Kaufmann, H. Kuch, C. Neuhauser, & E. (Eds) Webster (Eds.), *Humiliation, degradation, dehumanization: Human dignity violated*. (pp. 85 – 100). Heidelberg: Springer.
- Otten, M., & Jonas, K. J. (2013). Out of the group, out of control? The brain responds to social exclusion with changes in cognitive control. *Social Cognitive and Affective Neuroscience*, 8(7), 789–794. <http://doi.org/10.1093/scan/nss071>
- Otten, M., & Jonas, K. J. (2014). Humiliation as an intense emotional experience: evidence from the electro-encephalogram. *Social Neuroscience*, 9(1), 23–35. <http://doi.org/10.1080/17470919.2013.855660>

- Palshikar, S. (2005). Understanding humiliation. *Economic And Political Weekly*, 40(51), 5428–5432.
- Pulham, D. J. (2009). *Humiliation and its relationship to embarrassment and shame*. University of Denver.
- Putnam, R. D. (2001). *Bowling alone: The collapse and revival of American community*. New York: Simon and Schuster.
- Roseman, I. (1984). Cognitive determinants of emotion: A structural theory. In P. Shaver (Ed.), *Review of personality and social psychology: Emotions, relationships and health* (pp. 11 – 36). Beverly Hill, CA: Sage.
- Roseman, I. J., Wiest, C., & Swartz, T. S. (1994). Phenomenology, behaviors, and goals differentiate discrete emotions. *Journal of Personality and Social Psychology*, 67(2), 206–221. <http://doi.org/10.1037//0022-3514.67.2.206>
- Saurette, P. (2006). You dissin me? Humiliation and post 9/11 global politics. *Review of International Studies*, 32(03), 495 – 522. <http://doi.org/10.1017/S0260210506007133>
- Schubert, T. W., & Otten, S. (2002). Overlap of self, ingroup, and outgroup: Pictorial measures of self-categorization. *Self and Identity*, 1(4), 353–376. <http://doi.org/10.1080/152988602760328012>
- Silfver-Kuhlampi, M., Figueiredo, A., Sortheix, F., & Fontaine, J. (2015). Humiliated self, bad self or bad behavior? The relations between moral emotional appraisals and moral motivation. *Journal of Moral Education*, 44(2), 213–231. <http://doi.org/10.1080/03057240.2015.1043874>
- Silver, M., Conte, R., Miceli, M., & Poggi, I. (1986). Humiliation : feeling , social control and the construction of identity. *Journal of the Theory of Social Behaviour.*, 16(3), 269 – 283.
- Simon, B. (2007). Respect, equality, and power: A social psychological perspective. *Gruppendynamik Und Organisationsberatung*, 38(3), 309–326.
- Smith, C. A., & Lazarus, R. S. (1993). Appraisal components, core relational themes, and the emotions. *Cognition and Emotion*, 7(3/4), 233–269.
- Smith, E. R., & Henry, S. (1996). An in-group becomes part of the self: Response time evidence. *Personality and Social Psychology Bulletin*, 22, 635. <http://doi.org/10.1177/0146167296226008>
- Smith, E. R., & Mackie, D. M. (2016). Group-level emotions. *Current Opinion in Psychology*, 11, 15–19. <http://doi.org/10.1016/j.copsyc.2016.04.005>
- Smith, E. R., Seger, C. R., & Mackie, D. M. (2007). Can emotions be truly group level? Evidence regarding four conceptual criteria. *Journal of Personality and Social Psychology*, 93(3), 431–46. <http://doi.org/10.1037/0022-3514.93.3.431>

