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From inclusive identities to inclusive societies: Comparing the content, structure, and impact of all-inclusive superordinate categories

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PhD in Psychology

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En un periódico

del barrio del Raval, em Barcelona, una mano anónima escribió:

Tu dios es judío, tu música es negra, tu coche es japonés, tu pizza es italiana, tu gas es

argelino, tu café es brasileño, tu democracia es griega, tus números son árabes, tus letras son

latinas. Yo soy tu vecino. ¿E tú me llamas extranjero?

El Cazador de Historias, Eduardo Galeano

In a community newspaper

in Barcelona's Raval neighborhood, as anonymous hand wrote:

Your god is Jewish, your music is African, your car is Japanese, your pizza is Italian, your

gas is Algerian, your coffee is Brazilian, your democracy is Greek, your numbers are Arabic,

your letters are Latin. I am your neighbor. And you call me a foreigner?

Eduardo Galeano, translated by Mark Fried

Acknowledgments

Resumo

Este trabalho analisa a ontologia de categorias supraordenadas *all-inclusive* (que incluem todos os seres humanos), e o seu papel na construção de sociedades mais inclusivas. Oito estudos examinaram o seu conteúdo, estrutura, e impacto nas relações intergrupais. Quanto ao conteúdo, um estudo qualitativo demonstrou que rótulos focados na cidadania global (e.g., "cidadãos do mundo") e na humanidade (e.g., "todos os seres humanos em qualquer lugar") ativaram diferentes significados prototípicos (Capítulo 2). Quanto à estrutura, cinco estudos de análise de protótipo demonstraram a estrutura prototípica da categoria "cidadãos do mundo" e o processamento cognitivo diferenciado dos seus atributos centrais e periféricos (Capítulo 3). Dois estudos compararam as representações cognitivas de "cidadãos do mundo" e "humanos" (Capítulo 4). Num estudo correlacional, os cidadãos nacionais percecionaram os migrantes como mais prototípicos de "cidadãos do mundo" (projeção exogrupal); não havendo projeção para "humanos". Num estudo experimental, a saliência de "humanos" (vs. "cidadãos do mundo") desencadeou perceções mais elevadas de entitatividade, essencialismo, e representações de dupla-identidade. Quanto ao impacto, estes estudos analisaram a ajuda prestada pelas comunidades de acolhimento aos migrantes (Capítulo 4). A identificação com "cidadãos do mundo" e "humanos" esteve associada a diferentes padrões de ajuda (orientada para dependência e autonomia); não havendo diferenças na ajuda intergrupal mediante manipulação da saliência das categorias. Genericamente, sugere-se que as categorias supraordenadas *all-inclusive* constituem realidades sócio-psicológicas distintas (i.e., conteúdo, estrutura, impacto), e que o significado e maleabilidade dos seus protótipos às motivações contextuais sociopolíticas e de estatuto importam para a sua eficácia enquanto identidades endogrupais comuns.

Palavras-chave: identificação supraordenada; categorias supraordenadas all-inclusive; identificação humana; cidadania global; significado leigo; mudança social.

PsycINFO Classification Categories and Codes:
3000 Social Psychology
3020 Group & Interpersonal Processes

Abstract

This work focused on the ontology of all-inclusive superordinate categories (encompassing all human beings) and their role in building more inclusive societies. Eight studies examined their content, structure, and impact on intergroup relations. Regarding content, a qualitative study showed that global citizenship-oriented labels (e.g., "citizens of the world") and humanness-oriented labels (e.g., "all humans everywhere") activated different prototypical meanings (Chapter 2). Regarding structure, five studies relying on a prototype approach demonstrated that "citizens of the world" has a prototypical structure and there is differentiated cognitive processing for its central and peripheral attributes (Chapter 3). Two studies compared how "citizens of the world" and "humans" are cognitively represented (Chapter 4). A correlational study showed that national citizens perceived migrants as more prototypical of "citizens of the world" (outgroup projection); whether no projection occurred for "humans". An experimental study showed that the salience of "humans" (vs. "citizens of the world") triggered higher entitativity and essentialist perceptions, and dual-identity representations. Regarding impact, these studies explored intergroup helping from host communities towards migrants (Chapter 4). Identification with "citizens of the world" and with "humans" was associated with different patterns of helping (dependency- and autonomy-oriented help); whether no differences on intergroup helping were found when categories' salience was manipulated. Overall, results suggest that all-inclusive superordinate categories represent different socio-psychological realities (i.e., content, structure, and impact), and their differentiated spontaneous prototypical meaning, and particularly the malleability of their prototypes to contextual socio-status-political motivations, might have an important role in their effectiveness as common ingroup identities.

Keywords: superordinate identification; all-inclusive superordinate categories; human identification; global citizenship; lay meaning; social change.

PsycINFO Classification Categories and Codes:
3000 Social Psychology
3020 Group & Interpersonal Processes

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Introduction and Literature Review

A while ago, I met a 15-year-old girl and her 75-year-old grandfather in the mountains of Bolivia, while traveling through South America. We stayed at their family home for a night; we were playing table tennis, sharing about our life in Portugal, learning about theirs in Bolivia, but the girl was incredibly bored. We asked both how it feels to live in such a beautiful but remote and isolated place in the mountains, hours away from the nearest village. While looking at her phone, the girl said: "there is nothing and no one here, I barely have internet, I just want to go away and travel". Her grandfather enthusiastically answered: "I've never traveled outside Bolivia, but I know the world and what is happening through the words and stories of all the people we host here, from all over the world. I feel like a citizen of the world". I must admit that I found it fascinating to find someone identifying as a citizen of the world in such a remote and (apparently) disconnected place, but probably because his understanding of what it means to be a citizen of the world diverged from mine. Their experiences have inspired, even more, my curiosity about the different ways and meanings of feeling connected to the world and people worldwide, so I couldn't resist opening this chapter by sharing this story. Certainly, it brings support to the idea that "regardless of where we are in the world, we are exposed to global phenomena" (Türken & Rudmin, 2013, pp. 63).

The present work is focused on the broadest form of superordinate categories - *all-inclusive superordinate categories* - which encompass all human beings as a single group, either by underlining our common humanity (e.g., we are all humans) or our belongingness to a worldwide community of people or citizens (e.g., we are all citizens of the world). During the last two decades, identification with these all-inclusive superordinate categories has received increased consideration in scientific research. Various theoretical approaches, constructs, labels, and measures have been proposed in research examining all-inclusive superordinate categories (cf., McFarland et al., 2019). However, most studies neglected the potential conceptual overlap of these superordinate categories. Indeed, research has been mainly focused on explaining why people endorse all-inclusive superordinate identities, the behavioral consequences of its endorsement, and ultimately how they can be used as a promising path for prosocial behavior within and across borders. Aiming to extend the knowledge about identification with this form of superordinate categories, our work is rooted in the idea that to

further comprehend this phenomenon we need to go back to the question "*What do all-inclusive superordinate categories mean*?". As Roccas and Elster put it, it is important to consider "with what people identify" as well as "how much people identify" with a group (Roccas & Elster, 2012, pp. 13).

The relevance of this question builds upon the proposition that differences in the meanings of social categories could partly account for variations in their intergroup outcomes (Reese et al., 2016; Reysen & Katzarska-Miller, 2015). Indeed, research has identified several positive effects of identification with all-inclusive superordinate categories (e.g., more intergroup helping; McFarland et al., 2019), but also some negative effects (e.g., deflected responsibility for harm behavior (Morton & Postmes, 2011a). Previous research has suggested that these differences could be related to the different labels used to refer to identification with these all-inclusive superordinate categories (i.e., humans, global citizens, citizens of the world, world population) since these might activate different content and thus different behavioral consequences (Reese et al., 2016). However, research about the specific content of all-inclusive superordinate categories is scarce, and the spontaneous meanings that people themselves attribute to them remain unclear. To the best of our knowledge, there is no empirical research focusing on disentangling their semantic universes. In general, it is still not clear to what extent the different all-inclusive superordinate categories should be treated as singular or as separate social-psychological realities. What happens when individuals think about all the people around the world as "we humans" or as "we citizens of the world"? Should we expect different or similar social-psychological outcomes? Should researchers use all-inclusive superordinate categories interchangeably, as all the same, as long as they encompass everyone? The general aim of the present work is to better understand whether all-inclusive superordinate categories represent similar or different socio-psychological realities by relying on a three-fold approach focused on their *content*, *structure*, and *impact*.

The major theoretical novelty of this work is to bring the content of social categories into the spotlight within the literature of all-inclusive forms of identification. Our main tenet is that understanding "*with what people identify with*" and how they think about common humanity or belongingness to a worldwide community of people or citizens is important to inform identity and intergroup processes. Specifically, we propose that the *content* (e.g., the lay meaning) and *structure* (e.g., prototype) of all-inclusive superordinate categories, when made salient, might inform identity and intergroup processes, affecting their benefits as common identities in terms of their intergroup *impact*. In sum, we contend that the *content*, *structure*, and *impact* of all-inclusive superordinate categories are necessary elements of study to further understand and

expand the theoretical approaches to this topic. In the present chapter, we review relevant literature for each of these three elements. Besides the theoretical contribution, we expect our findings to provide practitioners with new insights to design policies or intervention programs that seek to enhance a sense of togetherness to mobilize people all over the world to take action on global matters.

In the present research, we selected "citizens of the world" as the focal all-inclusive superordinate category, as it would not be feasible to examine in depth all the categories found in the literature within the scope of a single dissertation. Any other category could have been selected to serve the purpose of the present work. However, "citizens of the world" seemed particularly relevant and representative considering it is the category used on the largest cross-national surveys to assess this form of all-inclusive or global supranational identification (e.g., World Values Survey; International Social Survey Programme; Eurobarometer).

Specifically, we aimed to address three questions. First, we asked, *do different labels for all-inclusive superordinate categories activate different prototypical contents in laypeople conceptualizations?* To examine this question, in Chapter 2, we analyzed the lay prototypical meaning of "citizens of the world" along with other all-inclusive superordinate categories referred to in the literature, namely "all humans everywhere", "people all over the world", "people from different countries around the world", "global citizens" and "members of the world community". Second, we asked, *how do laypeople cognitively represent the lay meaning of all-inclusive superordinate categories?* To examine this question, we systematically examined the prototypical structure and cognitive processing of prototypical attributes of the category "citizens of the world" using a prototype approach (Chapter 3). Then, in Chapter 4, we focused on how people represent and perceive social categories and examined how both the categories "citizens of the world" and "humans" are represented in terms of relative prototypicality, perceptions of entitativity and essentialism, as well as inclusive group representations (i.e., one-group or dual-identity representations). Third, besides our interest in the ontology of all-inclusive superordinate categories, we asked, *are different all-inclusive superordinate categories equally effective in promoting prosocial and empowering intergroup relations?* To answer this question, in Chapter 4, we investigated the impact of identification with "citizens of the world" and with "humans" and compared the effect of the salience of these all-inclusive superordinate categories on intergroup helping between groups of unequal status. To do so, we focused on a particular intergroup setting - host communities (majority) and migrants (minority) - and on a particular form of intergroup helping - autonomy-oriented help

- which is deemed to challenge the status quo by fostering prosocial and empowering relations towards social change.

Overall, we expect that answering these questions - focused on *content*, *structure*, and *impact* - will extend existing knowledge about the ontology of all-inclusive superordinate categories and their role in building more inclusive societies.

1.1. The content of all-inclusive superordinate categories

The theorization about the 'oneness' and 'togetherness' of all people, and the debate over transcending national boundaries towards transnational attachments, has a long history as a subject of interest since ancient Greece, to classic disciplines such as Philosophy and Sociology in the 19th century, in the work of Immanuel Kant, Auguste Comte, John Stuart Mill, Karl Marx or Anthony Giddens (for an historical overview, see Kleingeld & Brown, 2019). This subject was later incorporated into theoretical models of modern Psychology in the 20th century. Distinct theoretical approaches were proposed by personality (e.g., Adler, 1979) and social psychologists (e.g., Turner et al., 1987) to explain, from an individual to a group-level perspective, how individuals incorporate in the self the sense of identifying, belonging, and caring with the largest and more inclusive group of people which encompasses everyone. Although these theoretical foundations have long been proposed, it was not until the beginning of the 21st century that an upsurge in interest and attention emerged in research examining identification with all-inclusive superordinate categories. Several constructs have then emerged from different theoretical approaches using different all-inclusive superordinate categories (and labels), focusing on different aspects of the 'oneness' of all people, either our common humanity (e.g., identification with all humanity, McFarland et al., 2013) or our belongingness to a worldwide community of people (e.g., global community, Malsch, 2005) or citizens (e.g., global citizenship, Reysen & Katzarska-Miller, 2013).

In the following subsections, we present the diverse theoretical approaches and the different all-inclusive superordinate categories used in research and we claim for the need for semantic clarity which led us to our first research question: *Do different labels for all-inclusive superordinate categories activate different prototypical contents in laypeople conceptualizations?* The goal of this section is to illustrate how the notion of all-inclusive superordinate categories was introduced in psychological theorizing and how it is framed in the current research, rather than examining in-depth the elements of each theoretical approach.

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Considering that the current work is built upon a group-level perspective (i.e., all-inclusive identities as group identities), we provide it more consideration herein and further evoke it in the following sections and chapters.

1.1.1. From individualistic to group-level theoretical foundations

In the aftermath of the divisive events of World War II (1939-1945), efforts were made to enhance the 'oneness' and 'togetherness' of humankind to prevent the recurrence of war. The idea of conceiving all humanity as a family gained attention, even in international law, as a driver for social harmony by implying that, as a family, all humans would care for each other and their common good. The preamble of the Universal Declaration of Human Rights (proclaimed 3 years after WWII) alludes to this idea by stating that the dignity and rights "of all members of the human family is the foundation of freedom, justice, and peace in the world" (UN, 2021b).

The notion of the 'oneness' of humankind was incorporated in several socio-psychological approaches by scholars on human behavior during the 20th century. Two main theoretical approaches have emerged which conceptualized the sense of identifying, belonging, and caring with all people either as a stable individual characteristic or as a result of situational activation of social identification (Hamer et al., 2019). For the present work, we organize and label these two approaches as an individualistic-level perspective (i.e., all-inclusive identities are a part of the self that differentiates an individual from others) and a group-level perspective (i.e., all-inclusive identities are a part of the self that an individual acquires as a member of a group, or community, and is shared with other members). The individualistic-level perspective explains attitudes and behavior based on stable characteristics that vary between individuals; whereas the group-level perspective explains attitudes and behavior based on membership on a group or community. To our understanding, these are complementary (instead of opposed) views on the different ways and meanings of feeling connected to the world and people worldwide.

Within the individualistic-level perspective, we highlight the theories of personality proposed by Alfred Adler (1927, 1979), Abraham Maslow (1971), Gordon Allport (1954, 1961, 1979), and Erik Erikson (1982). Apart from their differences, each presents all-inclusive identification and caring as a characteristic of a mature personality.

Adler argued for a holistic view towards human behavior, emphasizing among other aspects, the relational nature of humans and their social context (Adlerian Theory, for a review, Feist & Feist, 2013; Sabates, 2020). He proposed the concept of 'Gemeinschaftsgefühl', or social

interest, as an essential factor for perpetuating the human species (Feist & Feist, 2013). It refers to an innate potential (that must be practiced throughout development) for relatedness, empathy, and cooperation with all human community members, and care for all people's welfare. According to this theory, a psychologically mature and healthy person with well-developed social interest feels oneness with all humanity and perceives themself as a member of the human community (Feist & Feist, 2013).

Maslow, influenced by Adler and other humanistic psychologists, further developed this idea within his concept of self-actualization, which represents the most mature stage of an individual's potential, after having fulfilled all the former hierarchical needs (Maslow's Hierarchy of Needs Theory; for a review, see Feist & Feist, 2013). Self-actualizing individuals are those who, among other qualities, have transcended the values of their culture and possess social interest ("they are not so much merely Americans as they are world citizens, members of the human species first and foremost"; Maslow, 1971, pp. 177).

Allport's work (1961) on the characteristics of a psychologically healthy personality (Allport's Trait Theory; for a review, Feist & Feist, 2013) also identified 'Gemeinschaftsgefühl' as a demonstration of the *extension of the sense of self*, which is observed when mature individuals can become involved in matters that are not centered on themselves. In a different line of work on the nature of prejudice, Allport (1954), within his notion of concentric ingroups or 'loyalties', admitted the possibility of people expanding their sense of attachment from smaller circles, such as family, to more inclusive collectives, such as nations or "mankind", as the broadest ingroup.

Erikson, extending Freud's psychoanalytic theory, incorporated the idea of caring for humanity as an outcome of the last psychological struggle that humans face at old age (Erikson's Stages of Psychosocial Development; for a review, see Feist & Feist, 2013). He proposed that at the last phase of maturity development, one's widening radius of significant relations encompass all humanity, allowing individuals to achieve a postnarcissistic love of humanity over that of the self (Palombo et al., 2009).

Other individualistic-level perspectives have emerged that consider the notion of 'oneness' of all people as a value orientation, or a frame of reference for individual attitudes. Sampson and Smith (1957) proposed the concept of world-mindedness to describe individuals who favor a worldview of the problems of humanity, and whose primary reference group is mankind, rather than their national attachments. This perspective, focused on individual attitudes, had been earlier explored within a program for World-Minded Education (Frank et al., 1945). Schwartz proposed a value type labeled "universalism" whose motivational goal is understand,

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appreciate, tolerate and protect the welfare of all people and all nature (Schwartz, 1992). Overall, within the individualistic-level perspective, the theoretical proposals presented have the common denominator of conceiving the sense of identifying, belonging, and caring with all people as a stable intraindividual characteristic.

From a group-level perspective, the Self-Categorization Theory (SCT) proposed by Turner and colleagues (1987), based on Tajfel's and Turner's Social Identity Theory (SIT; 1979), proposes that individuals may self-categorize as broadly as "humans" and may derive part of their identity from the membership in this superordinate category. The present work is rooted in this social identity approach (comprising SIT and SCT), so we provide these theories more consideration herein. At this point, we are interested in discussing the concepts and processes of social categorization and social comparison that led to the formation of the most inclusive level of identity proposed by SCT: the human identity. As such, other impactful aspects of the social identity approach on intergroup behavior (e.g., ingroup bias) will be addressed later in this chapter.

The social identity approach proposes that the psychological nature of individuals (e.g., the self, cognition, behavior) must be understood within the socially structured system they belong to, i.e., their groups and membership in society (Turner & Reynolds, 2012). One of the foundational ideas of SIT is that social behavior can be conceptualized as an *interpersonal-intergroup* continuum (Tajfel & Turner, 1979), i.e., *interpersonal behavior* at one extreme (i.e., when individuals behavior is fully determined by their individual characteristics and interpersonal relationships) and *intergroup behavior* at the other extreme (i.e., when individuals behavior is fully determined by their respective memberships in various social groups or categories).

An important conceptual clarification should be made at this point between the notions of social categories and social groups. According to the American Psychological Association, a *social category* results from the process of *categorization* (i.e., "the process by which objects, events, people, or experiences are grouped into classes on the basis of (a) characteristics shared by members of the same class and (b) features distinguishing the members of one class from those of another"); and refers to "a group of people defined by social class or other common attributes of a social nature, such as homelessness, gender, race, unemployment, or retirement" (APA, 2021). The term *social group* "refers to two or more interdependent individuals who influence one another through social interactions that commonly include structures involving roles and norms, a degree of cohesiveness, and shared goals" (APA, 2021). According to SIT, a *group* is conceptualized as "a collection of individuals who perceive themselves to be

members of the same social category, share some emotional involvement in this common definition of themselves, and achieve some degree of social consensus about the evaluation of their group and their membership of it" (Tajfel & Turner, 1979, pp. 40). Consequently, *intergroup behavior* refers to individuals' behavior based on the identification of themselves and others as members of different social categories (Tajfel & Turner, 1979).

Relying on these concepts, SIT proposes a sequence of processes as a theoretical framework for understanding intergroup behavior: social categorization - social identity - social comparison - positive distinctiveness (Turner & Reynolds, 2012). Social categorization is understood as a cognitive tool that enables individuals to systematize their social environment and provides a system of orientation for self-reference, i.e., identifying their place in society (Tajfel & Turner, 1979). A social identity is formed when individuals perceive and internalize to which social categories they belong to, as part of their self-image, and identify themselves as members of particular social groups (i.e., "us", ingroups) in contrast to other relevant groups (i.e., "them", outgroups; Tajfel & Turner, 1979). Social categorization "lies at the heart of commonsense", as the attribution of shared characteristics to social groups and categories is shaped by individuals' value-based connotations, culture, and social representations (Tajfel & Forgas, 2000, pp. 49). As such, belongingness to social groups or categories may provide positive or negative social identities, according to the evaluations of those groups and the comparison with relevant groups in terms of value-laden attributes and characteristics (Tajfel & Turner, 1979). SIT proposes that individuals strive for a positive social identity; when one's ingroup is perceived as positively differentiated or distinct from the relevant outgroups (positive distinctiveness), a positive social identity is achieved. When the product of evaluation and social comparison is negative or threatening, individuals might engage in strategies to achieve a positive social identity (e.g., social creativity; Tajfel & Turner, 1979).

Turner and colleagues further developed the ideas of SIT within SCT (Turner et al., 1987), focusing on explaining how and when people self-categorize based on their personal vs. social identities, i.e., acting as an individual vs. as a group member (Turner & Reynolds, 2012). Regarding the "how", SCT proposes that when people define themselves and others as members of the same category, they see themselves and others as more similar in terms of the defining attributes of the category; they engage in self-stereotyping and depersonalization, through a process of cognitive redefinition of the self (Turner & Reynolds, 2012). That is, individuals assimilate and align the characteristics associated with the mental representation of the group as their own (Crisp & Turner, 2020a). Turner and colleagues (1987) reformulated the distinction of the personal-social identity continuum as levels of self-categorization, where people can

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define or categorize themselves at different levels of abstraction. As such, according to SCT, self-categorization can occur at different levels of inclusiveness, namely at the interpersonal level (when the self is defined in terms of its unique characteristics compared to other individuals); at the intergroup level (when the self is defined as being a group member in contrast to relevant outgroups); and, at the superordinate level (when the self is defined as a human being in contrast to other lifeforms, the *human identity*; Turner & Reynolds, 2012). Regarding the "when", SCT proposed that, depending on the context and the situation, different social category memberships can become salient (i.e., cognitive accessibility, i.e., "at the top of the mind") and important to the self, and psychological depersonalization can occur. The salience of a social category, and the meaning given to it, depends on contextual factors and goals, needs, and purposes of the perceiver (Turner & Reynolds, 2012). Overall, categorization processes, as well as intra- and intergroup comparisons, are dynamic, active, malleable, interpretative, and context-dependent (Crisp & Turner, 2020a; Trepte & Loy, 2017). The salience of a group or category, its associated meaning, and the content of group-based judgments of oneself and others (e.g., stereotyping) are shaped by the dynamic nature of the interactions between individuals and groups, which will determine both self-perception and behavior (Turner & Reynolds, 2012). As a dynamic process, people categorized as ingroup vs. outgroup members in one context can be re-categorized as members of a common higher-order superordinate group in another context, namely as "humans".

In sum, the social identity approach is one of the most influential frameworks in social psychology, and extensive research has been done to examine the outcomes of social categorization, a topic that will be addressed later in this chapter. It also inspired and laid the foundations for several theoretical models aiming to reduce intergroup biased behavior, such as the Common Ingroup Identity Model (Gaertner & Dovidio, 2000), discussed later in this chapter. It is worth noting that most of the work developed since the formulation of SCT has focused on the interpersonal and intergroup levels of categorization, whereas the most inclusive level proposed by Turner and colleagues (1987) - the *human identity* - has received little attention in research, until recently.