- Sommers, J., & Vodanovich, S. J. (2002). The development and initial validation of the organizational revenge scale. *Journal of Business and Psychology, 17*(2), 207–222.
- Stokes, P. (2006). The troubles in Northern Ireland: 1968-2005: A case of humiliation. *Social Alternatives, 25*(1), 17–21.
- Tajfel, H. (1981). *Human groups and social categories: Studies in social psychology*. New York: Cambridge University Press.
- Tajfel, H., & Turner, J. (1979). An integrative theory of intergroup conflict. In W. Austin & S. Worchel (Eds.), *Social Psychology of Intergroup Relations*. (pp. 33 – 47). Chicago: Nelson.
- Tangney, J. P., Miller, R. S., Flicker, L., & Barlow, H. (1996). Are shame, guilt, and embarrassment distinct emotions? *Journal of Personality and Social Psychology, 70*(6), 1256–1269.
- Tangney, J. P., Stuewig, J., & Mashek, D. J. (2007). Moral emotions and moral behavior. *Annual Review of Psychology, 58*, 345–372.
<http://doi.org/10.1146/annurev.psych.56.091103.070145>
- Torres, W. J., & Bergner, R. M. (2010). Humiliation: Its nature and consequences. *The Journal of the American Academy of Psychiatry and the Law, 38*(2), 195–204. Retrieved from <http://www.ncbi.nlm.nih.gov/pubmed/22889101>
- Tracy, J. L., & Robins, R. W. (2007). Self-conscious emotions: Where self and emotion meet. In C. Sedikides & S. Spencer (Eds.), *The Self* (pp. 187 – 209). East Sussex: Psychology Press.
- Trumbull, D. (2008). Humiliation: The trauma of disrespect. *Journal of the American Academy of Psychoanalysis and Dynamic Psychiatry, 36*(4), 643 – 660. Retrieved from <http://search.proquest.com/docview/198202294?pq-origsite=gscholar>
- Turiel, E. (1983). *The development of social knowledge: Morality and convention*. Cambridge: Cambridge University Press.
- Turiel, E. (2008). Thought about actions in social domains: Morality, social conventions, and social interactions. *Cognitive Development, 23*, 136–154.
<http://doi.org/10.1016/j.cogdev.2007.04.001>
- Turner, J., Hogg, M., Oakes, P., Reicher, S., & Wetherell, M. (1987). *Rediscovering the social group: A self-categorization theory*. Cambridge: Basil Blackwell.
- Vaes, J., Paladino, M. P., Castelli, L., Leyens, J.-P., & Giovanazzi, A. (2003). On the behavioral consequences of infrahumanization: The implicit role of uniquely human emotions in intergroup relations. *Journal of Personality and Social Psychology, 85*(6), 1016–1034.
<http://doi.org/10.1037/0022-3514.85.6.1016>
- van Driel, E. (2011). *What humiliation feels like in different contexts*. University of Amsterdam.

- Veldhuis, T. M., Gordijn, E. H., Veenstra, R., & Lindenberg, S. (2014). Vicarious group-based rejection: creating a potentially dangerous mix of humiliation, powerlessness, and anger. *PloS One*, 9(4). <http://doi.org/10.1371/journal.pone.0095421>
- Waite, M., & Stevenson, A. (2011). *Concise Oxford English dictionary*. Oxford University Press.
- Walker, J., & Knauer, V. (2011). Humiliation, self-esteem and violence. *The Journal of Forensic Psychiatry & Psychology*, 22(5), 724–741. <http://doi.org/10.1080/14789949.2011.617542>
- Wicks, J. (2016, January 4). Twitter erupts after KZN estate agent calls black people “monkeys”. *Mail and Guardian*. Retrieved from <http://mg.co.za/article/2016-01-04-twitter-erupts-after-kzn-estate-agent-calls-black-people-monkeys>
- Yzerbyt, V., Dumont, M., Wigboldus, D., & Gordijn, E. (2003). I feel for us : The impact of categorization and identification on emotions and action tendencies. *British Journal of Social Psychology*, 42, 533–549.

Appendix A

Pilot Study

The aim of the pilot study was to test the appropriateness of the experimental manipulations of personal and ingroup member humiliation, and the measurements of the dependent variables, manipulation checks and covariates for Experiment 1.

Sample

A total of 51 black female students registered at the College of Education at the University of South Africa participated in the pilot study. Forty participants indicated how old they were. Their age ranged from 19 to 46 ($M_{\text{age}} = 29.25$). All participants indicated that they are South African and that they resided in South Africa. Only two participants identified the true aim of the experiment by suggesting that the study was looking at humiliation and disrespect. The other 49 participants indicated that the aim of the study was about the role of gender in our society. The 49 participants were distributed to the four experimental conditions as outlined in Table 19.

Table 19. Number of participants in the four experimental conditions

	Level of ingroup member humiliation	
Level of personal humiliation	low	high
low	n = 14	n = 12
high	n = 11	n = 12

Measurements

Reliabilities

All measures were presented on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Participants were instructed to indicate how much they agreed or disagreed with each item by choosing the most appropriate answer. If not differently stated, all items of the respective scales were randomly presented to the participants.

Dependent variables

The present study distinguished two measures of humiliation as dependent variable. The first measure is *direct group humiliation*, which is being directly humiliated purely because an individual is a member of a group as described by Neuhauser (2011). The second measure is group-based humiliation, that is feeling humiliated on behalf of an ingroup member humiliated by an outgroup. This type of group humiliation is termed *representative group humiliation* by Neuhauser (2011). Both scales consisted of five items. For the development of both scales, the cognitive appraisals or antecedents that elicit humiliation were used. Concepts from the Humiliation Inventory (Hartling & Luchetta, 1999) that measures personal humiliation were also taken into consideration and adapted for the present study. The five items included in the scale that measured participants' feelings of being *directly humiliated* as member of the ingroup by the outgroup were: "As a woman, I feel disrespected by the behaviour that men show towards women"; "As a woman, I feel that my dignity is violated by the behaviour that men show towards women"; "As a woman, I feel humiliated by the behaviour that men show towards women"; "As a woman, I feel that I am not recognised as equal by the behaviour that men show towards women"; "As a woman, I feel devalued by the behaviour that men show towards women". The five items measuring *direct group humiliation* formed a reliable scale ($\alpha = .93$).

The Corrected Item-Total correlations showed that all five items strongly correlated with the total scale ($r_s > .60$).

The five items that measured the participants' feelings or experiences of *group-based humiliation* were: "As a woman, I feel disrespected by the behaviour that the male interviewers showed towards Thandeka"; "As a woman, I feel that my dignity is violated by the behaviour that the male interviewers showed towards Thandeka"; "As a woman, I feel humiliated by the behaviour that the male interviewers showed towards Thandeka"; "As a woman, I feel not recognised as equal by the behaviour that the male interviewers showed towards Thandeka"; "As a woman, I feel devalued by the behaviour that the male interviewers showed towards Thandeka". These five items also formed a reliable scale ($\alpha = .92$). Again, the Corrected Item-Total correlations indicated that all five items strongly correlated with the total scale ($r_s > .60$). Given the reliabilities it was decided to use these two measures in Experiment 1.

Manipulation check measures

Three items were developed to check if the manipulation for ingroup member humiliation was successful: "During Thandeka's interview, she was fairly treated as a woman by the male interviewers" (reversed); "During Thandeka's interview, she was humiliated by the behaviour of the male interviewers"; and "During Thandeka's interview, she was disrespected". This scale reached a Cronbach's of .68. The item analysis revealed that the Corrected Item-Total correlations indicated that the reversed item weakly correlated with the total scale ($r < .30$).

For the manipulation check of personal humiliation, the following three items were used: "In my recent interaction with a man or men that I wrote about, I feel that I was fairly treated by him/them" (reversed); "In my recent interaction with a man or men that I wrote about, I feel that I was humiliated by him/them"; and "In my recent interaction that I wrote about, I feel that I was

disrespected”. The Cronbach’s alpha was .84 and all items correlated strongly with the total scale according to the Corrected Item-Total correlations ($r_s > .5$).

Given the rather low reliability of the manipulation check scale of ingroup member humiliation it was decided to rephrase all reversed items of the manipulation checks for Experiment 1.

Covariates

Ingroup identification was measured using items based on the scale developed by Leach et al. (2008). Ten items were selected for the present study: “I feel strong bonds with women”; “I feel committed to women”; “I am glad to be a woman”; “I think that women have a lot to be proud of”; “I often think about the fact that I am a woman”; “Being a woman is an important part of how I see myself”; “I have a lot in common with the average woman”; “I am similar to the average woman”; “Women have a lot in common with each other”; “Women are very similar to each other” ($\alpha = .75$). The Corrected Item-Total correlation indicated that nine of the ten items correlated strongly with the total scale ($r_s > .30$). Only one item (“I often think about the fact that I am a woman”) correlated rather weakly ($r = .28$). However, the overall reliability did not improve when excluding this item. It was therefore decided to measure ingroup identification with all 10 items in Experiment 1.

Perceived ingroup variability was measured using three items. Two items were adapted from Doosje et al. (1998): “Women are not all alike” and “Women differ from each other”. A third item was added to improve the reliability of the scale: “Not all women should be treated the same way” ($\alpha = .55$). The Corrected Item-Total correlation showed the item (“Not all women should be treated the same way”) correlated weakly with the total scale ($r = .181$). Removing this item from the scale resulted in a reliability value of $r = .85$, $p < .001$. Although the added item

seemed not to improve the reliability of the scale, it was decided to retain the item in order to collect more empirical evidence about its usefulness or non-usefulness in the scale. Therefore, it was decided to use all three items for the perceived ingroup variability measure in Experiment 1.