Other group-level perspectives, not based on a social identity approach nor the concept of 'group', but focused instead on the concept of psychological 'community' have recently emerged. For instance, Malsch's work (2005) expanded the meaning of community from a sense of feeling connected to others living in close proximity, to a psychological sense of a global community that includes people living far beyond one's geographical location. According to de Rivera and Carson (2015), the notion of global community emphasizes the active socio-

emotional relations that people develop by living together, rather than socio-cognitive factors such as similarity. For instance, "the pronoun "we" needs to refer to the commonness of living together, rather than to having the same characteristics or to being in a team that is competing with other teams" (de Rivera & Carson, 2015, pp. 323).

Overall, the present review illustrates how the idea of 'oneness' and 'togetherness' of all people, as well as the possibility of individuals to build their self-concept from the membership in all-inclusive superordinate categories, is well embedded in psychological theorizing, from individualistic to group-level perspectives. These constitute the theoretical foundations for most of the constructs that have been operationalized recently, using a panoply of all-inclusive superordinate categories, and labels.

1.1.2. One label fits us all: From human to worldwide categorizations

Almost 70 years ago, Allport (1954, 1979) timely questioned "Can humanity constitute an ingroup?". Today, we have more data to answer that question. Research not only has shown that people can, and do, perceive humanity as an ingroup and identify with *all humanity* (e.g., Barth et al., 2015), but also identify with *human beings* (e.g., Nickerson & Louis, 2008); with *people all over the world* (e.g. McFarland et al., 2012); with the *world population* (e.g., Reese et al., 2016); with the *world as a whole* (e.g., Buchan et al., 2011); with the *world community* (e.g., Reese et al., 2014); with *citizens of the world* (e.g., ISSP Research Group, 2015); or with *global citizens* (e.g., Reysen & Katzarska-Miller, 2013), as their ingroup.

Over the last 25 years, different constructs were then operationalized relying on different theoretical approaches and using different social categories, as adequate labels to encompass all people in the world (Reysen & Katzarska-Miller, 2015). In Table 1.1 we summarize several measures assessing all-inclusive superordinate categories, which differ in their conceptualizations of (i.e., individualistic- and/or group-level perspectives), and the labels used to measure identification at an all-inclusive level.

Table 1.1. Measures using all-inclusive superordinate categories, with labels and item examples.

Measures using all-inclusive superordinate categories

Individualistic- and group-level perspectives

Identification With All Humanity Scale | McFarland et al. (2012)
"people all over the world"; "all humans everywhere"; "people anywhere in the world"; "citizen of the world"; "all mankind"
"How often do you use the word "we" to refer to people all over the world?"

Global Identity Scale | Türken & Rudmin (2013)
"citizen of the world"; "world community"
"I consider myself more as a citizen of the world than a citizen of some nation."

Global identification (single item) | European Values Study 2017 (Wave 5; EVS, 2020)
"world"
Section of National Identity - *"People have different views about themselves and how they relate to the world. Please indicate how close you feel to the world" (Q45.E)*

World Citizenship Identification | World Values Survey (wave 5-7; Haerpfer et al., 2020; Inglehart et al., 2014)
"world citizen"; "world"
"I see myself as a world citizen." (Q21o, w5; Q212, w6)
Identical to EVS - *"People have different views about themselves and how they relate to the world. Please indicate how close you feel to the world" (Q259; w7)*

Global Identification | International Social Survey Programme (ISSP Research Group, 2015)
"citizen of the world"
Module National Identity III - *"I feel more like a citizen of the world than of any country"*

Identification as a citizen of the world | Eurobarometer (71.3, 2009; E. Kommission, 2012)
"citizen of the world"
"I would like you to think about the idea of geographical identity. Different people think of this in different ways. People might think of themselves as being European, (NATIONALITY) or from a specific region to different extents. Some people say that with globalisation, people are becoming closer to each other as 'citizens of the world'. Thinking about this, to what extent do you personally feel you are... a citizen of the world"

Group-level perspective

Global-Human Identity Scale | Der-Karabetian & Ruiz (1997)
"people living in other parts of the world"; "everyone in the world"; "people around the world"; "citizen of the world"; "humankind"
"I feel that I am related to everyone in the world as if they were my family"

Psychological Sense of Global Community Scale | Malsch (2005)
"all people living in the world", "people all over the world", "people from different countries around the world", "world community"
"I feel a sense of connection to people all over the world, even if I don't know them personally."

Human Identity Salience Index | Nickerson & Louis (2008)
"human beings"; "human"
"How similar do you feel to other human beings?"

Identification with the Human Group Scale | Albarello & Rubini (2008, 2012)
"human beings"; "humankind"
"I am like all human beings, irrespectively of ethnic, political, religious, social or ideological differences."

Global Social Identity Scale | Buchan et al. (2011)
"world as a whole"
"How strongly do you define yourself as a member of the world as a whole?"

Global Citizenship Identification Scale | Reysen & Katzarska-Miller (2013)
"global citizen"; "global citizens"
"I strongly identify with global citizens."

Global Social Identification Scale | Reese et al. (2014)
"world community as a whole"; "members of the world community"
"Being part of the world community is an important aspect of my identity."

Identification with the world population | Adapted by Reese et al. (2016) from Buchan et al. (2011)
"world population"
"I identify with people from the world population."

Multicomponent Measure of Global Identity adapted from **Multicomponent Identification Scale** (Leach et al., 2008) | Adapted by Barth et al. (2015); Römpke et al. (2018)
"all humanity", "human"
"I am glad to be a part of all humanity."

As shown in Table 1.1, different labels have been used in research to operationalize the 'oneness' of all people. Some focused on our common humanity (e.g., by using labels such as "all humans all over the world", "all humanity", or "humankind") or our belongingness to a worldwide collection of people (e.g., by using labels such as "people all over the world" or "world population") or citizens (e.g., by using labels such as "global citizens" or "citizens of the world"), or community (e.g., by using labels such as "world community" or "world as a whole"). For the present work, we are interested in understanding to what extent the different all-inclusive superordinate categories, represented by the various labels, should be treated as singular or as separate social-psychological realities. For that reason, we will focus on research that has directly examined the conceptual overlap between these constructs, measures, and labels (for a comprehensive overview of each measure and its correlates, see McFarland et al., 2019, and Reysen & Katzarska-Miller, 2015).

Despite the increasing debate over the extent to which different all-inclusive identities vary in meaning and differ in their effects, it is not possible yet, to our understanding, to reach a clear conclusion, considering the contrasting arguments and findings found in research on this topic. For instance, Reysen & Katzarska-Miller (2015) debated the importance of category labels and

argued that not all superordinate categories are equal, considering the differences in groups' content or meaning, i.e., the set of stereotypical content attached to each group. However, in a recent review of studies on this topic, McFarland and colleagues (2019) used the umbrella term of "global human identification and citizenship" to refer to both constructs of global human identification (i.e., defined as focused on the identification with all human beings) and global citizenship (i.e., defined as focused on the belonging to the global collection of human beings). Although the authors acknowledge this term was used for the purpose of the review, and that the constructs might be represented as separate, they argued that both share a common meaning and can be treated as largely interchangeable in terms of their effects, provided that "measures are strongly related, and each measure has yielded results that are consistent with the other measures" (McFarland et al., 2019, pp. 142).

Indeed, a strategy used in research to analyze the conceptual overlap between constructs largely relied on examining their correlates. We found three sets of studies, conducted in the USA context, that directly compared measures of identification with all-inclusive superordinate categories, suggesting that they vary in meaning and can lead to different correlates and outcomes.

First, Reysen and colleagues (2013) conducted a series of studies to analyze the content of global citizenship identity by comparing individuals' identification with several superordinate identities and their association with values and behaviors. Following a social identity perspective, their analytic strategy was based on the idea that one's degree of identification with the group predicts adherence to the group's content, i.e., the set of norms, beliefs, values, attitudes, and behaviors that characterize the group. They hypothesized that the content of global citizenship identity is characterized by prosocial values and behaviors such as intergroup empathy, valuing diversity, social justice beliefs, endorsement of environmental sustainability, intergroup helping, and a responsibility to act for the betterment of the world. That is, "when a global citizen identity is salient, greater identification predicts endorsement of these six broad categories of values and behaviors that reflect the group's content" (Reysen & Katzarska-Miller, 2017, pp. 406). In this set of studies, Reysen and colleagues (2013) asked participants to rate how strongly they identified (using a single item) with "global citizens", "cosmopolitans", "world citizens", "international citizens", and "humans", as well as their endorsement of those prosocial values and behaviors. The authors provided a brief definition of the labels, as it follows: "cosmopolitans" are "defined as those who orient themselves beyond their local community"; "world citizens" are "defined as citizens of the world with rights, duties and justice"; "international citizens" are "defined as those having to do with global human

rights"; and "humans" refer to the superordinate level of identification proposed by SCT (Reysen et al., 2013, pp. 7). Overall results showed that identification with "global citizens" had a unique predictive effect for endorsement of a variety of prosocial values and behaviors, beyond identification with the other superordinate categories. Identification with "humans" was seen as particularly different from the others as it was not significantly associated with any of the outcome variables measured. This research was the first to systematically examine the relationship between different all-inclusive superordinate categories, and the authors suggested that they are not necessarily interchangeable nor synonymous and may have different group content. However, they acknowledged that group content is not a static cluster of beliefs, values, attitudes, and behaviors, and that group members may differ in their perceptions of the group's content.

Second, in a subsequent study, Reysen and Katzarska-Miller (2017) showed that identification with "global citizens" (using a five-item scale) was associated with values and attitudes related to peace (e.g., attitudes towards peace; support for diplomacy; concern for human rights), whereas identification with "humans" was not. Based on these findings, they proposed that human and global citizenship identities differ in terms of their group's content. The authors suggested that human identity may be less defined than global citizenship identity and highlighted the unique group content associated with the superordinate category "global citizen". Overall, they implicitly rejected the idea that "as an inclusive superordinate category, global citizenship may be related to prosocial outcomes simply due to being a superordinate category, similar to human identity, and not contain unique group content" (Reysen & Katzarska-Miller, 2017, pp. 406).

Third, McFarland and Hornsby (2015) compared five scales of global human identification, assuming they were conceptually overlapping, and examined their role in predicting humanitarian concerns (e.g., the importance of human rights; charity donations). The selected scales measured identification with all humanity (McFarland et al., 2012), psychological sense of global community (Malsch, 2005), global social identification (Reese et al., 2014), global citizenship identification (Reysen & Katzarska-Miller, 2013), and world citizenship identification (World Values Survey - Wave 5 & 6, Inglehart et al., 2014). Before looking at the results of this study, it is worth highlighting that these scales emerged from different theoretical backgrounds. The concept of identification with all humanity (IWAH) emerged largely from an individualistic approach but evolved towards a combination of individualistic- and group-level perspectives (Hamer et al., 2020; Reysen & Hackett, 2016). IWAH is conceptualized as one factor with two subfactors, that were recently relabeled as "bond" and

"concern" (Hamer et al., 2020). "Bond" reflects the cognitive categorization of all humanity as an ingroup, and feelings of closeness to people all over the world, from a social identity approach. "Concern" refers to values, attitudes, and behaviors of proactive care, concern, responsibility, and loyalty towards all, regarded as individual traits. The other scales used by McFarland and Hornsby (2015) relied mostly on a group-level perspective (e.g., psychological sense of global community, global social identification, and global citizenship identification; world citizenship identification might be classified as fitting both individualistic- and group-level perspective). Regarding the results, a factor analysis on the last three scales (i.e., global social identification, global citizenship identification, and world citizenship identification) yielded a single strong factor, so these were aggregated as a single measure of world citizenship. The scales used to predict humanitarian concerns measured identification with all humanity, psychological sense of global community, and world citizenship (aggregated scale). Results showed that the three measures were highly correlated, but identification with all humanity (particularly the subfactor "concern") and the psychological sense of a global community were more strongly associated with humanitarian concerns than was world citizenship. The authors suggested that, compared to the subfactor "concern", the world citizenship measures may reflect a more passive sense of identification, in the sense that one might think of oneself as a world citizen without caring for all human beings, as self-actualized individuals do. However, as argued by Reysen and Hackett (2016), the aspects measured by the subfactor "concern" are typically understood, from a social identity approach, as outcomes of identification, and not as components.

These findings highlight important aspects of the debate of whether different all-inclusive superordinate categories should be treated as singular or as separate social-psychological realities. However, to our understanding, there is still a need for theoretical and semantic clarity, considering that we see two main limitations of the above-mentioned studies in their examination of the conceptual overlap of all-inclusive superordinate categories. First, an analytical strategy to examine identities' meanings that is focused on hypothesized correlations fails at informing about the spontaneous meanings that people themselves attribute to the different labels of these all-inclusive superordinate categories. Second, such a strategy that involves multiple theoretical approaches might be challenging in terms of interpreting and comparing findings (Reysen & Hackett, 2016). Overall, despite the recently increased debate on the overlap of different all-inclusive identities, the fact remains that we still do not know much about the precise content of the labels that have been used in research. In other words, it remains unclear what people think of when explicitly asked to define or think about all

humanity, human beings, people all over the world, the world population, the world as a whole, the world community, the world citizens, global citizens, etc.

In this work, we are interested in the spontaneous meanings that people themselves attribute to the different labels of these all-inclusive superordinate categories. Considering that, to the best of our knowledge, no qualitative studies directly compared their spontaneous meanings, we review research that analyzed the lay meanings of some categories, albeit separately and for different purposes. For instance, some studies analyzed the characteristics that people prescribe to *human beings* (Bain, 2013; Haslam, 2006), others to *global* and *cosmopolitan citizens* (Türken & Rudmin, 2013), and also to *citizens of the world* (Braun et al., 2018), and highlighted that when considering lay meanings of these categories there might be cross-national variability, explained by cultural differences in social meanings and translation issues (Bain, 2013; McFarland, 2017; Pichler, 2012).

Regarding the lay prototypical meaning of *humans*, research on infrahumanization and dehumanization provides valuable information by showing that people frequently rely on the concept of humanness (Haslam, 2006; Wilson & Haslam, 2013). Research differentiates traits that distinguish humans from inanimate objects (i.e., human nature), such as "curious", "sociable", or "emotional"; from those that distinguish humans from non-human animals (i.e., human uniqueness), such as "idealistic", "artistic", or "analytical". Regarding the lay prototypical meaning of *global* and *cosmopolitan citizens*, Türken and Rudmin (2013) identified, in an international sample, the more prevalent characteristics used to describe global and cosmopolitan identities, such as being "open-minded", "speaking several languages", "knowing about different cultures", or "respecting cultural differences". Another international study identified the characteristics of *citizens of the world*, such as "curiosity for transnational experiences" and "tolerance toward other people", "having global interests", and "feeling of global responsibility" (Braun et al., 2018).

Overall, the semantic universes of these all-inclusive superordinate categories (i.e., *human beings*, *global* and *cosmopolitan citizens,* and *citizens of the world)* seem to vary and reflect a complex, fuzzy, and fluid collection of characteristics or attributes, which are hard to aggregate. Considering the lack of direct comparative evidence, beyond the assessment of their different correlates (e.g., McFarland & Hornsby, 2015; Reysen et al., 2013; Reysen & Katzarska-Miller, 2017), we propose an alternative strategy to examine and compare the lay prototypical meaning of "citizens of the world" with other all-inclusive superordinate categories, namely "all humans everywhere", "people all over the world", "people from different countries around the world", "global citizens" and "members of the world community" (see Chapter 2). In particular, we

argue that all-inclusive superordinate categories might have prototypical contents that might become cognitively salient when people are explicitly asked to define or think about them. In line with Reese et al. (2016) reasoning, we propose that the different labels used to assess identification with these all-inclusive superordinate categories can indeed activate different prototypical contents. This makes it essential to investigate in more detail what these prototypical contents are if we aim to better understand their potentially varying impact on intergroup relations. Specifically, we formulated our first research question, aiming to extend the knowledge on the spontaneous meanings that people themselves attribute to the different labels for all-inclusive superordinate categories:

RQ 1: Do different labels for all-inclusive superordinate categories activate different prototypical contents in laypeople conceptualizations?

In the next section, we further discuss why labels and lay meanings matter, as well as the cognitive structure of all-inclusive superordinate categories. We propose that these are important elements that should be taken into consideration when examining social identification processes and intergroup outcomes of all-inclusive superordinate categories.

1.2. The structure of all-inclusive superordinate categories

In the previous section, we presented the diverse theoretical approaches and the different all-inclusive superordinate categories used in research, and we claimed for the need for semantic clarity about their lay meanings. In this section we aim to take a step further, bringing a socio-cognitive approach to the field and focusing specifically on the structure of superordinate social categories. The way people cognitively categorize, process, organize and use the information of their social environment is an important aspect to consider as it affects identity and intergroup processes, particularly under conditions that elicit heuristic processing (Gaertner et al., 2016; Tajfel, 1969; Wenzel et al., 2016).

The structure of a social category refers to how the information about that category, or its content, is represented (Bain, 2013). The research reviewed in the previous section about the lay meaning of some all-inclusive superordinate categories (e.g., *humans*, Bain, 2013; *global* and *cosmopolitan citizens*; Braun et al., 2018; Türken & Rudmin, 2013) suggests that, when asked directly about their meaning, people represent them as a complex, fuzzy, and fluid

collection of characteristics or attributes, instead of providing a precise and clear-cut definition of the concept. This indicates that these categories might be better represented as prototypes (i.e., some features are more representative, or prototypical, of the concept than others). However, to the best of our knowledge, no research examined the structure of all-inclusive categories in terms of how people represent and process the attributes of the category prototype, depending on how central they are to its meaning (e.g., central-peripheral prototypical structure of lay conceptions). Similarly, only a few studies examined to what extent people use attributes of different subgroups to represent the prototypes of all-inclusive superordinate categories (e.g., relative ingroup prototypicality); and no previous studies investigated other structural aspects, namely the perceptions and beliefs that may be elicited by different prototypes (e.g., entitativity and essentialism) and how the different subgroups within these common identities are represented (e.g., one-group or dual identity group representations).

These aspects stem from different lines of research on social cognition and group perceptions, and importantly, affect how individuals perceive group memberships and inclusiveness (i.e., who is included or excluded from a group) and their subsequent identification processes and behaviors in intergroup settings. The little attention given in research to structural aspects of all-inclusive superordinate categories led us to our second research question:

RQ 2: How do laypeople cognitively represent all-inclusive superordinate categories?

The goal of this section is to review a range of structural aspects of social categories, namely category prototypes, relative prototypicality, entitativity and essentialism, and group representations. We will argue that both content and structure of all-inclusive superordinate categories should be taken into consideration when examining identification processes and intergroup relations, and that this perspective has been given little attention in research about this topic.

In the previous section, we claimed that comparing the spontaneous meanings that people themselves attribute to the different labels for all-inclusive superordinate categories might be a relevant route to inform us about their conceptual overlap. In parallel, we consider that examining and comparing the structure of all-inclusive superordinate categories will further extend our understanding of their lay meaning and infer about their conceptual overlap.

1.2.1. Category prototypes

As mentioned earlier, the present work is rooted in the social identity approach, for which the processes of social categorization and social comparison are central. In its basics, social categorization implies that individuals can capture the defining attributes of a collection of people, organize them within a category label, and encode them as category members, in an efficient way, that reduces the effort in information processing and the cognitive load (Crisp & Turner, 2020b).

The classic work on categorization proposed that, in the case of some categories, members are identified when they reunite the necessary and sufficient conditions, which means that a case either is or is not a category member and that all members are equally representative of the category (Bruner et al., 1956; Crisp & Turner, 2020b). That is, there is a precise definition of category boundaries, as a rigid system of all-or-nothing, so that if a category member does not display just one necessary attribute it is excluded from category membership. However, the prototype theory (Rosch, 1973, 1975) argued that some categories do not conform to this classical definition, particularly the more abstract, fuzzy, and less rigidly defined ones. Instead, categories represented by prototypes are represented by a fuzzy collection of more or less representative attributes (i.e., some features are more representative, or prototypical, of the concept than others), and category membership is determined by the possession of many representative, or central, attributes of the prototype (Fehr, 1988; Kinsella et al., 2015). In this case, group members are classified in a variable gradient of being more or less typical of a category, from highly typical to highly atypical, based on the beliefs about the group (i.e., stereotypes) and perceived representativeness to the prototype (Crisp & Turner, 2020b).

When a concept holds a prototypical structure, an automatic cognitive information-processing occurs, in terms of speed of processing, memory, or interpretation. For instance, the more representative attributes of the concept are more quickly and strongly activated than the less representative ones (Fehr, 1988; Kinsella et al., 2015). As Crisp & Turner (2020b) put it, "we can conceptualize the extent to which a category member is prototypical of that category to the extent that is easy to bring to mind" (pp. 52). Moreover, people process more deeply and have better memory for information about ingroups, whereas retaining less positive information about outgroups (e.g., Howard & Rothbart, 1980; van Bavel et al., 2008). Similarly, positive information about ingroups and negative information about outgroups is stored and represented as stable attributes of the group prototype (i.e., prototype-based representations), whereas negative information about ingroups and positive information about outgroups is stored as

individual episodes and exemplars (i.e., exemplar-based representations; Machunsky & Meiser, 2014).

The ideas proposed by the prototype theory were useful for Turner and colleagues on the theorization about self-categorization (Turner & Reynolds, 2012). Indeed, this is consistent with SCT's proposal that people cognitively represent ingroups, outgroups, or superordinate groups using category prototypes, whose fuzzy set of attributes captures simultaneously perceived similarities within the group and differences between the group and other groups, or individuals (Hogg & Smith, 2007). A collection of individuals tends to be perceived as a group to "the degree that the perceived differences between them are less than the perceived differences between them and other people (outgroups)" in a comparative context (i.e., metacontrast principle; Turner & Reynolds, 2012, pp. 8). Different social groups have different contents (i.e., attributes), and the categorization of similarities and differences between people defines the relative prototype of a group (Turner & Reynolds, 2012). This process commonly leads to a polarization from outgroup attributes, in a way that ingroup prototypes tend to describe ideal ingroup members, rather than average or typical members (Hogg & Smith, 2007). The perception of prototypicality has particular implications for stereotyping, for instance, the more similar a member is to the typical member, the more likely the generalization of his traits to other members of the group, or the group as a whole (Hamilton et al., 2004; Rothbart & Lewis, 1988).

These prototypes, which tend to be shared, not only describe categories but prescribe prototype-based attitudes and behaviors of group members. Thus, when we categorize people, "we view them through the lens of the group prototype, assign prototypical attributes to them, and interpret and expect behavior, including their attitudes, to conform to our prototype of the group" (Hogg & Smith, 2007, pp. 96). As such, when a category is salient, its prototypical representation is salient as well, and, based on that, individuals depersonalize and self-stereotype to see themselves in terms of the group prototype, and behave accordingly (Trepte & Loy, 2017; Turner & Reynolds, 2012).

Regarding all-inclusive superordinate categories, the scarce research we reviewed in the previous section suggests that when asked about what it means to be a *human* (e.g., Bain, 2013), a *global* or a *cosmopolitan citizen* (e.g., Braun et al., 2018; Türken & Rudmin, 2013), people produce a complex, fuzzy, and fluid collection of characteristics or attributes, which suggests a prototypical structure. Bain (2013) argued in favor of a prototypical view of the human category, which implies the belief that some can be classified as more complete members of the human category than others. Indeed, that corresponds to how humanness is typically

measured in most research on dehumanization and infrahumanization (e.g., counting the number of emotions attributed to groups). In line with prototype theory, it is theoretically likely that all-inclusive superordinate categories are better represented as prototypes, and some attributes are more central to category' meanings, and more easily accessible in memory, than others, once the category is salient. However, to the best of our knowledge, no empirical studies systematically examined the central-peripheral prototypical structure of the lay conceptions of all-inclusive superordinate categories.

Considering the lack of evidence regarding which attributes are more central and more readily activated, we examined how laypeople cognitively process the different attributes of the category prototype, depending on how central they are to its meaning (see Chapter 3). We present a systematical examination of the prototypical structure and cognitive processing of prototypical attributes of the all-inclusive superordinate category *citizens of the world*, using a prototype approach. This method involves a set of sequential and replicable studies that examine if a category is prototypically organized and its cognitive processes. Considering the number of studies required by the prototype approach, it would not be feasible to apply it to more than one category within the scope of a single dissertation. Thus, we selected *citizens of the world* as the focal all-inclusive superordinate category of this work, considering its use on the largest cross-national surveys (e.g., World Values Survey; International Social Survey Programme; Eurobarometer).

Expanding the knowledge about which attributes are more central and more readily activated, in this case for the prototype of *citizens of the world*, is important for theoretical, methodological, and societal reasons. Theoretically, it may demonstrate that individuals not only can identify specific content for all-inclusive superordinate categories, which are commonly deemed as too abstract and hard to define, but can also differentiate those attributes in terms of how central they are to their meaning. Consequently, it may provide evidence about the conceptual dimensions that are cognitively more or less readily available for use in social comparison and identification processes, in a given context. Moreover, the study of the specific case of the category *citizens of the world* might create awareness about the relevance of examining, and comparing, the central-peripheral prototypical structure of other all-inclusive superordinate categories. Methodologically, it may allow researchers to rely less on participants' implicit interpretations, offering a more accurate understanding of past and future research carried on comparable cultural contexts; ultimately helping to refine existing measurements, as well as providing useful information when designing manipulation scenarios. Moreover, considering the cross-cultural variability in lay meanings, it may create awareness

about the need to replicate this analysis in different countries, languages, and contexts to make sense of what people think of when answering questions in cross-national surveys involving all-inclusive superordinate categories, and, in this case, the category *citizens of the world* (e.g., World Values Survey; International Social Survey Programme). Societally, it might be useful to develop or refine educational and social programs and policies involving identification with all-inclusive superordinate categories (e.g., UNESCO's Global Citizenship Education Programs, UNESCO, 2021).

1.2.2. Relative ingroup prototypicality

After having considered the importance of examining the prototypical structure of all-inclusive superordinate categories, we aim to explore the extent to which people project the characteristics of their ingroups, or outgroups, into their representations. Indeed, in certain circumstances, people are likely to use characteristics from their ingroups and familiar prototypical groups to define superordinate categories. The Ingroup Projection Model (IPM; Mummendey & Wenzel, 1999; Wenzel et al., 2007) derives from SCT's proposal that people compare ingroups and outgroups in light of a superordinate category, in which their shared inclusion makes the subgroups comparable (Wenzel et al., 2016). Particularly, when a superordinate category is represented as a prototype, it constitutes the normative and positively valued position for subgroups to compare themselves and each other. Both subgroups assess their relative closeness or similarity to the superordinate category prototype, defining their relative prototypicality; and the closer a subgroup is to the prototype, relative to the comparison subgroup, the more positively valued it is and the higher in status and deservingness (Wenzel et al., 2016). The illustration given by Wenzel and colleagues (2016) is useful: the similarity at a superordinate level (e.g., humans have skin with pigmentation) allows the comparison between subgroups at a group level (e.g., the ingroup's skin tone is lighter than the outgroup's); when the superordinate category is defined by a prototype (e.g., the prototypical human skin tone is light olive), then "the light olive tone" is the normative and positively valued position to which subgroups will compare themselves and each other with.

When individuals identify both with their ingroup and with the superordinate group (which is a prerequisite for ingroup projection), their motivation to enhance their ingroup goals (e.g., positive distinctiveness, self-esteem, status, power, or deservingness) may lead them to perceive or claim their ingroup as more prototypical for a higher-order superordinate category (ingroup projection), than a relevant comparison outgroup (Wenzel et al., 2016). In this case, subgroup

members may "project" their group's attributes onto the prototype of the superordinate group. The outgroup is then perceived as less prototypical, less normative (or more deviant), less valued, and less deserving. This mechanism might be associated with ingroup favoritism (i.e., better treatment of the ingroup), and outgroup derogation and hostility (Wenzel et al., 2016). However, research showed that relative ingroup prototypicality is associated with negative attitudes towards the outgroup only when the superordinate category is positively valenced, and when it indeed includes the outgroup. Nonetheless, ingroup projection is affected by the given social, historical, and ideological context (Wenzel et al., 2003, 2016)

Whereas a considerable amount of research has examined the detrimental consequences of ingroup projection, only a few studies examined relative prototypicality judgments specifically for all-inclusive superordinate categories. Reese and colleagues (2012) investigated the relative prototypicality for the category "world population". Within their research on the effect of intergroup processes on global inequality, they conceptualized people from developed countries (as a high-status minority) and from developing countries (as a low-status majority) as subgroups within the superordinate group of "world population". In one study, they found that citizens from a developed country perceived their ingroup as more prototypical for the world's population than the outgroup (i.e., developing countries), on economic and social attributes. The more participants perceived their ingroup as prototypical of the world population on social attributes (i.e., family-oriented, agreeable, close to nature, social-environmentally aware), the more they believed that global inequality was legitimate. Whereas the more participants perceived ingroup prototypicality on economic attributes (i.e., growth-oriented, corrupt, focused on money), the less they perceived inequalities to be legitimate. In a second study, they additionally showed that higher prototypicality for the world population legitimizes inequality, which in turn predicted less positive behavioral intentions towards people from developing countries. In a recent study, Reese et al. (2016) replicated these findings showing that relative prototypicality perceptions predicted weaker behavioral intentions to act against global inequality, fewer donations, and a lower probability to seek fair trade information. In these studies, identification with the world population was not associated with prosocial outcomes, in contrast to most research that shows positive associations between all-inclusive identities and prosocial outcomes (for a review, see McFarland et al., 2019). When discussing these unexpected results, Reese and colleagues (2016) put forward the key idea that inspired the current work: "labels ascribed to the superordinate group play an important role. Ascribing the label "all humanity" or "global citizens" to the superordinate group might activate different

content (i.e., caring, cooperation) and thus different behavioral consequences than the label "world population", which seems rather descriptive" (Reese et al., 2016, pp. 47).

Nonetheless, to our understanding, the labels "world population" and "all humans" seem to have been used interchangeably along Reese et al.'s (2016) research (i.e., the label "world population" was used in all materials, however, most results and conclusions are described as relative prototypicality or identification with "all humans"). Considering the lack of evidence regarding the specific content of each label, we interpret their work as examining relative prototypicality and identification with the *world population* exclusively.

Research on infrahumanization additionally illustrated that ingroup projection may also occur for human identity. For instance, research has shown that people tend to judge ingroup attributes as more human than those of the outgroup (Paladino & Vaes, 2009), and tend to create their concepts of "humanity" based on their impressions about their own group, highlighting that many ethnic groups and cultures have their own concepts of humanity (Bilewicz & Bilewicz, 2012).

Further research is needed to compare whether different labels for all-inclusive superordinate categories might elicit different patterns of relative ingroup prototypicality. We explored, and compared, relative ingroup prototypicality for the social categories "citizens of the world" and "humans" (see Chapter 4). We selected *citizens of the world* as the focal all-inclusive superordinate category of this dissertation; the choice of "humans" as a comparative category relied on previous research suggesting differences in their meaning (e.g., Reysen et al., 2013). Expanding the knowledge about relative ingroup prototypicality for all-inclusive superordinate categories may be useful for our purpose of understanding their conceptual overlap. Indeed, ingroup projection has been considered as a potential underminer for the expected positive effects of common ingroup identities and research has shown that all-inclusive superordinate identities are no exception (e.g., Reese et al., 2016). Considering the hypothesis that different labels might have different behavioral consequences (due to their differentiated content), it may also be possible that different contents may elicit different patterns of relative ingroup prototypicality. Hence, further research is needed focusing on comparing the representations of different labels in terms of relative prototypicality.

1.2.3. Group entitativity and essentialism

Another lens to understand *how laypeople cognitively represent all-inclusive superordinate categories* is by examining the perceptions and beliefs that may be elicited by different

prototypes, i.e., perceptions of entitativity and essentialism, as they play an important role in the formation, use, and preservation of group stereotypes (Hamilton et al., 2004).

Indeed, research on group perception has focused on understanding when and how people come to perceive groups as groups, by exploring several aspects of the belief systems people generate and use to categorize a collection of people as a group (i.e., the groupness of a group), such as perceptions of group entitativity and group essentialism (Hamilton et al., 2004). Previously in this chapter, we referred to how the perception of similarities and differences between people defines the relative prototype of a group (Turner and & Reynolds, 2012). However, research has shown that homogeneity is not the only aspect involved in social categorization, and, in some circumstances, it might serve as a cue for entitativity and essentialism, and vice-versa (Hamilton et al., 2004).

Entitativity describes the degree to which a collection of people qualifies as a group, not only in terms of members' similarities, but also in the extent they interact with one another, share common goals, fate, and the prescribed importance given to the group (Demoulin et al., 2006; Hamilton et al., 2004; Haslam et al., 2000; Lickel et al., 2000). According to this line of research, social categories are classified as one of several types of groups, defined by a pattern of properties, such as being large in size, low in interaction, moderately important to its members, and for which group members might be harder to remember or recognize, compared to smaller and closer groups (Hamilton et al., 2004; Lickel at al., 2000). Regarding the similarity between members, Hamilton and colleagues (2004) argued that for many social categories there is a central attribute in which members are perceived as similar, which is the basis for defining the group (e.g., nationality). However, besides the central attribute, it is very likely an enormous variability concerning other attributes. This is in line with a prototypical view of social categories, in which some attributes are more central than others, and is related to the concept of intra-category variability, which distinguishes heterogeneous categories, (i.e., their members are different in many attributes), and homogenous categories (i.e., their members are similar in many attributes; Crisp & Turner, 2020b). As such, social categories are commonly perceived as only a moderately entitative kind of group. However, Hamilton and colleagues (2004) pointed that the perceived entitativity of social categories might be enhanced by the fact that they are often viewed in the context of a contrast group. That is, the metacontrast principle (i.e., the tendency to accentuate intragroup similarities and intergroup differences) contributes to maximizing entitativity (Hogg & Smith, 2007), which might increase the likelihood of stereotyping, according to the comparative context (Hamilton et al., 2004).

Essentialism describes the degree to which a social category is perceived as natural (vs. human-artifact category), immutable, and historically persistent, and often biological in nature (Hamilton et al., 2004; Rothbart & Park, 2004). This line of research argues that social perceivers tend to believe that the members of a social category perceived as *natural* are bonded together by an underlying, often biological, essence that determines their identity as a group, and that they cannot easily change their membership into an alternative category (Demoulin et al., 2006; Haslam, 2017; Rothbart & Taylor, 1992). The origin of essentialist beliefs is rooted in an intricate net of cognitive, linguistic, developmental, social, motivational, and cultural influences (Haslam, 2017). Essentialist thinking leads individuals to categorize and conceptualize social groups as distinct categories with unique attributes and to perceive rigid, clear-cut, and exclusive boundaries between groups, and, in certain circumstances, exaggerating the perceived incompatibility between groups (Chao & Kung, 2015). Holding essentialist beliefs about a social category allows an extensive set of inferences about inherent and enduring attributes, commonly based on superficial cues (Hamilton et al., 2004). When people believe that members of a category share innate characteristics, such beliefs are likely to influence their judgment and facilitate inferences about causal relationships, which might strengthen the stereotypic views of the target and the support for the status quo (Bastian & Haslam, 2006; Karasawa et al., 2019).

Essentialist beliefs have been associated with several negative intergroup outcomes (e.g., prejudice; less interaction with essentialized outgroup members; resistance to egalitarian intergroup relations; strategic use of essentialism beliefs to exclude others from group membership; negative bias towards immigrants; Bastian & Haslam, 2008; Haslam, 2017; Haslam et al., 2002; Morton et al., 2009; Pehrson et al., 2009). Even though social categories are not conceived as highly entitative or homogenous, they tend to be essentialized (e.g., Karasawa et al., 2019), particularly those that have a biological basis (Hamilton et al., 2004).

Overall, the major implication of a social category to be perceived as entitative or essentialized refers to the formation, use, and preservation of group stereotypes and prejudices. People tend to develop and generalize significant (stereotypic) judgments about social categories and describe their members with extensive lists of assumed attributes, concerning particular behavioral tendencies and physical attributes (Hamilton et al., 2004). As mentioned earlier, the perceptions of entitativity might be enhanced within a comparative context, and the polarization of (positive and negative) judgments varies as a function of perceived entitativity, i.e., the higher in entitativity, the greater the polarized impressions (Hamilton et al., 2004). For

these reasons, perceptions of entitativity and essentialism about social categories are considered important features that shape intergroup dynamics.

However, to the best of our knowledge, no studies examined or compared individuals' perceptions of entitativity or essentialism of different all-inclusive categories, except for studies examining essentialist beliefs about what does it mean to be a human (Haslam et al., 2005; Wilson & Haslam, 2013). For instance, the concept of *human nature* developed within humanness research has been regarded as a reflection of biologically-based human essence, comprising the fundamental and innate attributes of the human species (e.g., emotional responsiveness; prosocial warmth; fear; Haslam et al., 2005; Wilson & Haslam, 2013). However, it is not clear whether other all-inclusive categories (e.g., citizens of the world; people all over the world) differ in terms of entitativity and essentialist beliefs. Considering the lack of evidence, we explored, and compared, how laypeople cognitively represent the categories "citizens of the world" and "humans" (see Chapter 4).

Expanding the knowledge about how people represent all-inclusive superordinate categories in terms of entitativity and essentialism may be useful for our purpose of understanding whether different all-inclusive superordinate categories should be treated as singular or as separate social-psychological realities, for three reasons. First, it may provide evidence to the extent the largest human group which encompasses everyone (and the different labels used to refer to it) can indeed be perceived as a group, in commonsense perceptions, complying with the requirements for entitativity. Second, it is important to understand whether "humans" might be more easily perceived (and defined) as having a biologically-based essence (as suggested by previous research, Haslam et al., 2005; Wilson & Haslam, 2013), compared to other categories, such as "citizen of the world". Third, it may provide insights into whether perceptions of entitativity and essentialism might be used to justify the inclusion and exclusion of certain subgroups for the membership in all-inclusive superordinate categories. Overall, we consider that perceptions of group entitativity and essentialism regarding all-inclusive superordinate categories are a matter that deserves further study, as it may be useful to infer whether the negative outcomes of such beliefs on intergroup relations, frequently found in the literature (e.g., strategic use in contexts of exclusion and inclusion, Morton et al., 2009), should also be expected for different all-inclusive superordinate categories.

1.2.4. Group representations

Concerning *how laypeople cognitively represent all-inclusive superordinate categories,* a complementary lens of analysis refers to the representations of all-inclusive superordinate categories as common identities, as postulated by the Common Ingroup Identity Model (CIIM; Gaertner & Dovidio, 2000). The model proposes a process of *recategorization* of two separate groups ("us" vs. "them") into a new overarching common ingroup ("we"), that includes both ingroup and outgroup members, as a strategy to improve intergroup relations. When a common ingroup identity is salient, the benefits and positive effects of group membership (e.g., increased empathy; decreased threat), previously reserved for ingroup members, are extended to (former) outgroup members. When an existing superordinate membership is made salient or shared factors between groups are highlighted (e.g., common goals; fate), different types of group representations of a common ingroup identity can be cognitively activated. Individuals might recategorize ingroup and outgroup members as either one single group (i.e., one-group) or two subgroups within the same team (i.e., dual-identity). In the case of one-group representations, the similarities between the subgroups are emphasized, and subgroup members conceive themselves within a single inclusive common identity, without emphasizing their different subgroup identities. In the case of dual-identity representations, the similarities and differences between subgroups are recognized and valued, and both the common identity as well the original subgroup identities (as distinct units) are salient (Gaertner et al., 2016).

Research showed that both one-group and dual-identity representations reduce intergroup bias and prejudice and facilitate prosocial intergroup behavior toward former outgroup members, with both laboratory and real groups (Dovidio, Gaertner, & Saguy, 2009; Gaertner et al., 2016). Yet, in some circumstances, the effectiveness of the two representations in increasing intergroup harmony might be challenged, and one might offer advantages over the other. For instance, when subgroups' identities are relevant for individuals, a one-group representation that does not allow for subgroup distinctiveness, might arouse resistance or reactance (e.g., Hornsey & Hogg, 2016a, 2016b). Alternatively, a dual-identity representation that emphasizes both the common and the subgroup identities might be more desirable, and consequently more effective in reducing intergroup bias, given that it might reduce the threat to subgroups' distinctiveness. Indeed, research showed more favorable interethnic attitudes when individuals were primed with a multicultural ideology (which parallels a dual-identity representation by recognizing and valuing subgroup's identities) relative to an assimilation or colorblind ideology (which parallels a one-group representation; Richeson & Nussbaum, 2004). Nonetheless, dual-

identity representations can also have a detrimental impact on intergroup relations given that they might elicit ingroup projection. That is, as both subgroup identities are salient within the superordinate category, subgroups may regard their own ingroup attributes as more prototypical of the common ingroup identity (Gaertner et al., 2016; Mummendey & Wenzel, 1999), which then elicits bias.

One important aspect to consider when examining the effects of different group representations, such as one-group and dual-identity, is group status and goals. Indeed, groups tend to adopt the representation that most effectively promotes their group goals', depending on their group status (i.e., majority or minority) and also on their cultural or historical context (Dovidio et al., 2001; Esses et al., 2006; Gaertner et al., 2016; Guerra et al., 2010, 2013; Hehman et al., 2012). Research supports this functional perspective by showing that, for instance, White-Americans, a majority group in the USA context, preferred one-group representations (e.g., Dovidio et al., 2001), and Ashkenazim Israeli Jew participants (i.e., an advantaged group) preferred to focus on commonalities between groups (e.g., Saguy et al., 2008) to avoid attention to group disparities and thereby perpetuate the status quo. However, if the majority/advantaged group's goal is to mitigate the threat to ingroup distinctiveness and status, they may prefer a dual-identity representation (e.g., Guerra et al., 2010). Similarly, members of minority groups may, in some circumstances, prefer more assimilationist one-group representations that guarantee their belongingness to a valued superordinate identity (e.g., Guerra et al., 2010). Alternatively, if their goal is to draw attention to group disparities and mobilize majority and minority members to address social injustices, they may endorse dual-identity representations (Gaertner et al., 2016). Overall, Gaertner et al. (2016) argue that, besides the complexity of conditions that lead to positive and negative intergroup consequences, each form of common identity representation has a place in the arsenal of strategies to promote intergroup harmony and social justice.

In the context of the present work, all-inclusive superordinate categories may be conceived as the broadest exemplar of recategorization into a common identity, which encompasses everyone. However, to the best of our knowledge, no studies examined group representations regarding all-inclusive superordinate categories. Expanding the knowledge about group representations may be useful to clarify to what extent the lay perceptions of the different labels used for all-inclusive categories might emphasize similarities between the groups, and thus elicit one-group representations, or might instead highlight both similarities and differences between groups, and thus elicit dual-identity representations, and ultimately anticipate potential threats for its benefits (e.g., distinctiveness; ingroup projection).

In sum, in this section, we reviewed a range of structural aspects of social categories (i.e., category prototypes; relative prototypicality; entitativity and essentialism; group representations) and highlighted that the study of these aspects concerning all-inclusive superordinate categories has been given little attention in research. We propose that examining how people spontaneously think about the different labels for all-inclusive superordinate categories, in terms of both content and structure, constitute useful and complementary routes for our purpose of understanding to what extent the different all-inclusive social categories should be treated as singular or as separate social-psychological realities. This approach allows us to systematically make sense of their lay meaning and infer about their conceptual overlap, which ultimately should be taken into consideration when examining identification processes and their impact on intergroup relations.

1.3. The impact of all-inclusive superordinate categories

The relevance of the questions outlined above regarding how people perceive all-inclusive superordinate categories in terms of content and structure largely flows from the fact that they might help to explain the inconsistent effects of all-inclusive identities on intergroup processes, found in the literature. In fact, most research developed in the last 25 years has been focused on explaining why people endorse all-inclusive identities, their behavioral consequences, and how they can be expanded as a promising path for prosocial behavior within and across borders (McFarland et al., 2019). The evidence shows that identification with all-inclusive categories, whether conceptualized at an individualistic- or group-level perspective, and whether using human or worldwide categorizations, has been largely and consistently associated with positive consequences for intergroup relations, particularly attitudes and behaviors related to global issues (e.g., human rights; migrants' integration; global inequalities). However, detrimental effects were also identified. In this section, we do not intend to carry an extensive review of findings (for a detailed review, see McFarland et al., 2019), but instead, we summarize key findings and discuss possible explanations for its inconsistent pattern. We will argue that *content* and *structure* of social categories might play an important role in understanding them.

Moreover, to our understanding, one of the core questions in terms of *impact* is not simply whether all-inclusive superordinate categories promote prosocial behavior - there is ample evidence that they generally do. Instead, the critical question is whether they promote

empowering interactions between asymmetrical groups, capable of reducing the inequalities between them. As such, we formulated our third research question:

RQ 3: Are different all-inclusive labels equally effective in promoting prosocial and empowering intergroup relations?

As referred, as an application context, we focused on a particular intergroup setting - helping from host communities (majority) towards migrants (minority) - and on a particular form of intergroup helping - autonomy-oriented help (Nadler, 2002) - which is deemed to challenge the status quo by fostering prosocial and empowering relations towards social change. In the following sections, we outline the theoretical foundations of this type of help and provide an updated framework for considering migration as a divisive matter that deserves attention.

Ultimately, our interest in this topic relates to the fact that one approach to mobilize people to take prosocial actions on global matters has been to enhance a sense of togetherness, by using statements such as "we are all citizens of the world" or "we are all humans". Indeed, several influential social and educational programs organize worldwide initiatives involving the usage of all-inclusive superordinate group membership to mobilize people to act on behalf of others or for common goals. For instance, GlobalCitizen.org (2021) is an international social movement aiming to promote collective action among people and artists, mostly online (e.g., donating money; signing petitions; tweeting; participating in cultural events), on matters such as global poverty and inequality, or climate crisis, to create pressure on world leaders and decision-makers. Other examples are Project-Everyone.org (2021) and WeAreAllHuman.org (2021), which are not-for-profit communication agencies mainly dedicated to creating worldwide campaigns, and events about the United Nations' Sustainable Development Goals for 2030 (SDG), as advocacy strategies to pressure the inclusion of SDGs in political agendas and daily life. Similarly, Global Citizenship Education (GCED) is a strategic area of UNESCO's Education Sector program, which aims to "instill in learners the values, attitudes, and behaviors that support responsible global citizenship: creativity, innovation, and commitment to peace, human rights and sustainable development" (UNESCO, 2021a). Indeed, institutions of higher education worldwide are including Global Citizenship Education in educational curricula (Aktas et al., 2017). Our concern in this regard is that the salience of different all-inclusive superordinate categories, which precise content is unknown, in real social scenarios might drive unexpected societal outcomes, such as the maintenance of the status quo between groups of unequal status, instead of promoting the desirable social change. As such,

extending knowledge about the lay meanings and impact of different all-inclusive superordinate categories might be useful to inform social and educational intervention programs.

1.3.1. Inconsistent effects of identification with all-inclusive superordinate categories

Research using mostly human-related labels (e.g., humans, all humanity) as a basis for all-inclusive identification showed that these labels are associated with positive outcomes, such as more favorable attitudes, feelings, and behaviors towards asylum seekers (Nickerson & Louis, 2008; human identity salience); commitment to international human rights and concern for global humanitarian needs (McFarland, 2017; identification with all humanity); increased solidarity and (indirectly) collective action intentions on global issues such as climate change injustice and land grabbing (Barth et al., 2015; global identity); or less dehumanization and alienation of humans rights from Black people (Albarello & Rubini, 2012; identification with humans). Similarly, research using mostly worldwide and citizenship-related all-inclusive labels (e.g., world community; global citizen) also shows that these labels are related to prosocial outcomes, such as more intentions to promote helping and social justice (Reysen & Katzarska-Miller, 2013; global citizenship identification); stronger intentions to engage in behaviors against global inequality (Reese et al., 2014; global social identification); involvement in activist social causes such as peace, human rights, environmentalism (Malsch, 2005; psychological sense of global community); and higher intentions to contribute to collective goods (Buchan et al., 2011; global social identity).