Susceptibility to feelings of humiliation was measured using five items based on the antecedents of humiliation. These items were developed for the present research project in line with the Humiliation Inventory (Hartling & Luchetta, 1999). Susceptibility to feelings of humiliation was measured at a general level and therefore not tailored to a specific intergroup context. The items were: “In general, I easily feel humiliated”; “I often feel disrespected”; “Often, I do not feel recognised by others”; “I often feel devalued as a person”; and “Often, I feel that my dignity is violated by other people” ($\alpha = .90$). The Corrected Item-Total correlation indicated that all items correlated strongly with the total scale ($r_s > .70$).

As the three covariate measures formed reliable scales it was decided to use these measures in Experiment 1.

Manipulation checks

An independent samples t-test with personal humiliation (low versus high) and ingroup member humiliation (low versus high) as independent variables was conducted on the two manipulation checks. The t-test of the personal humiliation manipulation check showed that participants in the high personal humiliation conditions ($M = 4.40$, $SD = 0.77$, $n = 18$) scored significantly higher on the manipulation check of personal humiliation than participants in the low personal humiliation conditions ($M = 3.04$, $SD = 1.40$, $n = 24$), $t = 3.97$, $p < .01$, $\eta_p^2 = 0.51$. This means that participants appraised the event that they described as more humiliating in the high personal humiliation condition than in the low personal humiliation condition. Similar

results were found for the ingroup member humiliation manipulation check. The results of the independent samples t-test showed that participants in the high ingroup member humiliation conditions ($M = 4.50$, $SD = 0.68$, $n = 21$) scored significantly higher on the manipulation check than participants in the low ingroup member humiliation conditions ($M = 3.10$, $SD = 1.30$, $n = 21$), $t = 4.42$, $p < .01$, $\eta_p^2 = 0.56$. This means that participants perceived the ingroup member as more humiliated in the high ingroup member humiliation condition than in the low ingroup member humiliation condition. The results of the manipulation checks confirmed the success of the personal and ingroup member humiliation manipulations in the current pilot experiment. It was therefore decided to apply the manipulations in Experiment 1. The results of the pilot study also showed that participants who were allocated to the low personal and ingroup member humiliation conditions scored relatively high on both manipulation check measures. It might have been that the answering format of the scale centre (“neither agree nor disagree”) was actually construed by the participants as “no humiliation”. To avoid that the participants misconstrued the scale centre of the manipulation checks the answering format was changed from a scale measuring agreement/disagreement including a scale centre of “neither/nor agreement/disagreement” to a scale measuring different levels of agreement: (1) “not at all”; (2) “slightly”; (3) “somewhat”; (4) “very”; (5) “extremely”.

Dependent variables

Table 20 reports the estimated marginal means and standard errors of the dependent variables for the four experimental conditions. Given the small sample size we sustained from conducting any further statistical analyses.

Table 20. Estimated marginal means and standard errors of direct group humiliation and group-based humiliation as dependent variables

		Level of ingroup member humiliation				
		Low		High		
		<i>Means</i>	<i>Std. Error</i>	<i>Means</i>	<i>Std. Error</i>	
Level of personal humiliation	Low	direct	3.51	0.24	4.38	0.26
		group-based	2.90	0.24	4.63	0.26
	High	direct	3.74	0.27	4.40	0.26
		group-based	3.32	0.27	4.28	0.26

Participants who were allocated to the low personal and ingroup member humiliation conditions scored relatively high on both the direct and group-based humiliation measures. Again it might have been that the answering format of the scale centre (“neither agree nor disagree”) was construed by the participants as “no humiliation”. Therefore, the answering format for the two dependent variables was changed as well from an agreement/disagreement scale including a scale centre of “neither/nor agreement/disagreement” to an answering format measuring the *level of feelings* so that the scale centre indicated an average feeling of humiliation: (1) “clearly does not describe my feeling”; (2) “mostly does not describe my feeling”; (3) “somewhat describes my feeling”; (4) “mostly describes my feeling”; to (5) “clearly describes my feeling”.

Summary

The aim of the pilot study was to test the appropriateness of the experimental manipulations of personal and ingroup member humiliation, and the measurements of the dependent variables, manipulation checks and covariates for Experiment 1. The results of the manipulation checks showed that the manipulation of personal humiliation was successful, as well as the manipulation of ingroup member humiliation. Consequently, it was decided that the same manipulations will be used in the first experiment. The analyses of the measurements of the dependent variables, manipulation checks and covariates resulted in the following: (1) to use all items of the respected scales in Experiment 1; (2) to rephrase all reversed items of the manipulation checks for Experiment 1; and (3) to change the answer formats of the manipulation check measures and the dependent variable measures from an agreement/disagreement scale to an answering format measuring different levels of agreement/feelings.