These positive intergroup outcomes of identification with all-inclusive superordinate categories are in line with the CIIM (Gaertner & Dovidio, 2000). Indeed, a strong body of research has shown that when intergroup categorization is salient (i.e., the awareness of "us" vs. "them"), people tend to favor their ingroup and discriminate against the outgroup (Allport, 1954; Tajfel & Turner, 1979). However, early work on prejudice reduction proposed precisely that intergroup biases could be reduced by altering the perception of group boundaries, redefining who is perceived as an ingroup member (Dovidio et al., 2009; Gaertner & Dovidio, 2000). Thirty years after the original proposition of the model, as mentioned in the previous section, research shows consistent evidence that inducing a common ingroup identity reduces intergroup prejudice and leads to prosocial responses toward former outgroup members, with both laboratory and naturalistic groups (e.g., Dovidio et. al, 2009; Gaertner et al., 2016).

However, detrimental effects of identification with all-inclusive superordinate categories were also identified. For instance, some studies reported undesirable effects of the

situational activation of human-related labels (e.g., humans, all humanity) in the context of relations between perpetrators and victims of historical conflicts (e.g., Greenaway & Louis, 2010; Morton & Postmes, 2011a, 2011b). To our understanding, these studies might have activated an essentialized negative content about human behavior which might have led to the normalization of violent behavior and thereby might account for the negative outcomes. For instance, research revealed that victims of violence showed increased forgiveness of perpetrators for harmful behaviors, when those harmful events were described as examples of how humans behave aggressively toward other humans, and particularly when violent acts were seen as frequent and pervasive across human societies (Greenaway et al., 2011; Wohl & Branscombe, 2005). Greenaway and colleagues (2011) showed that, in these circumstances, victims also demonstrated lowered intentions to engage in collective action to improve the position of their group. Moreover, research showed that perpetrators experienced less guilt for their past harmful actions, when induced to perceive themselves and the victims as 'equal members of the human race' (but only when the moral image of the ingroup was under threat; Morton & Postmes, 2011a). The authors argue that, by seeing past actions as 'only human' (assuming that harmful behavior is normative for human beings), perpetrators found it easier to forgive themselves, as a moral defense. In line with reasoning, research directly examining the effect of negative or positive views of humanity on intergroup outcomes showed that when a negative image of human nature is activated, intergroup harm can indeed be normalized (Morton and Postmes, 2011b). That is, when humanity was salient and associated with negative content (i.e., humans are fundamentally malevolent, motivated by conflict, self-interest, and personal gain), participants were not only more understanding of violent acts against their group but also more strongly endorsed the use of extreme force in international relations and found more justification for violence. On the contrary, when humanity was salient and associated with positive content (i.e., humans are fundamentally benevolent, i.e., social animals motivated by self-sacrifice and altruism) these effects were not observed.

Importantly, inconsistent findings are not exclusive for the situational activation of human-related labels, given that they were also observed regarding the endorsement of worldwide and citizenship-related identities. To our understanding, in this case, content-related information could have been also induced. For instance, research comparing the effects of identifying with different labels (using single items) provided simplistic and vague definitions of these labels (Reysen et al., 2013). Results showed that identification with "cosmopolitans" (defined as those who orient themselves beyond their local community) predicted more negative attitudes toward undocumented immigrants, whereas identification with "international

citizens" (defined as those having to do with global human rights) predicted less opposition to undocumented immigration; additionally, identification with "global citizens", "world citizens" (defined as citizens of the world with rights, duties and, justice), and "humans" were not related to attitudes toward undocumented immigration (Reysen et al., 2013).

Several proposals have been put forward to explain the unexpected negative outcomes of enhancing common identities, that are not exclusive to all-inclusive superordinate categories. First, as mentioned in the previous section, it has been argued that highly inclusive forms of identification can threaten subgroup distinctiveness and undermine the benefits of common identities (Gaertner et al., 2016). Indeed, in some circumstances, the effectiveness of one-group representations in reducing intergroup bias might be undermined by subgroups' need to differentiate and reaffirm their identity (e.g., Hornsey & Hogg, 2016a, 2016b). Second, ingroup projection might also undermine the expected positive outcomes of common identities (Wenzel et al., 2016; Gaertner et al., 2016). Previous research showed that, in certain circumstances, dual-identity representations can be detrimental for intergroup relations, in that, when a common identity is salient, individuals may regard characteristics of a subgroup (e.g., norms, values) as more prototypical of the superordinate category compared to the other subgroup (i.e., ingroup or outgroup projection; Gaertner et al., 2016), ultimately triggering ingroup favoritism and biases. Finally, other aspects have been suggested as potentially obstructing the effectiveness of all-inclusive superordinate categories, such as their wide scope and abstractedness, the absence of clear ingroup norms, as well as the absence of a human outgroup for an ingroup that includes all humans on Earth (Reese et al., 2019).

An alternative suggestion advances that "although categorization with a superordinate identity is often related to positive subgroup relations, not all superordinate identities share the same normative group content and individuals may view the content of the same identity differently" (Reysen & Katzarska-Miller, 2017, pp. 405). This is in line with the argument that the effects of all-inclusive superordinate categories on intergroup relations might differ depending on their specific content and meaning activated by a specific label (Reese et al., 2016). Indeed, previous research already suggested that the content of the human category, in that case in terms of valence (i.e., positive, or negative images of human nature) becomes consequential once the human category is activated (Morton & Postmes, 2011a, 2011b). Moreover, language (e.g., category labels) strongly affects how we cognitively represent and interact with social groups (Carnaghi & Bianchi, 2017), and the exact label used to invoke social groups drives specific content, which becomes relevant and consequential once the category is salient (Spruyt et al., 2016).

Building on the latter argument, and considering the lack of comparative evidence (correlational and experimental) regarding the effects of all-inclusive superordinate categories on social change, we formulated our third, and last, research question: *Are different all-inclusive labels equally effective in promoting prosocial and empowering intergroup relations?* To answer this question, we examine the relation between identification as *citizens of the world* and *humans* and compared the effect of making these categories salient on intergroup help from host communities towards migrants (Chapter 4). In the next section, we address the different forms of helping we are interested in, particularly autonomy-oriented help, and explain the relevance of its examination.

1.3.2. Autonomy-oriented help as an empowerment tool

Helping is a particularly important behavior for intergroup relations. However, acts of giving, seeking, and receiving help might have different implications for intergroup power relations and social change, depending on the form of help. The Intergroup Helping as Status Relations Model (Nadler, 2002) differentiates between dependency- and autonomy-oriented help. Dependency-oriented help refers to providing the full solution to a problem; implies viewing those in need as unable to solve their problems; reinforces their dependency; might threaten their positive social identity, and might maintain or widen the social disparity between the groups. Autonomy-oriented help, on the contrary, refers to providing the tools to solve a problem; implies viewing those in need as able to solve their problems; reinforces their empowerment and status improvement; might promote their positive social identity; and, might decrease the social disparity between groups (Nadler, 2002).

Preferences for providing autonomy- vs. dependency-oriented help are related to socio-structural factors such as group status (Nadler, 2002), but also with individual factors such as social dominance orientation and prosocial orientation (Maki et al., 2017). Specifically, within a relation of unequal power and status, like host communities and migrants, helping is not always driven by altruistic, empathic, and prosocial motives, but might also be driven by power considerations and strategic motives through which groups can assert or challenge power relations (Dovidio et al., 2009; Halabi et al., 2008; Nadler, 2002). Higher status groups might prefer to offer dependency- rather than autonomy-oriented help towards groups in need to secure their advantageous social position and their role as providers (i.e., defensive helping), and affirm a positive social identity (Halabi & Nadler, 2017; Nadler, 2002). Individuals who support rigid social hierarchies (i.e., social dominance orientation, Pratto et al., 1994) are also

likely to offer dependency-oriented help (Becker et al., 2019) or refuse to help (Maki, et al., 2017). In the context of migrants, research showed that long-term citizens that consider migrants as a threat are likely to offer dependency-oriented help to avoid empowering them to achieve equality (Burhan & van Leeuwen, 2016; Cunningham & Platow, 2007; Jackson & Esses, 2000).

Importantly, when it comes to finding pathways to foster empowering interactions between groups, common identities have been regarded as an important and promising strategy (Halabi & Nadler, 2017). Research shows that when induced to view lower status group members within an inclusive common superordinate identity, members of higher status groups are more likely to provide them autonomy-oriented help, in part because helpers become more sensitive to their long-term needs, and more motivated to promote future independence and equality (Halabi & Nadler, 2017; Nadler et al., 2009).

To the best of our knowledge, no studies examining prosocial outcomes of identification with all-inclusive superordinate categories have considered which type of help people, particularly high-status group members, are willing to offer within unequal power relations. Considering the importance of autonomy-oriented help for fostering social change, and ultimately building more inclusive societies, the lack of evidence led us to our third, and last, research question: *Are different all-inclusive labels equally effective in promoting prosocial and empowering intergroup relations?* Expanding the knowledge about which type of help may be associated with or triggered by different all-inclusive superordinate categories offers another lens to understanding whether they should be treated as singular or as separate social-psychological realities.

1.3.3. Migration as a divisive global matter

When choosing an application context to examine the intergroup outcomes of identifying and making salient all-inclusive superordinate categories, we could have chosen many different intergroup settings. However, as recently put forward by Verkuyten (2018) "social-psychological assumptions are at the core of the immigration debate" (pp. 225). Indeed, several core social psychological constructs are crucial to understanding migration issues (e.g., perceived threat, discrimination, identities), and all the social psychological processes mentioned above (e.g., essentialist beliefs; judgments of relative prototypicality) are prevalent and impactful in how host societies deal with migration globally.

In 2020 approximately 281 million people were living outside their country of origin, either by choice or by force (UN, 2020), as refugees, asylum seekers, economic migrants, or expats. Despite one of the UN Sustainable Development Goals for 2030 being to empower and promote social, economic, and political inclusion of all people, migrants face an increasingly hostile and polarized environment in several countries (UNDP, 2020). Socially, there is an increasing polarization of public opinion regarding migration (UNDP, 2020), with many holding conflicting views and attitudes (Dempster & Hargrave, 2017). Politically, stronger restrictions to human mobility are being put in place (e.g., physical walls at borders; surveillance control systems), and anti-immigration and xenophobic narratives are rising (Benedicto & Brunet, 2018; Bouron et al., 2021). A recent extreme example of these restrictions was the criminalization of helping migrants (Amnesty International, 2019, 2020). In certain countries, one might face criminal charges for providing assistance (e.g., rescuing people at sea) and acting in solidarity (e.g., offering food) towards people on the move.

Therefore, we considered the divisive context of migration to be a relevant application context for our examination of the impact of identification with all-inclusive superordinate categories. Considering the importance of prosocial actions to build inclusive societies globally, it is important to analyze pathways to foster prosocial empowering interactions between host communities and migrants.

As a concluding remark of this chapter, we expect that the overall findings resulting from our three research questions - focused on *content*, *structure*, and *impact* - might constitute a relevant and complementary lens to better understand whether all-inclusive superordinate categories represent similar or different socio-psychological realities, and, ultimately, contribute to extending knowledge on the proposition that differences in the meanings of social categories could partly account for variations in their intergroup outcomes.

1.4. Thesis overview

This dissertation is organized into five chapters, and Figure 1 synthesizes its structure. In **Chapter 1**, we introduced the problem and the theoretical framework supporting our research questions and presented an overview of how *content*, *structure,* and *impact* of all-inclusive superordinate categories have been considered in current research.

In **Chapter 2**, we examined whether the different labels used for all-inclusive superordinate identities activate the same contents in laypeople conceptualization (e.g., attitudes; emotions; traits; and values). We reviewed instruments used to measure these forms of identification and identified several labels used to represent them (e.g., "human", "people", "citizen", "community" and "world"). We then selected the most representative ones: "All humans everywhere", "People all over the world", "People from different countries around the world", "Global citizens", "Citizens of the world", and "Members of the world community". These six labels were used as treatment conditions in a between-subjects design, and participants were asked to generate attributes, in a free-response format, to describe the assigned label. In general, we expected that some attributes would be more frequently generated to describe some labels than others, pointing to the activation of different contents and, consequently, different prototypes of all-inclusive identities.

In **Chapter 3**, we systematically analyzed how prototypical attributes of the all-inclusive superordinate category *citizens of the world* are cognitively structured and processed. We present 5 new studies (and also an overview of the study presented in Chapter 2), replicating the conventional design and methods of a prototype approach (e.g., Kinsella et al., 2015). We expected that, collectively, these studies provide evidence that the lay meaning of the category *citizen of the world* holds a prototypical structure, that affects cognitive processing, and that these are important aspects to understand identity processes and their impact on intergroup outcomes.

In **Chapter 4**, we explored how people perceive and represent the all-inclusive superordinate categories *citizens of the world* and *humans* in terms of subgroup's relative prototypicality, entitativity, essentialism, and group representations. Additionally, we compared, for the first time, the effects of identifying with *citizens of the world* and with *humans*, and of making these categories salient on intergroup helping, examining across two studies, whether they promote empowering helping interactions between host communities and migrants by means of eliciting autonomy-oriented help. Overall, we explored whether c*itizens of the world* and *humans* would differ in terms of cognitive representations and impact on intergroup helping.

Lastly, **Chapter 5** summarizes our main empirical findings and implications, and discusses their theoretical and applied contributions, particularly regarding the question of whether all-inclusive superordinate categories should be treated as a single or as different social-psychological realities, taking into consideration their *content*, *structure*, and *impact*. We also discuss the general limitations of this work and suggest future directions for research.

Chapter 1
Problem overview
- Various labels, definitions, and measures of all-inclusive superordinate identities have been proposed
- The spontaneous meanings that people themselves attribute to the different all-inclusive superordinate categories remain unclear
- Differences in meanings could partly account for variations in their effects and intergroup outcomes

Main research question:
Do all-inclusive superordinate categories represent similar or different socio-psychological realities?

Research Question 1:
Content
Do different labels for all-inclusive superordinate categories activate different prototypical contents in laypeople conceptualizations?

Research Question 2:
Structure
How do laypeople cognitively represent all-inclusive superordinate categories?

Research Question 3:
Impact
Are different all-inclusive categories equally effective in promoting prosocial and empowering intergroup relations?

Chapter 2
Human and Global Identities: Different prototypical meanings of all-inclusive identities

Chapter 3
What does it mean to be a "citizen of the world": A prototype approach

Chapter 4
Unpacking all-inclusive superordinate categories: Their cognitive representations and impact on intergroup helping

Chapter 5. Theoretical and applied contributions

Figure 1.1. Overview of the problem, research questions, and chapters

Human and Global Identities: Different prototypical meanings of all-inclusive identities

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2.1. Abstract

The impact of identities encompassing all human beings (e.g., human and/or global identities) on intergroup relations is complex, with studies showing mostly positive (e.g., less dehumanization), but also negative (e.g., deflected responsibility for harm behavior) effects. However, different labels and measures have been used to examine the effects of these all-inclusive superordinate identities, without a systematic empirical examination of the extent to which they overlap or differ in their socio-psychological prototypical content. This study examined whether different labels activate the same contents in laypeople's conceptualization. 248 participants openly described 1 of 6 labels: "All humans everywhere", "People all over the world", "People from different countries around the world", "Global citizens", "Citizens of the world" and "Members of world community". Results from quantitative content analyses showed that the different labels activated different thematic attributes, representing differences in their core prototypical meaning. We propose that a general distinction should be made between labels that define membership based on human attributes (e.g., biological attributes), and those that evoke attributes characteristic of membership in a global political community (e.g., attitudinal attributes), as their effect on intergroup relations may vary accordingly.

2.2. Introduction

In the past decade, research on intergroup relations has shown increased interest in the effects of identification with superordinate categories encompassing all human beings (e.g., identification with all humanity, being a global citizen). However, various labels, definitions, and measures of this concept have been proposed, raising the question of whether they should be treated as a single or as different social-psychological realities. Whereas some studies have compared alternative measures (e.g., McFarland & Hornsby, 2015), no empirical research has yet enquired about the spontaneous meanings that people themselves attribute to the different designations of all-inclusive superordinate categories. In this paper, our goal is to fill that gap. Specifically, we aim to look at lay conceptualizations of some of the most commonly used labels, and to enquire as to what extent they are attributed similar or different meanings.

The import of this question largely flows from the fact that, so far, research has identified many positive effects of all-inclusive superordinate identification (McFarland et al., 2019), but also some negative effects (Morton & Postmes, 2011a). However, since studies have often relied on different labels and operationalizations, differences in meanings for participants could partly account for variations in effects. Indeed, the effects of superordinate identification with an all-inclusive category might differ depending on its specific content and meaning (Reese et al., 2016).

In particular, we will argue that different labels might carry different (fuzzy) prototypes, which might become salient when people are explicitly asked to define or think about them. The fact that such distinction can indeed matter may be captured by the following example. Should we ask of someone why they are sending food and clothing to people in need in another part of the world, the answer that it is "because they are human beings like us" would intuitively make perfect sense. By contrast, the answer that it is "because we are all citizens of the world", while perhaps not entirely inappropriate, would probably not fit quite so neatly. Instead, the latter would fit better as an answer to the question of why someone believes that immigrants should be given the right to vote in their host country. In that context, it is the notion of common humanity that may not feel entirely as fitting. This illustrates not only that a distinction is possible in lay conceptualizations, but that such distinction can matter in terms of the outcomes of identifying with an all-inclusive category.

2.2.1. Inclusive social identities and intergroup relations

There is a strong body of social psychological research showing that when intergroup categorization is salient (i.e., "us" vs. "them"), people tend to favor their ingroup, as a default ingroup norm (Allport, 1954; Turner & Reynolds, 2012). Indeed, social identity theory (Tajfel & Turner, 1979) and self-categorization theory (Turner et al., 1987) posit that when individuals define themselves in terms of a social identity, they experience a psychological depersonalization of the self and categorize themselves as members of particular groups in contrast to others. However, depending on the context, different social category memberships can become salient, and psychological depersonalization can also occur at different levels of abstraction. For instance, people categorized as ingroup vs. outgroup members in one context can be re-categorized as members of a common, higher-order superordinate group (e.g., humans; Turner et al., 1987) in another context.

Early work on prejudice reduction proposed precisely that intergroup biases could be reduced by altering the perception of group boundaries, redefining who is perceived as an ingroup member (Dovidio et al., 2009; Gaertner & Dovidio, 2000). Specifically, the Common Ingroup Identity Model (Gaertner & Dovidio, 2000) proposed that different forms of inclusive identities (i.e., one-group; dual identity) can be achieved by increasing the salience of existing superordinate memberships or by introducing factors perceived to be shared by these memberships (e.g., common goals; fate). Thirty years after the original proposition of the model, research shows consistent evidence that inducing members of different groups to conceive themselves either as one-group or two groups within a team (i.e., dual-identity), reduces intergroup prejudice and leads to prosocial responses toward former outgroup members, with both laboratory and naturalistic groups (e.g., Dovidio et. al, 2009; Gaertner et al., 2016).

More recently, research has also focused on common identities at a level of abstraction and inclusiveness that encompasses all human beings, focusing on shared humanity (Albarello & Rubini, 2012; Nickerson & Louis, 2008), perceiving humanity as a single "family" (Barth et al., 2015; McFarland et al., 2012), global community (Malsch, 2005; Reese et al., 2014) or citizenship at a worldwide level (Buchan et al., 2011; Der-Karabetian & Ruiz, 1997; Inglehart et al., 2014; Reysen & Katzarska-Miller, 2013; Türken & Rudmin, 2013). Two research approaches have emerged (Hamer et al., 2019), which consider these all-inclusive forms of social identification either as a result of situational activation (e.g. Morton & Postmes, 2011b), or as individual differences (e.g. McFarland et al., 2012).

In general, research has yielded mixed findings regarding the effects of all-inclusive identities. Some studies revealed positive responses from high identifiers with humans and with all humanity, such as less hostility toward asylum seekers (Nickerson & Louis, 2008), less threat towards religious groups (Dunwoody & McFarland, 2018), less dehumanization towards minority groups (Albarello & Rubini, 2012), less ethnocentrism (McFarland et al., 2012), less collective narcissism (McFarland et al., 2019), more solidarity and collective action (Barth et al., 2015), more commitment to human rights (McFarland et al, 2012), and forgiveness of former national enemies (Hamer et al., 2018). Likewise, high identifiers with the world population and with a global community, also revealed more intentions to act against global inequality (Reese, et al., 2014), promotion of social justice and helping (Reysen, & Katzarska-Miller, 2013), as well as social responsibility and global activism (Reysen & Hackett, 2017).

However, endorsement of common humanity has also been found to have potentially detrimental effects. For instance, making salient a common human identity (vs. intergroup identities), led victims of violence to show increased forgiveness of perpetrators, but also lowered intentions to engage in collective action (Greenaway et al., 2011); and to normalization of intergroup harm, when human nature was perceived negatively (Morton & Postmes, 2011b). Also, members of groups that historically perpetrated harm against other groups deflected feelings of responsibility and guilt by rationalizing the ingroup's actions as a natural expression of human nature (Morton & Postmes, 2011a).

In sum research shows mixed findings of endorsement of all-inclusive identities, suggesting that the effects of these forms of superordinate categorization may be dependent on the specific content and meaning of these identities (Turner & Reynolds, 2012). In that respect, a careful analysis of research examining the impact of all-inclusive identities shows that a variety of labels have been used: "humans" (e.g., "How similar do you feel to other human beings?", Nickerson & Louis, 2008), "all humanity" (e.g., "I identify with all humanity", Barth et al., 2015), "people all over the world" (e.g. "How often do you use the word "we" to refer to people all over the world?"; McFarland, et al, 2012), "world community" (e.g., "Being part of the world community is an important aspect of my identity"; Reese, et al., 2014); "world as a whole" (e.g., "How strongly do you define yourself as a member of the world as a whole?", Buchan et al., 2011); "global citizen" (e.g., "I strongly identify with global citizens"; Reysen & Katzarska-Miller, 2013) or "world citizen" (e.g., "I see myself as a world citizen"; Inglehart et al., 2014). On that basis, Reese and colleagues (2016) speculate that ascribing different labels to the superordinate group might activate different content, and thus different behavioral consequences.

However, it has also been proposed that some of these differences in labels might be superficial. In a recent review, McFarland and colleagues (2019) proposed that the constructs of global human identification and global citizenship share much in common, and used the umbrella term of "global human identification and citizenship" to refer to both. Although the authors acknowledge they might represent separate constructs, they state that both can be treated as largely interchangeable in terms of their effects, provided that "measures are strongly related, and each measure has yielded results that are consistent with the other measures" (McFarland et al., 2019, p. 142).

Despite this, there is some evidence suggesting that measures of identification with humanity and global citizenship can lead to different correlates and outcomes. For instance, endorsement of global citizenship was a stronger predictor of prosocial values than other all-inclusive identities (e.g., human; Reysen & Katzarska-Miller, 2017). By contrast, McFarland and Hornsby (2015) compared the role of five scales of global human identification on predicting humanitarian concerns and found that measures of identification with all humanity and the psychological sense of a global community were more strongly associated with humanitarian concerns than was a measure of global citizenship.

Overall, while the extent to which different designations of all-inclusive identities can lead to variation in their effects is debated, the fact remains that we still do not know much about their precise content. Different theoretical definitions have been proposed, but, the spontaneous meanings that people themselves attribute to the different designations of all-inclusive superordinate categories remains unclear. Considering this lack of evidence, one might question: Do they activate the same content in laypeople conceptualizations, regardless of how they are called? Or do people attribute them significantly different meanings?

In line with Reese et al. (2016), we propose that the different designations of all-inclusive identities can indeed activate different prototypical contents. This makes it essential to investigate in more detail what these prototypical contents are, if we are to better understand their potentially varying impact on intergroup relations. As Roccas and Elster (2012, p. 13) put it, it is important to consider "with what people identify" as well as "how much people identify" with a group. It is the purpose of the present study to fill this gap in the literature and carry out such investigation.

2.2.2. Category prototypes

Research shows that language (e.g., labels) strongly affects how we cognitively represent and interact with social groups (Carnaghi & Bianchi, 2017), and that the exact label (e.g., immigrants, strangers) used to invoke social groups drives specific content, which becomes relevant and consequential once the category is activated (Spruyt et al., 2016). This is consistent with self-categorization theory's proposal that people cognitively represent social groups (e.g., Europeans) using category prototypes — i.e., fuzzy sets of attributes (e.g., physical, emotional, attitudinal, behavioral) that are meaningfully inter-related, and describe ideal, rather than typical, ingroup members (Hogg & Smith, 2007). These prototypes are context-specific, tend to be shared, and prescribe prototype-based attitudes and behaviors of group members. Thus, when we categorize people, "we view them through the lens of the group prototype, assign prototypical attributes to them, and interpret and expect behavior, including their attitudes, to conform to our prototype of the group" (Hogg & Smith, 2007, p. 96). Different social groups have different contents (i.e., attributes), and the degree of ingroup identification is related to the extent to which one endorses the group's normative content (Hogg & Smith, 2007). In this sense, category labels activate category-related contents and evaluative responses that in turn facilitate the gathering and appraisal of subsequent consistent information (Carnaghi & Bianchi, 2017).

This perspective is compatible with both a situational and a dispositional approach to category content. On the one hand, it implies that category content can vary as a function of the context in which the category is invoked, as the context makes salient different features of the (fuzzy) prototype. On the other hand, "this variability is relatively modest due to the anchoring effect of enduring and highly accessible representations of important groups we belong to" (Hogg & Smith, 2007, p. 95).

One effective method of assessing the lay perspective of a prototype is the prototype approach, which methods have been used to analyze psychological concepts such as emotions (e.g., Fehr, 1988; Fehr & Russell, 1984; Hepper et al., 2012; Lambert et al., 2009), but also social categories, as heroes (Kinsella et al., 2015). In this study, we use the first step of a prototype approach to examine the prototypical content of several labels used to refer to all-inclusive identities.

2.3. The present research

This study examined whether the different labels used for all-inclusive superordinate identities activate the same contents in laypeople conceptualization (e.g., attitudes; emotions; traits; and values). We reviewed instruments used to measure these forms of identification, and identified several keywords used to represent them (e.g., "human", "people", "citizen", "community" and "world"). We then selected the most representative labels: "All humans everywhere", "People all over the world", "People from different countries around the world", "Global citizens", "Citizens of the world", and "Members of world community". These six labels were used as treatment conditions in a between-subjects design. Participants were randomly assigned to one of six conditions and asked to generate attributes, in a free-response format, to describe the assigned label (Fehr, 1988; Hepper, et al., 2012; Kinsella, et al., 2015; Lambert et al., 2009).

Responses were thematically analyzed and organized into representative thematic attributes. Then, we performed chi-square tests of homogeneity to determine whether there were differences in the frequency counts of each attribute between conditions. In general, we expected that some attributes would be more frequently generated to describe some labels than others, pointing to the activation of different contents and, consequently, different prototypes of all-inclusive identities.

2.4. Method

2.4.1. Participants

Two hundred and forty-eight adults consented to participate and completed the task (29 did not provide demographic information). The mean age was 36.99 years ($SD = 12.92$; age range: 18 – 72), and 55.6% were female; 72.6% had higher education, 23.8% had secondary education, and 3.6% had basic education; 64.8% were employed; 98.6% were Portuguese citizens (194 living in Portugal and 22 abroad), and 1.4% were non-Portuguese living in Portugal.

2.4.2. Procedure

Participants were recruited through online advertisements in social networks, from November 16th to December 16th, 2017, using the Qualtrics platform. Participants were given the

opportunity to participate in a lottery to win a 25€ voucher, as compensation for their participation. After consenting to participate, participants were randomly allocated to one of six conditions and asked to write, in 20 lines, characteristics that came to their minds when they thought about one of the six labels. Instructions were adapted from Fehr & Russell (1984, Study 6)[1]. Participants had 10 minutes to write the characteristics/attributes. They then answered demographic questions, and were thanked and debriefed.

2.4.3. Data analysis

In order to obtain and compare a pool of prototypical attributes of each label, the quantitative content analyses involved three major steps: 1) coding participants' responses into thematic attributes, using prototype analysis approach guidelines; 2) selecting the most representative attributes of each label, using a selection formula adapted from Katz and Braly (1933; and 3) determining whether the frequency counts of each attribute differed between conditions, using chi-square tests of homogeneity.

All responses were revised to identify inadequate statements (e.g., off-the-topic statements "acordei agora" [I woke up now]). Five were excluded from the analysis and the final data corpus included 240 responses distributed across conditions: (a) "All humans everywhere" (n = 37); (b) "People all over the world" (n = 37); (c) "People from different countries around the world" (n = 44); (d) "Global citizens" (n = 39); (e), "Citizens of the world" (n = 45), and [6] "Members of world community" (n = 38).

Coding procedures. The coding procedures were based on Fehr´s (1988) guidelines for prototype analysis. The first step was to extract a list of attributes for each of the six labels. When participants used full sentences, judgments had to be made about whether they should be treated as a single attribute or divided into several. As a general rule, each word was extracted as a single unit as long as it could stand on its own as an attribute. However, in some cases, groups of words were coded as single units, when they possessed no possible relevant meaning on their own, (e.g *dão a mão a quem precisa* [they give a hand to someone in need] was extracted as a single coding unit), or included mere modifiers of an attribute (e.g., *maior respeito pela diferença* [more respect for difference] was extracted as *respect for difference*).

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[1] Instructions are available in Annexes (Annex A, pp. 170).

The final data set included 3382 coding units (M = 14.09 units per participant, SD = 9.09; Min = 1; Max = 46).

The second step was grouping the extracted coding units into thematic categories. Following prototype analysis conventions, we first organized the coding units by grouping (a) identical words; (b) word families (e.g., *abertura* [openness] and *abertos* [open]); and (c) meaning-related words or sentences (e.g., *dão a mão a quem precisa* [they give a hand to someone in need] and *ajuda* [help]). Then, following a bottom-up (inductive) approach, we created two thematic coding levels (Braun & Clarke, 2006). At a manifest level, we created descriptive and conservative thematic categories (e.g., coding units *amados* [loved], *amor* [love] and *amorosos* [loving] were grouped into a category labeled *amor* [love]; *amigos* [friends] e *amizade* [friendship] were grouped into a category labeled *amizade* [friendship]). Then, at a latent level, we grouped these categories into higher and broader meaning-related macro-categories, designated below as attributes (e.g., *amor* [love] and *amizade* [friendship] were grouped into an attribute labeled *afecto* [affection]).

The third step was testing the reliability of the coding process. A second experienced coder (blind to the project goals') independently screened a sample of representative units (n = 1666). The second coder was given the complete matrix of previously created categories and asked to match them with the original coding units, following a top-down (deductive) approach. According to Cohen's kappa, the intercoder agreement was good at the manifest level (κ = .75) and excellent at the latent level (κ = .93). Coders solved discrepant groupings by agreement. This process allowed the identification of meaning overlaps in some categories, which were reorganized or relabeled. Coders agreed that 68 coding units were doubtful (e.g., *explorador* [explorer]) or meaningless (e.g., Grand Canyon), which were thus dropped out.

Selection of representative attributes. We analyzed the frequency of participants who generated, at least once, each attribute across the six conditions (coded as: 1 = attribute generated, 0 = attribute not generated). We then selected the most representative or prototypical attributes for each label by using a selection formula adapted from Katz and Braly (1933), i.e., we selected the minimum number of attributes required to account for at least 50% of frequencies sum per condition.

Comparison of representative attributes across conditions. We performed chi-square tests of homogeneity to determine whether frequency counts of each representative attribute were distributed identically across the six conditions (i.e., labels). Post hoc pairwise comparisons

were conducted using multiple z-tests of two proportions with Bonferroni correction. Whenever the data violated the sample size adequacy assumption of the chi-square test of homogeneity (i.e., expected cell count less than five), we used Fisher's exact test (2 x c). In these cases, post hoc analysis involved pairwise comparisons using multiple Fisher's exact tests (2 x 2) with Bonferroni correction (statistical significance was accepted at $p < .003$).

2.5. Results

The coding procedures resulted in 170 thematic attributes distributed across the six conditions. A mean of 10.38 attributes were generated per participant ($SD = 6.10$; min = 1; max = 33). The procedure of selection of the most representative attributes resulted in a final set of 65 attributes[2], representing the prototypical meaning of each label (Table 2.1). For example, to describe the label "all humans everywhere" we obtained a total of 124 attributes from the coding procedure, of which 26 attributes were selected, representing 50% of the frequencies sum.

Table 2.1. Number of prototypical attributes selected per label.

	AHE	PAOW	PDCAW	GC	CW	MWC
Attributes (total)	124	124	128	112	108	120
Selected prototypical attributes	26	26	25	20	22	27

Note. AHE - All Humans Everywhere; PAOW - People All Over the World; PDCAW - People from Different Countries Around the World; GC - Global Citizens; CW - Citizens of the World; MWC - Members of World Community

Table 2.2 lists the 65 attributes organized by thematic sets (i.e., attitudinal, emotional, intellectual, physical, and social-relational attributes, and values). Descriptive analyses showed that no single attribute was mentioned by every participant. In total, the five most commonly generated attributes were diversity (37.5%), multiculturalism (34.6%), human nature (27.6%), mobility (22.9%), and learning and knowledge (21.3%).

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[2] Exemplars of attributes are available in Annexes (Annex A).

Table 2.2. Frequency of representative attributes generated per label.

Labels (conditions)	AHE	PAOW	PDCAW	GC	CW	MWC	Total	
	n = 37	n = 37	n = 44	n = 39	n = 45	n = 38	N = 240	*p*
	% within (n)	% within (n)	% within (n)	% within (n)	% within (n)	% within (n)	% total (n)	
Attitudinal attributes								
Mobility	10.8 (4)a	27.0 (10)a,b	11.4 (5)a	30.8 (12)a,b	46.7 (21)b	7.9 (3)a	22.9 (55)	**.000 (**)**
Cosmopolitanism	0.00 (0)a	10.8 (4)a,b	2.3 (1)a	38.5 (15)b	26.7 (12)b	13.2 (5)a,b	15.4 (37)	**.000 (**)**
Openness	2.7 (1)a	13.5 (5)a,b	6.8 (3)a	20.5 (8)a,b	33.3 (15)b	10.5 (4)a,b	15.0 (36)	**.001 (**)**
Curiosity	16.2 (6)	10.8 (4)	6.8 (3)	15.4 (6)	15.6 (7)	15.8 (6)	13.3 (32)	.736 (*)
Acting	13.5 (5)	5.4 (2)	11.4 (5)	7.7 (3)	13.3 (6)	10.5 (4)	10.4 (25)	.833 (*)
Connection with nature	10.8 (4)a,b	16.2 (6)a,b	22.7 (10)a	0.0 (0)b	2.2 (1)b	7.9 (3)a,b	10.0 (24)	**.022 (*)**
Ambition	16.2 (6)a	13.5 (5)a	6.8 (3)a	0.0 (0)a	13.3 (6)a	2.6 (1)a	8.8 (21)	**.034 (*)**
Sharing	2.7 (1)	2.7 (1)	6.8 (3)	7.7 (3)	11.1 (5)	18.4 (7)	8.3 (20)	.158 (*)
Adaptability	0.0 (0)a	2.7 (1)a	9.1 (4)a	5.1 (2)a	17.8 (8)a	7.9 (3)a	7.5 (18)	**.045 (*)**
Take risks	0.0 (0)a	10.8 (4)a,b	0.0 (0)a	5.1 (2)a,b	22.2 (10)b	2.6 (1)a,b	7.1 (17)	**.000 (*)**
Indolence	10.8 (4)	8.1 (3)	13.6 (6)	2.6 (1)	2.2 (1)	2.6 (1)	6.7 (16)	.168 (*)
Emotional attributes	AHE	PAOW	PDCAW	GC	CW	MWC	Total	
Affection	37.8 (14)a	24.3 (9)a,b	20.5 (9)a,b	2.6 (1)b	11.1 (5)a,b	10.5 (4)a,b	17.5 (42)	**.001 (**)**
Good mood	24.3 (9)a	8.1 (3)a,b	13.6 (6)a,b	2.6 (1)a,b	8.9 (4)a,b	0.0 (0)b	9.6 (23)	**.005 (*)**
Sensibility	29.7 (11)a	5.4 (2)a,b	4.5 (2)a,b	5.1 (2)a,b	11.1 (5)a,b	2.6 (1)b	9.6 (23)	**.002 (*)**
Sadness	18.9 (7)	10.8 (4)	4.5 (2)	2.6 (1)	8.9 (4)	7.9 (3)	8.8 (21)	.199 (*)
Unattachment	0.0 (0)a	16.2 (6)a	0.0 (0)a	7.7 (3)a	8.9 (4)a	0.0 (0)a	5.4 (13)	**.002 (*)**
Happiness	13.5 (5)a	8.1 (3)a	9.1 (4)a	0.0 (0)a	0.0 (0)a	0.0 (0)a	5.0 (12)	**.004 (*)**
Hate	13.5 (5)a	0.0 (0)a	0.0 (0)a	0.0 (0)a	0.0 (0)a	5.3 (2)a	2.9 (7)	**.001 (*)**
Intellectual attributes	AHE	PAOW	PDCAW	GC	CW	MWC	Total	
Learning and knowledge	5.4 (2)a	16.2 (6)a,b	22.7 (10)a,b	23.1 (9)a,b	37.8 (17)b	18.4 (7)a,b	21.3 (51)	**.017 (**)**
Language diversity	0.0 (0)a	24.3 (9)b,c	43.2 (19)c	12.8 (5)a,b	22.2 (10)b,c	5.3 (2)a,b	18.8 (45)	**.000 (**)**
Formal education	5.4 (2)	18.9 (7)	11.4 (5)	12.8 (5)	4.4 (2)	10.5 (4)	10.4 (25)	.331 (*)
Rationality	18.9 (7)	5.4 (2)	9.1 (4)	10.3 (4)	6.7 (3)	2.6 (1)	8.8 (21)	.243 (*)
Competence	18.9 (7)a	8.1 (3) a,b	0.0 (0) b	2.6 (1) a,b	11.1 (5) a,b	10.5 (4) a,b	8.3 (20)	**.020 (*)**
Subjective perception of reality	8.1 (3)	0.0 (0)	13.6 (6)	7.7 (3)	6.7(3)	10.5 (4)	7.9 (19)	.269 (*)

Physical attributes	AHE	PAOW	PDCAW	GC	CW	MWC	Total	
Human nature	48.6 (18)a	29.7 (11)a,b	15.9 (7)b	17.9 (7)a,b	11.1 (5)b	47.4 (18)a	27.6 (66)	**.000 (**)**
Living	27.0 (10)a	5.4 (2)a,b	18.2 (8)a,b	0.0 (0)b	11.1 (5)a,b	10.5 (4)a,b	12.1 (29)	**.003 (*)**
Physical appearance (body)	21.6 (8)a	16.2 (6)a,b	20.5 (9)a	2.6 (1)a,b	0.0 (0)b	2.6 (1)a,b	10.4 (25)	**.000 (*)**
Skin color	5.4 (2)a,b,c	18.9 (7)a,b	27.3 (12)b	2.6 (1)a, c	0.0 (0)c	0.0 (0)a,c	9.2 (22)	**.000 (*)**
Clothing	8.1 (3)a,b	13.5 (5)a,b	18.2 (8)a	5.1 (2)a,b	0.0 (0)b	2.6 (1)a,b	7.9 (19)	**.011 (*)**
Vital functions	21.6 (8)a	13.5 (5)a	6.8 (3)a	2.6 (1)a	2.2 (1)a	2.6 (1)a	7.9 (19)	**.010 (*)**
More than one race	2.7 (1)a,b	27.0 (10)a	11.4 (5)a,b	5.1 (2)a,b	2.2 (1)b	0.0 (0)b	7.9 (19)	**.000 (*)**
Physical growth	10.8 (4)	13.5 (5)	9.1 (4)	2.6 (1)	2.2 (1)	2.6 (1)	6.7 (16)	.180 (*)
Needs	13.5 (5)	8.1 (3)	4.5 (3)	2.6 (1)	4.4 (2)	0.0 (0)	5.4 (13)	.161 (*)
Life cycle	18.9 (7)a	5.4 (2)a,b	4.5 (2)a,b	0.0 (0)a,b	0.0 (0)b	2.6 (1)a,b	5.0 (12)	**.002 (*)**
Physical appearance (face)	5.4 (2)a	0.0 (0)a	13.6 (6)a	2.6 (1)a	0.0 (0)a	0.0 (0)a	3.8 (9)	**.004 (*)**
Product of Evolution	13.5 (5)a	2.7 (1)a	4.5 (2)a	0.0 (0)a	0.0 (0)a	0.0 (0)a	3.3 (8)	**.006 (*)**
Social-relational attributes	**AHE**	**PAOW**	**PDCAW**	**GC**	**CW**	**MWC**	**Total**	
Multiculturalism	16.2 (6)a	35.1 (13)a,b	59.1 (26)b	23.1 (9)a	42.2 (19) a,b	26.3 (10)a	34.6 (83)	**.001 (**)**
Around the world	35.1 (13)	37.8 (14)	27.3 (12)	17.9 (7)	15.6 (7)	26.3 (10)	26.3 (63)	.148 (**)
Sociability	29.7 (11)	13.5 (5)	18.2 (8)	25.6 (10)	22.2 (10)	28.9 (11)	22.9 (55)	.501 (**)
Globalization	8.1 (3)	16.2 (6)	9.1 (4)	25.6 (10)	22.2 (10)	23.7 (9)	17.5 (42)	.159 (**)
Communication	10.8 (4)	18.9 (7)	25.0 (11)	15.4 (6)	13.3 (6)	18.4 (7)	17.1 (41)	.603 (**)
Help	8.1 (3)a	8.1 (3)a	4.5 (2)a	7.7 (3)a	20.0 (9) a	28.9 (11)a	12.9 (31)	**.012 (*)**
Violence	13.5 (5)	5.4 (2)	15.9 (7)	7.7 (3)	4.4 (2)	15.8 (6)	10.4 (25)	.301 (*)
High socioeconomic status	2.7 (1)	8.1 (3)	11.4 (5)	7.7 (3)	8.9 (4)	18.4 (7)	9.6 (23)	.352 (*)
Family bonds	16.2 (6)	10.8 (4)	15.9 (7)	2.6 (1)	2.2 (1)	7.9 (3)	9.2 (22)	.077 (*)
Union	8.1 (3)	13.5 (5)	4.5 (2)	2.6 (1)	4.4 (2)	15.8 (6)	7.9 (19)	.197 (*)
Economic system	2.7 (1)	8.1 (3)	6.8 (3)	0.0 (0)	2.2 (1)	13.2 (5)	5.4 (13)	.109 (*)
Inequality	2.7 (1)	2.7 (1)	6.8 (3)	0.0 (0)	2.2 (1)	13.2 (5)	4.6 (11)	.106 (*)
Racism	5.4 (2)a	0.0 (0) a	13.6 (6)a	0.0 (0)a	0.0 (0) a	7.9 (3)a	4.6 (11)	**.004 (*)**
Intercultural contact	0.0 (0)a	0.0 (0) a	15.9 (7)a	5.1 (2)a	4.4 (2) a	0.0 (0)a	4.6 (11)	**.003 (*)**
Power	0.0 (0)a	0.0 (0) a	4.5 (2) a	2.6 (1) a	0.0 (0) a	15.8 (6) a	3.8 (9)	**.002 (*)**
Values	**AHE**	**PAOW**	**PDCAW**	**GC**	**CW**	**MWC**	**Total**	
Diversity	27.0 (10)a,b	56.8 (21)b,c	61.4 (27) c	17.9 (7)a	24.4 (11)a	36.8 (14)a,b,c	37.5 (90)	**.000 (**)**

	AHE	PAOW	PDCAW	GC	CW	MWC	Total	p
Homogeneity	43.2 (16)a	16.2 (6)a,b	22.7 (10) a,b	17.9 (7)a,b	8.9 (4)b	15.8 (6)a,b	20.4 (49)	**.005 (**)**
Tradition	2.7 (1)a	24.3 (9)a,b	40.9 (18) b	7.7 (3)a	6.7 (3)a	5.3 (2)a	15.0 (36)	**.000 (**)**
Freedom	8.1 (3)	10.8 (4)	6.8 (3)	15.4 (6)	24.4 (11)	7.9 (3)	12.5 (30)	.159 (*)
Spirituality	5.4 (2)a,b	27.0 (10)a	22.7 (10) a, b	2.6 (1)b	4.4 (2)a,b	7.9 (3)a,b	11.7 (28)	**.001 (*)**
Concern for peace	8.1 (3)	8.1 (3)	11.4 (5)	7.7 (3)	13.3 (6)	13.2 (5)	10.4 (25)	.933 (*)
Respect	8.1 (3)	5.4 (2)	6.8 (3)	17.9 (7)	6.7 (3)	13.2 (5)	9.6 (23)	.435 (*)
Concern for progress	0.0 (0)a	8.1 (3)a	4.5 (2) a	20.5 (8)a	11.1 (5)a	10.5 (4)a	9.2 (22)	**.038 (*)**
Tolerance	0.0 (0)a	2.7 (1)a	4.5 (2) a	12.8 (5)a	17.8 (8)a	13.2 (5)a	8.8 (21)	**.018 (*)**
Rights	13.5 (5)	5.4 (2)	2.3 (1)	7.7 (3)	15.6 (7)	7.9 (3)	8.8 (21)	.257 (*)
Concern for own well-being	13.5 (5)	5.4 (2)	4.5 (2)	5.1 (2)	4.4 (2)	13.2 (5)	7.5 (18)	.426 (*)
Techno-scientific development	0.0 (0)a	2.7 (1)a	4.5 (2) a	20.5 (8)a	4.4 (2)a	7.9 (3)a	6.7 (16)	**.011 (*)**
Concern for others' well-being	8.1 (3)a	0.0 (0)a	0.0 (0) a	2.6 (1)a	13.3 (6)a	10.5 (4)a	5.8 (14)	**.015 (*)**
Responsibility	0.0 (0)a	2.7 (1)a	0.0 (0) a	5.1 (2)a	0.0 (0)a	13.2 (5)a	3.3 (8)	**.005 (*)**

Note. AHE - All Humans Everywhere; PAOW - People All Over the World; PDCAW - People from Different Countries Around the
World; GC - Global Citizens; CW - Citizens of the World; MWC - Members of World Community;
Different letters show significant differences between labels;
(*) Fisher's exact test. If significant ($p < .05$; p-values at bold type), post hoc analysis involved pairwise comparisons using multiple
Fisher's exact tests with a Bonferroni correction (statistical significance was accepted at $p < .003$);
(**) Chi-square test of homogeneity. If significant ($p < .05$; p-values at bold type), post hoc analysis involved pairwise comparisons
using the z-test of two proportions with a Bonferroni correction (statistical significance was accepted at $p < .003$).

Results of omnibus tests revealed a statistically significant difference in the frequency of participants who generated 40 out of the 65 representative attributes depending on the label used ($p < .05$). Post hoc tests were performed to examine differences between labels. For example (Table 2.2), 46.7% of participants used *mobility* to describe "citizens of the world" compared to 30.8% of participants who used it to describe "global citizens", 27% to describe "people all over the world", 11.4% to describe "people from different countries around the world", 10.8% to describe "all humans everywhere", and 7.9% to describe "members of world community". For this attribute, a statistically significant difference in proportions was shown by chi-square test of homogeneity, $p = .000$. Post hoc analysis involved pairwise comparisons (between 15 possible pairs, considering 6 conditions) using the *z*-test of two proportions with a Bonferroni correction (statistical significance was accepted at $p < .00333$). As indicated by the different letters in Table 2.2, *mobility* was significantly more used to describe "citizens of the world" than "people from different countries around the world", "members of world community" or "all humans everywhere", but no differences were found on the proportion of participants who use it to describe "citizens of the world", "global citizens" and "people all over the world".

However, our interest lies less in the detail of each individual comparisons than in the extent to which labels were overall conceptually similar to or different from each other. This is best assessed by the total number of significant differences in pairwise comparisons: the lower that number, the higher the conceptual similarity between the pair of labels, and vice-versa. The number of significant differences in pairwise comparisons between each condition is reported in Table 2.3.

Table 2.3. Number of significant differences in post hoc pairwise comparisons of representative attributes.

	PAOW	PDCAW	GC	CW	MWC
All Humans Everywhere	1	6	3	9	3
People All Over the World		**0**	2	3	1
People from Different Countries Around the World			7	10	5
Global Citizens				**0**	**0**
Citizens of the World					2

Note. PAOW - People All Over the World; PDCAW - People from Different Countries Around the World; GC - Global Citizens; CW - Citizens of the World; MWC - Members of World Community

According to these criteria, we identified the three most conceptually similar pairs of labels: a) "people all over the world" & "people from different countries around the world"; b) "global

citizens" & "citizens of the world"; and, c) "global citizens" & "members of the world community". Post hoc pairwise comparisons revealed no significant differences between these pairs of labels in any attribute, suggesting a high conceptual overlap between them. Conversely, using the same criteria, we identified the three most conceptually different pairs of labels: d) "people from different countries around the world" & "citizens of the world", which differed in 10 attributes; e) "all humans everywhere" & "citizens of the world", which differed in 9 attributes; and, f) "people from different countries around the world" & "global citizens", which differed in 7 attributes, suggesting a high conceptual difference between them.

As predicted, then, the analyses showed that all-inclusive labels have different meanings according to laypeople's perception. However, it was also possible to identify some conceptual overlap between some of them.

2.5.1. Testing two new higher-order categories

To help make sense of the data, and based on the pattern of similarities and differences, we decided to aggregate the 6 different labels into two higher-order categories, namely, humanness-oriented labels vs. global citizenship-oriented labels (Figure 2.1).
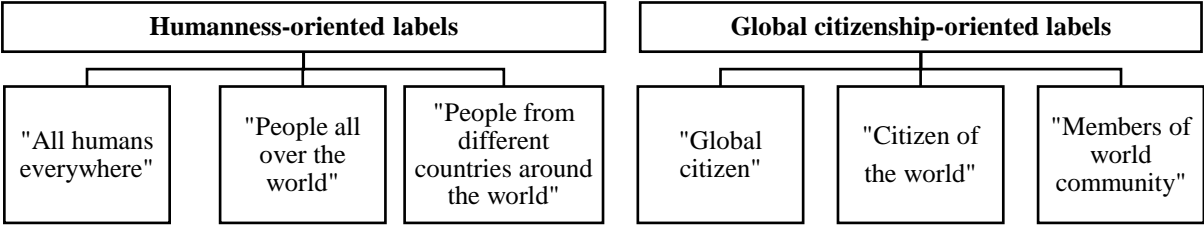
Humanness-oriented labels				Global citizenship-oriented labels		
"All humans everywhere"	"People all over the world"	"People from different countries around the world"		"Global citizen"	"Citizen of the world"	"Members of world community"

Figure 2.1. New categorization of the six labels into two higher-order categories

We then tested the extent to which this higher-order organization fitted the data by replicating the previously conducted chi-square tests of homogeneity, but this time using only those two higher-order categories (Table 2.4).

Table 2.4. Cross-tabulation of two higher-order categories of labels and percentage of representative attributes.

Labels (conditions)	Humanness-oriented labels	Global citizenship-oriented labels	Total	
	N = 118	N = 122	N = 240	*p*
	% within (n)	% within (n)	% total(n)	
Attitudinal and personality attributes				
Mobility	16.1 (19)	29.5 (36)	22.9 (55)	.013
Cosmopolitanism	4.2 (5)	26.2 (32)	15.4 (37)	.000
Openness	7.6 (9)	22.1 (27)	15.0 (36)	.002
Connection with nature	16.9 (20)	3.3 (4)	10.0 (24)	.000
Sharing	4.2 (5)	12.3 (15)	8.3 (20)	.024
Take risks	3.4 (4)	10.7 (13)	7.1 (17)	.028
Indolence	11.0 (13)	2.5 (3)	6.7 (16)	.008
Emotional attributes				
Affection	27.1 (32)	8.2 (10)	17.5 (42)	.000
Good mood	15.3 (18)	4.1 (5)	9.6 (23)	.003
Happiness	10.2 (12)	0.0 (0)	5.0 (12)	.000
Intellectual attributes				
Learning and knowledge	15.3 (18)	27.0 (33)	21.3 (51)	.026
Physical attributes				
Living beings	16.9 (20)	7.4 (9)	12.1 (29)	.023
Physical appearance (body)	19.5 (23)	1.6 (2)	10.4 (25)	.000
Skin color	17.8 (21)	0.8 (1)	9.2 (22)	.000
Clothing	13.6 (16)	2.5 (3)	7.9 (19)	.001
Vital functions	13.6 (16)	2.5 (3)	7.9 (19)	.001
More than one race	13.6 (16)	2.5 (3)	7.9 (19)	.001
Physical growth	11.0 (13)	2.5 (3)	6.7 (16)	.008
Needs	8.5 (10)	2.5 (3)	5.4 (13)	.040
Life cycle	9.3 (11)	0.8 (1)	5.0 (12)	.003
Physical appearance (face)	6.8 (8)	0.8 (1)	3.8 (9)	.015
Product of Evolution	6.8 (8)	0.0 (0)	3.3 (8)	.003
Social-relational attributes				
Around the world	33.1 (39)	19.7 (24)	26.3 (63)	.019
Globalization	11.0 (13)	23.8 (29)	17.5 (42)	.009
Help	6.8 (8)	18.9 (23)	12.9 (31)	.005
Family bonds	14.4 (17)	4.1 (5)	9.2 (22)	.006
Values				
Diversity	49.2 (58)	26.2 (32)	37.5 (90)	.000
Homogeneity	27.1 (32)	13.9 (17)	20.4 (49)	.011
Tradition	23.7 (28)	6.6 (8)	15.0 (36)	.000
Spirituality	18.6 (22)	4.9 (6)	11.7 (28)	.001
Concern for progress	4.2 (5)	13.9 (17)	9.2 (22)	.009
Tolerance	2.5 (3)	14.8 (18)	8.8 (21)	.001
Technological/scientific development	2.5 (3)	10.7 (13)	6.7 (16)	.012
Concern for others' well-being	2.5 (3)	9.0 (11)	5.8 (14)	.032
Responsibility	0.8 (1)	5.7 (7)	3.3 (8)	.035

Considering only the significant results, all emotional and physical attributes were significantly more activated by humanness-oriented labels. By contrast, most attitudinal and intellectual attributes, such as openness, cosmopolitanism, mobility, taking risks, and learning and knowledge were significantly more activated by global citizenship-oriented labels. Values such as diversity, homogeneity, tradition, and spirituality were significantly more activated by humanness-oriented labels, whereas concern for progress, tolerance, valuing technological/scientific development, concern for others' well-being, and responsibility were significantly more activated by global citizenship-oriented labels. Overall, as predicted, results showed that the two sets of labels activated significantly different sets of concepts, pointing to conceptually different prototypes.

2.6. Discussion and conclusions

This study examined whether different labels for all-inclusive superordinate identities activate the same contents in laypeople conceptualizations.

As expected, our data shows that no label had a clear-cut definition shared by all participants (no single attribute was mentioned by every participant, and only two attributes were listed by more than a half, i.e., *diversity* and *multiculturalism* to describe "people from different countries around the world", and *diversity* to describe "people all over the world"). In line with Morton and Postmes (2011b), these results support the idea that all-inclusive identities are very abstract and, therefore, highly fluid. However, this does not mean that all-inclusive categories should be understood as empty shells. Indeed, our data also shows that, over and above individual variability, different labels activated substantially different socio-psychological content (or prototype) across participants— although some categories also strongly overlapped. In line with previous prototype analysis of social categories (e.g., Kinsella, et al., 2015), the fact that some attributes were mentioned more frequently than others, might indicate that no rigid boundaries appear to exist within all-inclusive superordinate identities, and thus these might be better represented as a prototype.

Before further discussing these findings, however, some important limitations should be mentioned. First, given the nature of our sample, our results might well be particular to the Portuguese population or the population of a European country. The topic of endorsement of all-inclusive identities in Portugal is understudied. However, Pichler (2009) portrayed the Portuguese population as the third most cosmopolitan oriented (i.e., openness towards

immigration; concern about humankind) in Europe. Certainly, replicating the current study with populations deemed less cosmopolitan would be important to reinforce, or to qualify, our conclusions. It is also worth noting that the different labels used in this study may carry different connotations in different languages. For example, according to experts consulted by McFarland (2017), the term 'world citizen' in English to U.S. citizens carries a "more proactive, participatory connotation of citizenship than does "weltbürger" [in German], which connotes more of a cosmopolitan sense of "wise in the ways of the world" (p. 7). However, since our main claim is that the meaning of all-inclusive categories may vary, not that it necessarily does so in a systematic way across all contexts and populations, a single case already suffices to make the point.

Second, we freely acknowledge that our method of quantitative content analyses relies on "gross categorization", a feature that has been criticized for leading to a loss of variability and meaning (e.g., Potter & Wetherell, 1987). In particular, splitting statements into different coding units entails losing the potential meaning they possess as a whole, as well as abstracting them from their broader context. Likewise, the decision about what counts as one instance or as several is always in part an interpretative process. Despite these limits, however, we were able to identify meaningful differences between different category labels. Thus, an alternative method that would preserve more variability and lose less meaning should a fortiori reinforce that conclusion. Undoubtedly, applying such a method would prove quite useful to further enlighten the nature of these differences, particularly those within the two macro-categories (humanness- vs, global citizenship-oriented labels). Nevertheless, since our primary goal in this paper was to make a general claim of difference that could be sustained quantitatively, the present method was both less costly and more appropriate to that purpose.

Third, instructions to participants were adapted from Fehr & Russell (1984), which analyzed the concept of emotion. As a result, the example provided to participants was an emotion (fear) rather than a social category. Although this concerned all participants equally and is unlikely to have affected their answers in a significant way without further context, for future studies, we recommend the replication of Kinsella and colleagues' (2015, study 1) procedure, which was designed and adapted to analyze a social category.

Overall, the current study extends previous studies in two ways. First, it provides the first direct comparison of the content of several all-inclusive superordinate categories, as they are psychologically represented by people themselves, rather than defined a priori by scholars and researchers. Second, it challenges the idea that all forms of all-inclusive identities can (or

should) be treated as a single social-psychological reality. Methodologically, this implies that an undifferentiating use of these labels in research measures may be best avoided.

In particular, while our findings support the statement that identification with humanity and global citizenship partly share a common meaning (McFarland, et al., 2019), they also provide evidence to the claim that they might be better represented as separate constructs.

Indeed, our results show that humanness-oriented labels (i.e., "all humans everywhere", "people all over the world", "people from different countries around the world") activated more emotional (e.g., affection; happiness), physical (e.g., human nature of world population; physical appearance) and social-relational attributes (e.g., living around the world; need of family bonds) compared to global citizenship-oriented labels (i.e., "global citizens", "citizens of the world" and "members of world community"). By contrast, global citizenship-oriented labels activated more attitudinal (e.g., mobility; cosmopolitanism) and intellectual traits (e.g., learning and knowledge) compared to humanness-oriented labels.

A tempting interpretation of these findings is that humanness-oriented labels mainly evoke biological and socio-cultural aspects that people ostensibly share as members of the human species, and that thereby supersede naturalized (e.g., ethnic) and/or cultural divisions. By contrast, citizenship-oriented labels generally evoke attitudinal and intellectual aspects that people share as members of a common global political community of citizens, superseding political (i.e., mainly national) divisions. This interpretation mirrors existing distinctions between ethnic and civic nationalisms (Kohn, 1944), civic and cultural identities (Bruter, 2003), essence-based and agency-based groups (Brewer et al., 2004), or heritage-based and project-based identities (la Barbera, 2015). It also implies that, as is the case with those other distinctions, the difference between humanness- and citizenship-oriented labels is likely to impact both the contexts in which they are invoked and their subsequent effect on intergroup behavior and attitudes. For instance, as our opening example suggested, humanness-oriented labels are more likely to be invoked (and to lead to more effective mobilization) when an ingroup needs help fulfilling perceived basic human needs (e.g., hunger). By contrast, invoking global citizenship-oriented labels may be more appropriate and effective when it is a matter of political rights (e.g., migrants' right to vote).

In support of this view, Reysen and Katzarska-Miller (2017) found that global citizenship identification (using the label *global citizen*) was related to peace values and attitudes (e.g., concern for human rights, responsibility, support for diplomacy, positive attitudes toward peace) above and beyond human identification (using the label *humans*) - a finding that is highly consistent with our own (i.e., the attributes "responsibility", and other attributes related to

peace, such as "tolerance", "concern for progress", "development and concern for other's wellbeing" emerged more to describe global citizenship-oriented labels than humanness-oriented labels).

Conversely, the more essentialist meaning associated with humanness-oriented labels might contribute to explain some of the negative effects of appealing to common humanity that have been found by studies adopting a situational approach. For instance, essentialist beliefs about human nature and violence have been shown to help harm perpetrators deflecting responsibility and avoid guilting (Morton & Postmes, 2011a), and lead victims to forgive perpetrators while giving up on collective action (Greenaway, et al., 2011). However, our goal is certainly not to suggest a simple equation between global citizenship vs. humanness-oriented labels and positive vs. negative effects on intergroup relations. This would be simplistic insofar as no simple equation exists between essentialism vs. de-essentialism and desirable vs. undesirable outcomes (Morton et al., 2009; Verkuyten, 2006). Furthermore, Hamer and colleagues (2019) infer that, so far, studies have shown negative effects of endorsing all-inclusive identities only with situational activation, not when it is measured and analyzed as an individual difference. If situational activation is indeed necessary to trigger negative effects, the implication is that such effects should also vary as a function of the particular meaning attributed to the category in that context, whether it focuses on common humanity or global citizenship. Moreover, future studies could investigate further other noteworthy differences between categories, for instance, the differential impact of invoking labels that emphasize commonalities/unity (e.g., people all over the world) and those that underline differences/divisions (e.g., people from different countries around the world).

Overall, it is clear that the implications of our results in terms of the outcomes of identification with, or the situational activation of, all-inclusive superordinate categories would require further study. The present study does not—nor did it aim to— provide direct evidence to that question. Instead, it shows that there are potentially significant differences in the semantic universes conjured by the notions of common humanity and global citizenship. While context might make those differences more or less important compared to the overlap that also exists between the two, it is highly unlikely that they are unimportant in every context in terms of their impact on behavior and attitudes.

What does it mean to be a "citizen of the world": A prototype approach

3.1. Abstract

The superordinate social category "*citizen of the world*" is used by laypeople and scholars to embody several constructs (e.g., cosmopolitanism; global identity and citizenship), and prior research suggests that the concept is better represented as a prototype rather than having a clear-cut definition. This research aims to systematically examine the prototypical meaning of this social category, and how it is cognitively processed. Relying on a prototype approach, 6 studies (n = 448) showed that certain attributes of this category were communicated more frequently and were regarded as more central (e.g., multiculturalism), and that central (vs. peripheral) attributes were more quickly identified, more often remembered, and more appropriate to identify a group member, as well as the self, as a "*citizen of the world*". These results systematically demonstrated that this category has a prototypical structure and there is a differentiated cognitive automatic processing for central and peripheral attributes. We propose that the specific content activated by the attributes regarded as central to the prototype of "citizens of the world" (e.g., intercultural contact; diversity), and the fact that these are more accessible in memory to form a mental representation, are important aspects to understand identity processes and their impact on intergroup outcomes.

3.2 Introduction

"We want young people like you to be global citizens [...] We want you to know what's happening not just in your neighborhood [...], but [...] what's going on around the world [...] remember that you don't have to get on a plane to be a citizen of the world."

(Obama, 2015)

"[...] today, too many people in positions of power behave as though they have more in common with international elites than with the people down the road [...] but if you believe you're a citizen of the world, you're a citizen of nowhere. You don't understand what the very word 'citizenship' means."

(May, 2016)

The idea of becoming a *citizen of the world* has been hailed by scholars and laypeople as a way to improve interconnectedness and intergroup relations around the globe (Goren & Yemini, 2017; Kleingeld & Brown, 2019). Analyzing the use of the term *citizen of the world* in different contexts, it becomes clear that it may refer to several constructs (e.g., cosmopolitanism, Pichler, 2012; global identity and citizenship, Goren & Yemini, 2017). Since its earliest reference in the ancient Greek writings of Socrates and Diogenes, its meaning has evolved throughout history (for a review, see Kleingeld & Brown, 2019). Yet its definition is still a subject of debate. The above quotes illustrate the malleable lay interpretation of the term. Whereas the first illustrates a metaphorical interpretation (i.e., being a "citizen" implies awareness and connection with others, expanding the boundaries of national citizenship' scope), the latter illustrates a more literal understanding (i.e., being a "citizen" implies a relation between a person and a specific state, that is, awareness and connection within national citizenship' scope).

Although *citizen of the world* is widely used by scholars in the fields of social psychology, intergroup relations, intercultural communication, and educational science, there is no clear-cut and consensual scholarly definition of the term. In general, it has been conceptualized as a characteristic of people who endorse cosmopolitanism (e.g., someone influenced by various cultures; who is a member of a global community of human beings towards whom has responsibilities; Brock, 2015; Türken & Rudmin, 2013) and also a global membership (e.g., someone who can navigate the complexities of modern globalized societies, Goren & Yemini, 2017; Pichler, 2009). In social psychology, *citizen of the world* is both envisioned as an

individual trait (e.g., McFarland et al., 2012) and, often, as a superordinate social category (e.g., world citizenship, International Social Survey Programme, ISSP, 2015; Inglehart et al., 2014). According to the social identity approach (Tajfel & Turner, 1979; Turner et al., 1987), which is the framework of reference for the present research, *citizen of the world* may be conceived as one of the broadest exemplars of recategorization into a common identity that encompasses everyone. Other superordinate categories may be conceived in the same way, such as those focused on common humanity (e.g., *all humanity,* Barth et al., 2015), on the belongingness to a worldwide collection of people (e.g., *people all over the world,* McFarland et al., 2012; *world population,* Reese et al., 2016), or a worldwide collection of citizens (e.g., *global citizens,* Reysen & Katzarska-Miller, 2013). In the present work, we focus on the lay meaning of the category *citizen of the world*. Any other category could have been selected, however, *citizens of the world* seemed particularly relevant and representative considering that it has been used on the largest cross-national surveys (e.g., World Values Survey; International Social Survey Programme; Eurobarometer). Also, *citizen of the world* is certainly a socially relevant and frequent form of social identification around the world (WVS; Inglehart et al., 2014), that inspires several educational programs focused on worldwide applications of the notion of citizenship (e.g., Goren & Yemini, 2017; UNESCO, 2021), as well as social movements (e.g., Global Citizen, 2021).

The present work aims to bring a socio-cognitive approach to the field of all-inclusive identities, focusing specifically on the structure of superordinate social categories, i.e., how the information about a category, or its content, is represented. Our main tenet is that the way people cognitively categorize, process, organize and use the information of their social environment is an important aspect to consider as it has a profound impact on identity and intergroup processes (Gaertner et al., 2015; Tajfel, 1969; Wenzel et al., 2016). Indeed, most research has been mainly focused on explaining the mechanisms and consequences of endorsing all-inclusive identities (for a review see McFarland et al., 2019), however, their lay representations have been in part neglected. As such, gaining a greater understanding of the structure of *citizens of the world* (as a representative example of all-inclusive superordinate categories) and how it is cognitively processed, is an important contribution for research aiming to understand how the lay conceptions affect intergroup relations.

Recent research examining the spontaneous meanings that laypeople give to all-inclusive superordinate categories suggested that instead of having a single clear-cut definition, they are represented as a complex, fuzzy, and fluid collection of different characteristics or attributes. As such, these categories (e.g., *all humans, citizens of the world*) might be better represented as

prototypes, which differ in their core prototypical meaning (Carmona et al., 2020). In line with prototype theory, a prototypical structure implies that, once a category is salient, some attributes are more central to its meaning, and more easily accessible in memory, than others, which might influence how individuals react in a social environment (Fehr, 1988). Building on this, in this paper, we examine the lay meaning of *citizen of the world* relying on a prototype approach, i.e., a well-developed set of studies designed to test if a category displays a prototypical structure and its impact on lay people' cognitive processing (e.g., Fehr, 1988; Hepper et al., 2012; Lambert et al., 2009). This systematic examination of the superordinate social category *citizen of the world* is an important step to theory development and hypothesis testing, specifically regarding the impact of this social category on intergroup relations.

3.2.1. Lay meanings of *citizen of the world*

Results of the World Value Survey (WVS; Inglehart et al., 2014) revealed that, across 60 countries (n = 88724), 71.3% of participants agreed with the statement "I see myself as a world citizen", highlighting the importance and prevalence of this form of identification. A cross-national study using WVS data showed that global identities were significantly more often found in less globalized, less developed, less free, and less cosmopolitan societies (Pichler, 2012). In this sense, one might ask: what exactly did "world citizen" (or citizen of the world) mean to participants across the globe? What did individuals identify themselves with? Researchers suggest that there might be cross-national variability in self-views as *citizen of the world*, explained by differences in social meanings and translation issues (Pichler, 2012). For example, in the U.S., the English term "world citizen" is often associated with proactive citizenship, whereas in Germany, the German term "weltbürger" means a more passive attitude and mostly refers to knowledge about the world (McFarland, 2017).

Considering the widespread use of the label, some studies examined the lay meaning of *citizen of the world*. A study, conducted in 24 countries, identified the 15 more prevalent characteristics used to describe global and cosmopolitan identities (e.g., respect and acceptance of cultural differences; open-minded; speak several languages; identification with a world community; knowledge about different cultures; Türken & Rudmin, 2013). Another study conducted in 6 countries, showed a match between laypeople and scholars' characterization of cosmopolitan behaviors and attitudes (Braun et al., 2018), such as transnational experiences, openness (i.e., curiosity for transnational experiences and tolerance toward other people), globalization (i.e., global interests, global responsibility, and care), common sharing (i.e.,

similarities and common goals). However, this research also highlighted some conceptual mismatch, given that many respondents indicated characteristics that are not included in scholarly conceptualizations, such as the mere fact of "living on this planet" (Braun et al., 2018). Recent research, conducted in a single country, identified the lay meaning of the labels "citizen of the world", "global citizens", and "members of the world community" as conceptually similar (Carmona et al., 2020). Specifically, these labels were described mostly by attitudinal (e.g., mobility; cosmopolitanism; openness) and intellectual aspects (e.g., learning and knowledge) that people share as members of a common global political community of citizens, superseding political (i.e., mainly national) divisions.

Other studies analyzed the content and meaning of all-inclusive identities, however, their strategy relied on examining their correlates. For instance, Reysen et al. (2013) examined whether global citizenship identification (compared to other identities, e.g., humans) uniquely predicted prosocial values and behaviors that were hypothesized to encompass the content of the identity. To our understanding, an analytical strategy to examine identities' meanings that is focused on hypothesized correlations fails at informing about the spontaneous meanings that people themselves attribute to all-inclusive superordinate categories.

In sum, research suggests that the lay meaning of *citizen of the world*, when envisioned as a superordinate social category, seems to reflect a complex, fuzzy, and fluid collection of attributes. For this reason, it might be better represented as a prototype (i.e., as holding a prototypical structure). However, the lay representations have been in part neglected in most research on this topic. The prototypical structure of *citizen of the world* was never systematically tested, and it is still not clear how people cognitively process the different attributes of the prototype, depending on how central they are to its meaning. This study, examined, for the first time, its prototypical structure and cognitive processing, relying on conventional methods of prototype approach (Fehr, 1988; Kinsella et al., 2015).

3.2.2. A prototype approach to social categories

Prototype theory (Rosch, 1973, 1978) proposes that some categories do not conform to a classical definition of concepts. Specifically, classic work on categorization proposed that the members of a social category are identified when they reunite the necessary and sufficient conditions, which means that a case either is or is not a category member, and that all members are equally representative of the category (Bruner et al., 1956; Crisp & Turner, 2020b). For this classical definition to be rigorous, it should be clear and easy to manipulate and measure

(Kinsella et al., 2015). However, this is not the case for more abstract, fuzzy, and less clearly defined superordinate categories. Prototypically structured superordinate categories are represented by a fuzzy collection of more or less representative attributes, and category membership is determined by the possession of many central attributes of the prototype (Fehr, 1988; Kinsella et al., 2015; Rosch, 1978). When a concept holds a prototypical structure, an automatic cognitive information-processing occurs, in terms of speed of processing, memory, or interpretation. For instance, the more representative attributes of the concept are more quickly and strongly activated than the less representative ones (Fehr, 1988; Kinsella et al., 2015).

The way people cognitively process information about social categories is an important aspect to consider as it impacts intergroup categorization and prototypicality biases (e.g., ingroup projection), particularly under conditions that elicit heuristic processing (Gaertner et al., 2015; Tajfel, 1969; Wenzel et al., 2016). Indeed, this is consistent with Self-Categorization Theory's (Turner et al., 1987) proposal that, when categorizing people and the self into ingroups, outgroups, or superordinate groups, people cognitively represent social groups (e.g., a nation) using category prototypes — i.e., fuzzy sets of meaningfully related attributes (e.g., physical, emotional, attitudinal, behavioral) that describe ideal, rather than typical, ingroup members (Hogg & Smith, 2007). The categorization process implies viewing individuals "through the lens of the group prototype, assigning prototypical attributes to them" (Hogg & Smith, 2007, p. 96), capturing within-group similarities and between-group differences (Turner & Reynolds, 2012). As such, when a category is salient, its prototypical representation is salient as well, and, based on that, individuals compare themselves and others in terms of the group prototype, and behave accordingly (Trepte & Loy, 2017; Turner and & Reynolds, 2012). People process more deeply and have better memory for information about ingroups, whereas retain less positive information about outgroups (e.g., Howard & Rothbart, 1980; van Bavel et al., 2008). Similarly, positive information about ingroups and negative information about outgroups is stored and represented as stable attributes describing the group prototype (i.e., prototype-based representations), whereas negative information about ingroups and positive information about outgroups is stored as individual episodes and exemplars (i.e., exemplar-based representations; Machunsky & Meiser, 2014). In certain circumstances, people are also likely to use characteristics from their ingroups and familiar prototypical groups (partially because this information is more readily accessible) to represent superordinate groups, as a reasonable heuristic for inference, with detrimental effects for intergroup relations (e.g., ingroup projection; Machunsky & Meiser, 2014; Wenzel et al., 2016). Overall, research shows

that a category holding a prototypical structure impacts cognitive information processing, categorization, and ultimately intergroup relations. Thus, one can ask, if the superordinate category *citizen of the world* is better represented as a prototype, which are the most representative attributes of the group prototype? Are these attributes more readily available in terms of cognitive processing? We examine these questions for the first time, using a prototype approach, and discuss how intergroup relations might be affected by the cognitive processing of its prototypical content.

3.2.3. Relevance of a prototype approach to *citizen of the world*

Prototype approach has been used to analyze lay conceptions of relevant psychological concepts, such as emotions (e.g., Fehr, 1988; Hepper et al., 2012; Lambert et al., 2009), traits (e.g., Shi et al., 2021), but also social categories (Kinsella et al., 2015). This approach fits our purpose of analyzing lay conceptions that people have of *citizens of the world*. A prototype approach involves a set of sequential and replicable studies to examine if a category is prototypically organized. This is confirmed when two conditions are met: [1] certain attributes of the concept are communicated more frequently than other, and thus regarded as more central (vs. peripheral) to the concept; and, [2] the prototypical structure affects cognition, that is central attributes cognitively activate the concept more quickly and strongly than peripheral ones (Lambert et al., 2009).

Expanding the knowledge about which attributes are more central and more readily activated, in this case for the prototype of *citizens of the world*, via a prototype approach, is important for theoretical, methodological, and societal reasons. Theoretically, it may demonstrate that individuals not only can identify specific content for all-inclusive superordinate categories, which are commonly deemed as too abstract and hard to define, but can also differentiate those attributes in terms of how central they are to their meaning. Consequently, it may provide evidence about the conceptual dimensions that are cognitively more or less readily available for use in social comparison and identification processes, in a given context. Moreover, the study of the specific case of the category *citizens of the world* might create awareness about the relevance of examining, and comparing, the central-peripheral prototypical structure of other all-inclusive superordinate categories. Methodologically, it may allow researchers to rely less on participants' implicit interpretations, offering a more accurate understanding of past and future research carried on comparable cultural contexts; ultimately helping to refine existing measurements, as well as providing useful information when

designing manipulation scenarios. Moreover, considering the cross-cultural variability in lay meanings, it may create awareness about the need to replicate this analysis in different countries, languages, and contexts to make sense of what people think of when answering questions in cross-national surveys involving all-inclusive superordinate categories, and, in this case, the category *citizens of the world* (e.g., World Values Survey; International Social Survey Programme). Societally, this approach might be useful to develop or refine educational and social programs and policies involving identification with all-inclusive superordinate categories (e.g., UNESCO's Global Citizenship Education Programs). Ultimately, we propose that the specific content activated by this all-inclusive superordinate category (e.g., multiculturalism; cosmopolitanism; globalization), and how it is cognitively processed by laypeople, should be taken into account when considering its impact on intergroup phenomena.

3.3. Overview of the present research

The goal of the current research is to understand the conceptions that laypeople have about the superordinate social category *citizens of the world*, by examining its prototypical content and structure, and its cognitive processing. We present 6 studies[3], replicating the conventional design and methods of a prototype approach (e.g., Fehr, 1988; Hepper et al., 2012; Kinsella et al., 2015; Lambert et al., 2009).

In Study 1 we reanalyzed data from previous research (Carmona et al., 2020), in which the prototypical attributes of *citizens of the world* were identified in the Portuguese context ("*cidadão do mundo*" in Portuguese), examining whether certain attributes were communicated more frequently than others. Studies 2-6 advance previous research by demonstrating how prototypical attributes of *citizens of the world* are cognitively processed. These consecutive studies were also carried in Portugal to guarantee consistency in social meaning.

Next, in line with prior conventions (Fehr, 1988), study 2 tested the hypothesis that certain attributes are regarded as more central to the concept of *citizen of the world*, and others are more peripheral. Studies 3-6 tested the hypothesis that a prototypical structure affects cognition, such that central attributes activated the concept of *citizen of the world* more quickly and strongly than peripheral attributes. Specifically, Studies 3 and 4 examined automatic information-processing of central vs. peripheral attributes (i.e., reaction times and memory

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[3] Sample sizes of all studies were predetermined based on previous research using a prototype approach. All the studies were conducted in Portuguese, thus all the terms and examples were translated by the authors.

tasks, respectively). Studies 5 and 6 examined the prototype in the context of perceptions (i.e., priming paradigms). We expect that, collectively, these studies provide evidence that the lay meaning of *citizen of the world* is not fully captured by a consensual and clear-cut (classic) definition, and instead holds a prototypical structure, which affects cognitive processing.

We have complied with the American Psychological Association's (APA) Ethical Principles of Psychologists and Code of Conduct. At the time of data collection, only studies involving vulnerable populations or deception were evaluated by the first author institution's Ethics Committee; that was not the case for any of the studies. All participants were older than 18 years old; informed consent was requested, and participants were debriefed.

3.4. Study 1: Compilation of *citizen of the world* attributes

By convention, the first step in prototype analyses is to compile a list of attributes of the concept (e.g., Kinsella et al., 2015) and analyze the frequency with which laypeople use them to describe the concept. The first hypothesis is that some attributes are mentioned more frequently than others. To do so, we used an existing list of attributes of *citizen of the world* (generated according to Fehr's, 1988, guidelines for a prototype approach), and respective data, from a previously published study (Carmona et al., 2020). The data perfectly fit our purpose and offered an adequate source to test the first hypothesis. A detailed description of the procedure, materials, data, and methodological limitations of Carmona and colleagues (2020) is available in the supplementary material[4]. In the current paper, we report only the frequency of participants who mentioned, at least once, each attribute of *citizens of the world*. Descriptive analysis and frequencies are reported in Table 3.1.

Participants from Carmona and colleagues' (2020) study wrote, in a free-response format, characteristics that came to their minds when they thought about *citizens of the world*[5]. After applying coding procedures following the guidelines of a prototype approach, an initial list of 557 coding units was grouped into a final list of 108 macro-categories, designated as attributes. Twenty-five out of the 108 attributes were discarded given that were mentioned by only one participant, leaving a total of 83 prototypical attributes (see Table 3.1). Participants described

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[4] Please note that the reference to supplementary material was given for the purpose of paper publication. In the context of the present thesis, Carmona and colleagues' (2020) corresponds to Chapter 2. For that reason, a detailed description of the procedure, materials, data, and methodological limitations was not provided in Annexes to avoid repetition.

[5] 45 Portuguese citizens ($M_{age} = 35.02$, $SD = 11.42$; 69.2% female; 76.9% had higher education, 20.5% had secondary education; 2.6% had basic education; 56.4% were employed).

citizens of the world as people who move abroad (46.67%), who know about and/or interact with various cultures (42.22%), who have access to knowledge and learning (37.78%), have an open mind (33.33%), who have a beyond-border perspective of the world (26.67%), who recognize diversity among people and cultures around the world (24.44%), who value freedom (24.44%) and the international trade of information, goods, and movement of people (22.22%), who can socialize and live in community (22.22%), who recognize and/or speak different languages (22.22%), who enjoy to take risks (22.22%) and to help other people (20%). These attributes are consistent with descriptions of global and cosmopolitan identities (e.g., Türken & Rudmin, 2013), particularly with the notion that they represent an appreciation and understanding of cultural contexts beyond one's local community or nation.

Overall, our analyses of Carmona and colleagues (2020) data demonstrate that *citizen of the world* has not a consensual and clear-cut (classic) definition shared by all participants (no single attribute was mentioned by every participant, or even by more than a half of participants) and support the first hypothesis of a prototype approach that some attributes are mentioned more frequently than others.

3.5. Study 2: Distinction of central vs. peripheral attributes

Prototype studies showed that, for a category to be prototypically organized, people must be "able to identify features of the concept and be able to rate their centrality to the concept reliably" (Lambert et al., 2009, p. 1195). Study 2 outlines the representativeness of attributes gathered in Study 1, by asking an independent sample to rate to what extent they are related to the concept (i.e., centrality), as well as their positivity. Raters should substantially agree on their centrality ratings. In line with similar studies, it was hypothesized that some attributes would be consistently rated as more related to the concept (central attributes) than others (peripheral attributes).

3.5.1. Method

Participants. One hundred and twenty-seven adults consented to participate and completed the task, of which 24 did not provide demographic information. The mean age was 39.05 (*SD* = 12.01; age range: 18–67), and 73.8% were female (1.9% preferred not to answer); 83.3% had higher education, 16.7% had secondary education; 69.9% were employed; 98.1% were

Portuguese citizens, and 1.9% were non-Portuguese living in Portugal. Participants were recruited through online advertisements in social networks (e.g., ads and posts in community groups on Facebook), in April 2018, using the Qualtrics platform, and informed consent was required. Participants were given the opportunity to participate in a lottery to win a 20€ voucher, as compensation for their participation.

Materials and procedure. Participants were presented with the list of 83 attributes obtained in Study 1 (in random order), followed by a short description in brackets. As a measure of centrality to the concept, they were then asked to rate the degree to which each attribute related to the concept of *citizen of the world*, on a Likert scale ranging from 1 (*not at all related*) to 8 (*extremely related to the concept*). To differentiate central and peripheral attributes, we used the standard and common procedure in prototype analyses, i.e., a median-split (e.g., Kinsella et al., 2015; Hepper et al., 2012). Central attributes are those rated as more related to the concept, i.e., mean ratings equal or higher than the median value of this measure. Peripheral attributes are those rated as less related to the concept, i.e., mean ratings lower than the median value.

An attention check question was added to check for forged responses. Participants who failed to respond correctly were excluded from the subsequent analysis ($n = 16$).

Next, as a measure of positivity, participants were asked to rate the same attributes in terms of positivity, using a Likert scale ranging from 1 (*not at all positive*) to 8 (*extremely positive*). Given the length of the survey, participants were given, at this point, the opportunity to finish the survey. A total of 81 participants accepted to answer this second section of the survey. They then answered demographic questions and were thanked and debriefed (Annex B, pp. 178).

3.5.2. Results and Discussion

First, we analyzed centrality ratings (i.e., the degree to which each prototypical attribute related to the concept of *citizen of the world*). Overall, participants' centrality ratings were extremely reliable (ICC = .98, 95% confidence interval = .97 to .98)[6]. Mean centrality ratings ranged from the lowest 2.15 (concern for own well-being) to the highest 7.43 (multiculturalism). The median was 5.42; as such the median-split identified 42 central attributes (mean ratings equal to or higher than 5.42) and 41 peripheral attributes (mean ratings lower than 5.42; Table 3.1).

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[6] We examined the intraclass correlation (ICC) of the transposed data treating the 83 attributes as cases and the 100 participants as items (note that 11 participants were excluded for not having rated all 83 attributes).

Table 3.1. Attributes of "citizen of the world", frequencies generated in Study 1, and centrality/positivity ratings in Study 2.

Attributes	Description	Study 1 (N = 45)		Study 2 (N = 127)					
				Centrality ratings			Positivity ratings		
		F	%	N	M	SD	N	M	SD
CENTRAL									
Multiculturalism	Knowing about and interacting with various cultures	19	42.22	110	7.43	0.95	81	7.35	1.11
Intercultural contact	Valuing international interactions	2	4.44	111	7.11	1.28	81	7.12	1.18
Tolerance	Being tolerant, accepting differences	8	17.78	110	7.05	1.41	81	7.47	1.18
Diversity	Recognizing diversity among people and cultures around the world	11	24.44	111	7.02	1.33	81	7.35	1.16
Cosmopolitanism	Considering the world as homeland; having a global and beyond-border perspective	12	26.67	111	6.96	1.52	80	6.51	1.58
Globalization	International trade of information, goods and movement of people	10	22.22	110	6.94	1.55	79	6.63	1.39
Integration	Welcoming, including and integrating other people	5	11.11	111	6.88	1.46	81	7.28	1.18
Rights	Recognizing and valuing people's rights	7	15.56	111	6.77	1.60	81	7.35	1.03
Adaptability	Adjusting to new environments; being flexible	8	17.78	111	6.75	1.59	81	7.30	0.98
Openness	Being open to new experiences; having an open mind	15	33.33	111	6.71	1.59	81	7.17	1.23
Freedom	Being free; valuing freedom	11	24.44	111	6.68	1.60	81	7.44	0.89
Respect	Valuing respect for other people	3	6.67	111	6.63	1.75	81	7.42	1.13
Concern for peace	Valuing peace; seeking positive changes	6	13.33	110	6.56	1.79	81	7.62	0.86
Homogeneity	Valuing similarities among people; equality	4	8.89	110	6.55	1.78	81	7.23	1.49
Sociability	Being able to socialize; living in community	10	22.22	110	6.49	1.69	80	7.16	1.02
Language diversity	Recognizing different languages; being polyglot	10	22.22	110	6.48	1.61	81	6.85	1.15
Citizenship	Valuing citizenship; being a citizen	5	11.11	108	6.46	1.85	80	6.79	1.34
Sharing	Sharing and exchange goods and ideas	5	11.11	111	6.43	1.55	81	7.00	1.18
Human complexity	Valuing human nature complexity	2	4.44	110	6.31	1.82	81	7.02	1.06
Union	Valuing fraternity and union among people	2	4.44	111	6.29	1.96	81	7.23	1.05
Mobility	Traveling and moving around the world; migrating	21	46.67	111	6.26	1.87	80	6.38	1.41
Help	Helping and cooperating with other people	9	20.00	111	6.17	1.87	81	7.41	0.96
Humanism	Supporting humanist ideology	2	4.44	111	6.15	1.84	81	6.38	1.52
Curiosity	Being curious; interested	7	15.56	110	6.13	1.71	80	7.15	1.03
Around the world	Living somewhere in the world	7	15.56	111	6.12	1.90	78	5.64	1.61

Human nature	Being human, a person	5	11.11	108	6.09	2.01	78	7.04	1.27
Communication	Using language to communicate, speak, debate	6	13.33	111	5.99	1.93	81	7.10	1.02
Learning and knowledge	Having access to knowledge and information; learning	17	37.78	111	5.97	1.81	80	7.13	1.08
Environmental protection	Valuing Environmental protection	2	4.44	111	5.97	2.03	81	7.56	0.85
Moral integrity	Having moral and ethical integrity	3	6.67	111	5.91	2.11	80	7.43	0.92
Autonomy	Being autonomous, independent	4	8.89	111	5.86	1.88	81	6.98	1.16
Personal growth	Having life experience; dealing with emotions	3	6.67	109	5.82	1.89	81	7.02	1.11
Concern for others' well-being	Being altruist, empathic	6	13.33	110	5.81	1.91	81	7.27	0.92
Living	Being alive	5	11.11	110	5.81	1.89	78	6.41	1.52
Concern for progress	Valuing progress; being a visionary; thinking about the future	5	11.11	111	5.76	1.88	80	6.63	1.21
Ethnicity	Recognizing different ethnic groups	2	4.44	110	5.73	1.85	80	6.05	1.59
Acting	Being active; behaving proactively	6	13.33	111	5.69	1.83	81	6.99	1.13
Tradition	Recognizing tradition and mores	3	6.67	111	5.59	2.06	80	6.20	1.75
Subjective perception of reality	Perceiving and understanding reality subjectively	3	6.67	111	5.53	1.83	81	6.74	1.26
Rationality	Being rational; being able to think and question	3	6.67	111	5.52	1.98	81	7.12	1.07
Duties	Recognizing and valuing people's duties	4	8.89	109	5.50	2.16	81	6.47	1.41
Global action of international organizations	Joining international organizations' activities	4	8.89	110	5.42	2.21	81	5.70	1.53
PERIPHERAL									
Codes of conduct	Valuing codes of conduct	2	4.44	111	5.20	2.05	81	5.58	1.69
Take risks	Enjoying adventure; taking risks	10	22.22	111	5.16	2.03	81	5.59	1.32
Affection	Feeling affection, friendship	5	11.11	110	5.14	2.03	81	7.11	1.11
Attentiveness	Being attentive, observant in general	2	4.44	110	5.13	2.02	80	6.60	1.33
Appreciation	Being able to enjoy and like things	5	11.11	110	5.12	2.12	81	6.57	1.32
Relaxation	Enjoying the moment; carpe diem	2	4.44	110	5.12	2.28	80	6.45	1.41
Sensibility	Being able to feel, having emotions, being sensitive	5	11.11	111	5.11	2.12	81	6.75	1.33
Courage	Being brave; not being afraid	3	6.67	110	5.09	2.06	81	6.47	1.41
Nurture	Being able to take care, protect	2	4.44	111	4.99	2.04	81	6.99	1.15
Work	Working; endeavour	5	11.11	109	4.95	2.15	80	6.51	1.33
One human race	Recognizing only one human race	2	4.44	111	4.95	2.88	81	5.27	2.89
Good mood	Feeling good; having fun; laughing	4	8.89	110	4.89	2.06	81	7.09	1.22
Unattachment	Not feeling connected; rootless	4	8.89	109	4.87	2.27	81	4.59	1.70
Humility	Being humble	2	4.44	110	4.86	2.20	81	6.60	1.29

Kindness	Being kind; have a good heart	2	4.44	111	4.78	2.22	80	7.05	1.25
Friendliness	Being nice, pleasant to others	2	4.44	111	4.71	2.16	81	6.67	1.40
Intelligence	Being intelligent	3	6.67	111	4.69	2.15	81	6.75	1.30
Persistence	Being persistent	2	4.44	111	4.68	2.17	81	6.46	1.29
Techno-scientific development	Valuing technologic and scientific development and tools	2	4.44	111	4.64	2.16	81	6.20	1.42
Ambition	Wishing to achieve	6	13.33	110	4.55	2.12	81	5.88	1.51
Competence	Having skills, being efficient	5	11.11	111	4.54	2.17	80	6.70	1.22
Beliefs	Valuing beliefs	2	4.44	111	4.54	2.23	80	4.86	2.16
Idealism	Being idealistic	4	8.89	111	4.54	2.15	80	4.66	1.87
Fight	Being able to fight for something	3	6.67	111	4.53	2.03	80	6.19	1.69
Simplicity	Being an ordinary person	2	4.44	110	4.49	2.25	80	6.31	1.40
Historical developments	Connected to historical periods and changes	3	6.67	110	4.29	1.99	78	5.15	1.57
Social influence	Influence on others; being admired, recognized	3	6.67	111	3.98	1.97	80	4.76	1.63
Uncertainty	Having doubts, not enough information	2	4.44	110	3.90	2.07	81	3.91	2.07
Needs	Having needs	2	4.44	110	3.65	1.91	80	4.46	1.62
Disquiet	Feeling worried	2	4.44	111	3.62	2.08	80	3.35	1.95
Opposition	Disagreeing with the majority's way of thinking	4	8.89	110	3.61	2.01	80	4.59	1.57
Spirituality	Valuing religion	2	4.44	110	3.60	2.23	81	4.48	2.04
Political system	Valuing political system	3	6.67	109	3.44	1.93	76	3.66	1.53
Lack of national identity	Low identification with country of origin	2	4.44	110	3.44	2.37	79	2.27	1.67
Formal education	Having academic qualifications	2	4.44	111	3.42	2.09	81	5.46	1.68
Violence	Valuing violence, war, torture	2	4.44	111	3.23	2.29	79	2.75	2.22
National borders	Valuing national borders	2	4.44	111	2.86	2.25	80	3.88	2.03
High socioeconomic status	Belonging to an elite; high socioeconomic status	4	8.89	111	2.52	1.90	78	3.78	1.73
Sadness	Feeling pain, sadness, dissatisfaction	4	8.89	111	2.49	1.73	81	2.27	1.52
Insecurity	Being unstable, a threat, danger	5	11.11	111	2.17	1.69	81	1.51	1.01
Concern for own well-being	Being individualistic, greedy, lacking empathy	2	4.44	110	2.15	1.89	81	2.10	1.71

Note. Study 1 data were obtained from Carmona and colleagues (2020); frequencies refer to the number of participants who generated, at least once, each attribute. Attributes are ordered according to Study 2 centrality ratings (1 = not at all related; 8 = extremely related); attributes rated above the median (5.42) were classified as central, and those below the median as peripheral.

The central attributes of the social category *citizens of the world* described social-relational and cultural dynamics (e.g., multiculturalism, intercultural contact, globalization, integration), values (e.g., tolerance, diversity, rights, freedom, respect, concern for peace), attitudinal traits (e.g., cosmopolitanism, adaptability, openness, sharing, mobility, humanism, help, curiosity), and, to a lesser extent, intellectual traits (e.g., language diversity, learning, and knowledge). Interestingly, some attributes, which were not mentioned by many Study 1' participants, were rated as highly related to the concept by Study 2' participants (e.g., homogeneity, citizenship, human complexity, environmental protection, moral integrity, autonomy, concern for others wellbeing, concern for progress). Interestingly, participants also highlighted the centrality of attributes such as "being human", "living around the world", "being alive" or "using language to communicate", which is in line with Braun et al. (2018), who found that many respondents justified feeling as *citizen of the world* by reasons which scholars would not regard as valid, such as "live on this planet".

The peripheral attributes of *citizens of the world* described emotional aspects (e.g., affection, relaxation), as well as intellectual traits (e.g., attentiveness, intelligence, competence). Noteworthy, attributes such as lack of national identity, formal education, high socioeconomic status, and concern for own well-being were peripheral attributes and were, on average, rated below the midpoint of the scale.

Second, we analyzed positivity ratings (i.e., the degree to which each prototypical attribute was evaluated as positive). Mean positivity ratings for central attributes ranged from 5.64 (around the world) to 7.62 (concern for peace), and for peripheral attributes ranged from 1.51 (insecurity) to 7.11 (affection). Ten peripheral attributes (out of 83) were rated below the midpoint of the positivity scale (uncertainty, national borders, high socioeconomic status, political system, disquiet, violence, sadness, lack of national identity, concern for own well-being, insecurity).

These results examined the representativeness of attributes gathered in Study 1 by Carmona and colleagues (2020) and strengthen the representation of *citizen of the world* as an appreciation and understanding of contexts and cultures beyond one's local community or nation. As predicted, some attributes were consistently rated as more related to the concept (central attributes) than others (peripheral attributes). Central attributes might activate someone's schema of a *citizen of the world* more easily than peripheral attributes, however, they must be considered altogether to capture the full spectrum of lay conceptualizations of *citizen of the world*.

Overall, studies 1 and 2 supported the first condition for a category to be prototypically organized, i.e., "people must be able to identify features of the concept and be able to rate their centrality to the concept reliably" (Lambert et al., 2009, p. 1195).

3.6. Study 3: Reaction time to central vs. peripheral attributes

After establishing the distinction between central and peripheral attributes, the next step in the prototype approach is to examine whether, when a prototype is activated, people are quick to recognize and classify central (vs. peripheral) attributes as related to the concept (e.g., Kinsella et al., 2015). As such, Study 3 tested whether the central attributes of *citizens of the world* (as determined in Study 2) are more quickly identified than peripheral attributes in a reaction time task. In line with similar studies, we hypothesized that participants displayed a lower reaction time when identifying central (vs. peripheral) attributes.

3.6.1. Method

Participants. Fifty-three adults consented to participate and completed the task. The mean age was 21.98 years ($SD_{age} = 4.72$; age range: $18 - 42$; n = 52) and 84.9% were female[7]. Participants were recruited via a university pool of Psychology students in Portugal, in return for course credit. Data were collected in group sessions in May 2018, using E-Prime software on desktop computers in a lab room. All sessions occurred without interruptions, and informed consent was required. Participants were given the same compensation for their participation as in Study 2.

Materials and procedure. Based on Hepper et al. (2012, Study 4) and Kinsella et al. (2015, Study 3), participants learned that they would classify a series of words on-screen based on whether they are attributes of the concept *citizen of the world*. Three types of words were included, namely a) 42 central and b) 41 peripheral attributes of *citizen of the world* (obtained in Study 2), and c) 83 unrelated words or phrases (e.g., "washing machine")[8]. The 166 attributes were randomly presented together with the question: "Is this an attribute of the concept CITIZEN OF THE WORLD?". Participants were instructed to click "M" on the keyboard to

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[7] Only age and sex were collected as demographic information to shorten the duration of the study.

[8] Nouns, or adjectives combined with nouns, were used and the mean length of the words was 14.82 characters ($SD = 9.26$, Min = 4, Max = 43). The characters length of unrelated words matched with attributes ($M = 14.88$, $SD = 9.33$, Min = 4, Max = 43).

indicate "Yes" or click "Z" to indicate "No", and to respond as quickly and accurately as possible. Each response, and speed (in milliseconds), was recorded. To reduce learning effects, respondents first completed 5 neutral practice trials (Annex B, pp. 200).

3.6.2. Results and Discussion

First, we compared the frequency with which central attributes vs. peripheral attributes vs control words were classified as an attribute of *citizen of the world* (i.e., percentage of "yes" responses) (Table 3.2). Nonparametric tests revealed a significant effect of words type (Friedman χ^2 (2) = 101.72, p <.001). Post hoc analysis[9] revealed that central attributes were significantly more often classified as an attribute (*Mdn* = 92.86) than peripheral attributes (*Mdn* = 73.17, p <.001) and control words (*Mdn* = 18.07, p <.001). Peripheral attributes were also more often classified as attributes than control words (p <.001).

Second, we compared the reaction time (i.e., in milliseconds) to identify central attributes vs. peripheral attributes vs. control words. In line with conventional procedure (Greenwald et al., 2003), extremely fast (>300ms) and slow (<3000ms) responses were recoded to 300 ms and 3000 ms respectively, and a logarithmic transformation was applied (Table 3.2). Considering only the attributes classified as attributes of *citizens of the world* (i.e., only "yes" responses), a one-way repeated measures ANOVA, with a Greenhouse-Geisser correction, revealed a significant effect of words type on reaction time, $F(1.551, 80.676) = 15.034$, $p = .000$, partial $\eta^2 = .22$. Post hoc analysis with a Bonferroni adjustment revealed that participants were quicker to classify central attributes (*M* = 3.02, *SD* = 0.09), than peripheral (*M* = 3.04, *SD* = 0.11 , 95% CI [-0.04, -0.00], $p < .05$), and, than control words (*M* = 3.07, *SD* = 0.13 , 95% CI [-0.09, -0.03], $p < .001$). Peripheral attributes were significantly more quickly classified than control words (95% CI [-0.07, -0.01], $p < .05$).

Table 3.2. Percentage and mean reaction time of words classification, by type, in Study 3.

	Central		Peripheral		Control	
	M	*SD*	*M*	*SD*	*M*	*SD*
Percent classified as related to CW	87.83	12.30	67.23	21.93	20.55	15.50
Response speed (ms) (all responses)	1204.54	292.01	1259.92	314.01	1165.85	266.58
Response speed (log) (all responses)	3.03	0.09	3.04	0.09	3.02	0.09
Response speed (ms) (only yes)	1164.13	267.76	1237.59	375.60	1342.36	453.58
Response speed (log) (only yes)	3.02	0.09	3.04	0.11	3.07	0.13

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[9] Pairwise comparisons were performed (SPSS, 2012) with a Bonferroni correction for multiple comparisons, and statistical significance was accepted at the $p < .0167$ level.

Overall, as predicted, under conditions that elicit heuristic processing (e.g., in a reaction time task) participants classified central attributes as attributes of *citizen of the world* more often and quickly (i.e., lower reaction time) than peripheral attributes, as well as peripheral attributes comparatively to control words. This pattern suggests that central and peripheral attributes should be both regarded as part of the prototype and supported the hypothesis that a prototypical structure affects cognition, as showed by their different automatic information-processing.

3.7. Study 4: Memorization of central vs. peripheral attributes

In parallel with Study 3, additional evidence of automatic information-processing is needed to demonstrate that prototypical structure affects cognition, specifically working memory performance. Prototype studies showed that central attributes of a concept (vs. peripheral) are better encoded, and are therefore more accessible in memory (e.g., Hepper et al., 2012; Kinsella et al., 2015; Lambert et al., 2009). Study 4 tested whether participants remembered more central (vs. peripheral) attributes of *citizen of the world*. In line with similar studies, it was hypothesized that participants show better recall and recognition (correct and incorrect) of central (vs. peripheral) attributes, as a result of their centrality to the concept of *citizen of the world*.

3.7.1. Method

Participants. Sixty-four adults consented to participate and completed the task (4 did not provide demographic information). The mean age was 34.22 years (*SD* = 9.94; age range: 18 – 68; n = 59); 76.7% were female; 66.7% had higher education, 33.3% had secondary education; 66.7% were employed; 95% were Portuguese citizens, and 5% were non-Portuguese. The recruitment strategy was the same used in Study 2 and data were collected in June 2018. The compensation value, in this case, was higher (75€ voucher)[10].

Materials and procedure. Adapting from Hepper et al. (2012, Study 3), Kinsella et al. (2015, Study 4), and Lambert et al. (2009, Study 4), the protocol was divided into four tasks, namely, a reading task, an interference task, a recall task, and a recognition task.

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[10] Data from studies 4, 5, and 6 were collected simultaneously, using a Qualtrics procedure that allows joining multiple separate Qualtrics surveys into a single 'wrapper' survey. One link was advertised, and participants were randomly assigned to one of the surveys.

Participants engaged in a reading task, in which they were exposed to a set of central and peripheral attributes (obtained in Study 2). We randomly selected 20 out of 42 central attributes, and 20 out of 41 peripheral attributes (using https://www.randomizer.org/). Following a between-subjects design, two sets were designed (i.e., each set containing 10 central attributes and 10 peripheral attributes). Participants viewed either set 1 or set 2. The mean centralities for set 1's central attributes (multiculturalism; cosmopolitanism; adaptability; concern for peace; sharing; mobility; moral integrity; openness; globalization; global action of international organizations) was 6.54 and for peripheral attributes (humility; courage; good mood; kindness; persistence; ambition; uncertainty; idealism; formal education; high socioeconomic status) was 4.32. The mean centralities for set 2's central attributes (diversity; integration; respect; homogeneity; citizenship; union; help; concern for progress; tolerance; concern for others' well-being) was 6.46 and for peripheral attributes (sensibility; nurture; unattachment; intelligence; technoscientific development; competence; simplicity; opposition; lack of national identity; concern for own well-being) was 4.25. During the task, each attribute appeared on the screen for 4-sec, in a random order, below the sentence "Words describing how citizens of the world are:"

During the interference task, participants were asked to write names of places using all the alphabet letters, for 5-min.

During the recall task, they were asked to recall and write down, for 3-min, as many words as possible from those previously seen (i.e., during the reading task).

Finally, in a recognition task, participants were given a list of all 40 attributes and were instructed to select (instead of writing) those that they had seen earlier (Annex B, pp. 205).

We calculated the percentages of recall[11] (from the number of attributes correctly recalled, i.e., written), correct recognition (from the number of attributes correctly recognized, i.e., selected from the list when were previously seen), and false recognition (from the number of attributes incorrectly recognized, i.e., selected from the list when were not previously seen) of central and peripheral attributes.

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[11] All responses that clearly represent an attribute shown on the set, even if not reproduced using the same wording, were considered valid. However, all the words without correspondence with the stimuli material were not considered valid.

3.7.2. Results and Discussion

Paired-samples t-tests were used to determine whether there was a statistically significant mean difference between the percentage of central vs. peripheral attributes recalled, correctly recognized, and incorrectly recognized.

Recall percentage was uniformly low, i.e., on average participants only wrote 28.50% (SD = 22.08) of the 10 central attributes previously seen in the reading task, and 26% (SD = 21.80) of the 10 peripheral; in addition, 23.89% (of 20 possible) answers were not valid. Participants recalled more central than peripheral attributes, however, the mean difference was not significant, $t(59) = 1.02$, $p = .31$.

Recognition percentage was good, i.e., in average, participants correctly selected 70.62% ($SD = 26.54$) of the 10 central attributes previously seen, and 57.50% ($SD = 27.37$) of the 10 peripheral. As predicted, participants correctly recognized more central than peripheral attributes ($t(63) = 4.55$, $p < .001$, $d = 0.57$, 95% CI [7.36, 18.89]). Additionally, participants selected, in average, 25.47% ($SD = 25.44$) of central attributes which they had not previously seen, and 13.13% ($SD = 15.62$) peripheral. As predicted, participants also incorrectly recognized more central than peripheral ($t(63) = 4.59$, $p < .001$, $d = 0.57$, 95% CI [6.97, 17.72]) attributes.

Overall, these results provided additional evidence of different automatic information-processing of central vs. peripheral attributes, specifically in terms of their accessibility in working memory, as a result of their centrality to the concept of *citizen of the world*.

3.8. Study 5: Target group perception based on central vs. peripheral attributes

Further evidence of the effect of a concept's prototypical structure on cognition stems from the analysis of perceptions, specifically how attributes influence the identification of *citizens of the world*. Prototype studies showed that representative attributes used to describe a target lead to the impression that the target fits the concept, even if the exact word is not used (e.g., Hepper et al., 2012; Kinsella et al., 2015; Lambert et al., 2009). Study 5 tested whether prototypical attributes (i.e., central and peripheral) of *citizens of the world*, when used to describe unidentified targets, would lead to the perception that those targets are *citizens of the world*, using a group perception task. In line with similar studies, we hypothesized that targets

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described by central attributes would be more strongly perceived as *citizens of the world* (vs. when described by peripheral or non-related attributes).

3.8.1. Method

Participants. Ninety-seven adults consented to participate and completed the task (9 did not provide demographic information). The mean age was 31.08 years ($SD = 10.45$; age range: 18 – 69); 75% were female (2.3% preferred not to answer); 61.4% had higher education, 34.1% had secondary education; 4.5% had basic education; 60.2% were employed; 95.5% were Portuguese; all living in Portugal. The recruitment strategy was the same used in Study 4.

Materials and procedure. Adapting from Kinsella et al. (2015, Study 5), the prototypicality of *citizens of the world* varied across three vignettes. Each vignette described a target character, and participants were asked to carefully read the descriptions about two target groups: a central target (using the same 20 central attributes from Study 4); a peripheral target (using the same 20 peripheral attributes from Study 4); a neutral target (20 positive, but not related attributes; some were created, and some were identical to those used by Kinsella et al., 2015, Study 5). All descriptions were formulated in a gender-neutral format, and targets were left unidentified. The term "citizen of the world" was never used.

Following a within-subjects design, each participant read two vignettes in randomized order, resulting in three assigned conditions: central vs. peripheral target ($n = 31$, 31.96%); central vs. neutral target ($n = 34$, 35.05%); peripheral vs. neutral target ($n = 32$, 32.99%). For each vignette, participants were asked to think about the described target and rate on the 7-point Likert scale how much they agree with eleven statements (1 = *strongly disagree* to 7 = *strongly agree*).

Adapting from Kinsella et al. (2015), four *citizen of the world*-related items were included (e.g., "are the people described true citizens of the world?"); three non-related positive items were included (e.g., "are the people described likable?"); and, four national-related items were adapted, and presented separately (e.g., "are the people described Portuguese?"). The items were computed (as a sum) to form three scales: citizen of the world-related scale (4 items; max. score = 28); non-related positive scale (3 items; max. score = 21); and national-related scale (4 items; max. score = 28) (Annex B, pp. 215).

3.8.2. Results and Discussion

Paired-samples t-tests were used to determine whether there was a statistically significant mean difference within the pairs of targets of each condition (Table 3.3). Regarding the citizen of the world-related scale, in the central-peripheral condition, participants rated the central target significantly higher ($M = 21.31$, $SD = 5.40$) than the peripheral target ($M = 18.76$, $SD = 5.83$; $t(28) = 2.406$, $p < .05$, $d = 0.45$, 95% CI [0.38, 4.72]). The same pattern was observed in the central-neutral condition ($M_{CENTRAL} = 22.87$, $SD = 3.39$; $M_{NEUTRAL} = 19.40$, $SD = 4.78$; $t(29) = 3.315$, $p < .05$, $d = 0.61$, 95% CI [1.05, 5.61]). Regarding the peripheral-neutral condition, there was no significant difference between participants' ratings. No significant score differences were observed in participants' ratings on the non-related positive scale and national-related scale, in any condition.

Table 3.3. Results from Paired Samples T-Tests on dependent measures, in Study 5.

Dependent scale	Condition	Central target		Peripheral target		Neutral target		t-test
		M	SD	M	SD	M	SD	
Citizen of the world-related scale (max. score = 28)	Cen.-Per.	21.31	5.40	18.76	5.83			$t(28) = 2.406$, $p < .05$
	Cen-Neu.	22.87	3.39			19.40	4.78	$t(29) = 3.315$, $p < .05$
	Per.-Neu.			21.28	4.52	20.63	4.85	$t(31) = 0.973$, $p = .338$
Non-related positive scale (max. score = 21)	Cen.-Per.	14.63	3.19	14.57	2.74			$t(29) = 0.117$, $p = .908$
	Cen-Neu.	15.60	2.77			14.97	2.65	$t(29) = 1.437$, $p = .161$
	Per.-Neu.			14.53	2.79	14.94	2.97	$t(31) = -0.788$, $p = .437$
National-related scale (max. score = 28)	Cen.-Per.	14.03	4.80	14.03	4.96			$t(29) = 0.000$, $p = 1.000$
	Cen-Neu.	15.80	4.48			16.43	3.88	$t(29) = -0.857$, $p = .398$
	Per.-Neu.			15.97	4.25	16.32	3.74	$t(30) = -0.560$, $p = .579$

Overall, these results show that central (vs. peripheral) attributes influenced differently the identification of *citizens of the world*. As predicted, there was a stronger identification of *citizens of the world* when central (vs. peripheral, or vs. control) attributes were used to describe an unidentified target. This pattern supported the hypothesis that a prototypical structure impacts the way people think about the concept, not only in terms of information processing but also in terms of perceptions.

3.9. Study 6: Self-perception based on central vs. peripheral attributes

Additional evidence is needed to demonstrate that the prototypical structure affects cognition, specifically perceptions. Prototype studies showed that, if central attributes reflect the core meaning of a concept, then people's self-perceptions and experiences should be better characterized by central than peripheral attributes (e.g., Hepper et al., 2012; Lambert et al., 2009). Study 6 examined if participants' self-perceptions as *citizens of the world* were better characterized by central (vs. peripheral) attributes, and if central attributes were more characteristic of a self-description as a *citizen of the world* than of other group representations, such as national citizen. It was hypothesized that central attributes would be more related with a self-description as a *citizen of the world* than peripheral attributes, and more related with a self-description as a *citizen of the world* than as a national citizen.

3.9.1. Method

Participants. Sixty-two adults consented to participate and completed the task (5 did not provide demographic information). The mean age was 32.35 years (*SD* = 9.60; age range: 18 – 64); 63.2% were female (1.8% preferred not to answer); 59.6% had higher education, 31.6% had secondary education; 8.8% had basic education; 61.4% were employed; 96.5% were Portuguese citizens, and 3.5% were non-Portuguese. The recruitment strategy was the same used in Study 4.

Materials and procedure. Adapting from Hepper et al., (2012, Study 6), participants were randomly assigned to 1 of 2 conditions, in which they were asked to think about themselves as a *citizen of the world* (condition 1; *n* = 31) vs. as a Portuguese citizen (condition 2; *n* = 31). After a few minutes, they were asked to write 3 words to describe themselves accordingly. Next, all participants were presented with a list of 40 prototypical attributes of a *citizen of the world* (i.e., 20 central and 20 peripheral attributes; the same used in Study 4). Participants were asked to rate each attribute from 1 (*not at all related*) to 8 (*extremely related to the way I see myself as a* [*citizen of the world / Portuguese citizen, respectively*]) (Annex B, pp. 221). We computed average ratings for central attributes and peripheral attributes.

3.9.2. Results and Discussion

A paired-samples *t*-test was conducted to determine whether there was a statistically significant difference in mean ratings given to central vs. peripheral attributes, in condition 1 (Table 3.4). When asked to think about themselves as *citizens of the world*, participants rated central attributes ($M = 6.52$, $SD = 0.98$) significantly higher than peripheral attributes ($M = 5.43$, $SD = 1.15$; $t(30) = 5.712$, $p < .001$, $d = 1.03$, 95% CI [0.70, 1.47]). This result showed that self-perceptions as *citizen of the world* were better characterized by central (vs. peripheral) attributes.

An independent-samples *t*-test was run to determine whether there was a statistically significant difference in mean ratings given to central attributes in condition 1 vs. condition 2. When asked to think about themselves as *citizens of the world*, participants rated central attributes ($M = 6.52$, $SD = 0.98$) significantly higher than when asked to think about themselves as Portuguese citizens ($M = 5.57$, $SD = 1.51$, $t(60) = 2.923$, $p < .05$, $d = 0.74$, 95% CI [0.30 to 1.60]). This result showed that central attributes are more characteristic of a self-perception as *citizen of the world* than as a Portuguese citizen.

Table 3.4. Attributes ratings for central and peripheral attributes by condition, in Study 6.

Attributes ratings	Condition				t-test
	1. Citizen of the world		2. Portuguese citizen		
	M	*SD*	*M*	*SD*	
Central attributes	6.52	0.98	5.57	1.51	$t(60) = 2.923$, $p = .005$
Peripheral attributes	5.43	1.15	5.37	1.24	$t(60) = 0.224$, $p = .824$
t-test	$t(30) = 5.712$, $p = .000$		$t(30) = 2.083$, $p = .046$		

Overall, these findings showed that central attributes (vs. peripheral) are reliable to describe *citizens of the world*, and, more importantly, provided additional support to the hypothesis that a prototypical structure affects the way people think about the concept.

3.10. General discussion

This research examined, for the first time, the conceptions that laypeople have about the superordinate social category *citizen of the world* by replicating the conventional methods of a prototype approach. Our findings extended previous work in three ways: by systematically demonstrating that the lay meaning of *citizen of the world* is indeed represented as a prototype,

by identifying which attributes are more central to its meaning, and by analyzing the impact of this prototypical structure on cognitive processing.

Specifically, Studies 1 and 2 confirmed one of the two necessary conditions for a concept to hold a prototypical structure, i.e., showed that certain attributes are communicated more frequently (Study 1) and are regarded as more central (vs. peripheral) to the concept (Study 2). *Citizens of the world* were described as individuals influenced by various cultures (e.g., participants frequently listed, and rated as central, attributes such as multiculturalism, intercultural contact, diversity); who belong to a community of human beings beyond their nation or culture (e.g., cosmopolitanism, globalization), who have responsibilities towards others (e.g., integration, union, sharing, help, concern for other's well-being), and who are prepared to navigate in a globalized world (e.g., mobility, language diversity, adaptability, openness, global action of international organizations). It is worth noting that this conception of *citizens of the world* might reflect the worldviews of the western socio-cultural context in which the research was carried out. Indeed, according to Rosenmann et al. (2016), positive global identities (e.g., world citizenship) prioritize some universalistic-humanist elements of the globalized Western culture, such as the transnational identification, the tolerance, and value of human diversity (instead of cultural homogenization), as well as the global sphere of moral sensibility and concern, as reflected in this description.

Studies 3 to 6 confirmed the second necessary condition, i.e., showed that a prototypical structure affects cognition, in terms of information-processing. Central (vs. peripheral) attributes of *citizens of the world* were more quickly identified (Study 3), more often remembered (Study 4), and more appropriate to identify a group member (Study 5), as well as the self (Study 6), as a *citizen of the world*. These findings showed there is a differentiated cognitive automatic processing for central and peripheral attributes.

Our findings are in line with previous research (Carmona et al., 2020) suggesting that the meaning of *citizen of the world* is fluid and malleable. Indeed, the major novelty of the present work lies in the evidence regarding the prototypical structure and content of this superordinate social category, as well as its impact on cognitive processing. We propose that the specific content activated by the attributes regarded as central to the prototype of *citizens of the world* (e.g., multiculturalism; intercultural contact; tolerance; diversity), and the fact that these are more readily accessible in memory to form a mental representation, are important to understand identity processes, and ultimately their impact on intergroup relations. Next, we discuss three of these potential impacts on identity processes and intergroup relations: inclusion vs. exclusion

criteria for category membership; the strategic motivations for inclusiveness vs exclusiveness; and prototype-based social comparisons.

3.10.1. Contributions for theory development and intergroup relations

The prototype content determines who is included vs. excluded from the category membership, thus it is a crucial aspect for social identification processes (Turner & Reynolds, 2012). The malleability of the prototype content of *citizen of the world* might then influence the inclusion vs. exclusion criteria used for that category membership. A tempting interpretation is that, when laypeople disagree on what it means to be (or who is considered to be) a *citizen of the world*, this might not reflect a misconception of its definition, but might rather suggest that people are considering different attributes (central or peripheral) of the prototype, or different collections of attributes to justify the category membership. For instance, whereas in some circumstances people might describe *citizens of the world* through a collection of generic central attributes (e.g., being a citizen; living somewhere), in other circumstances people might rely on a collection of specific central attributes related to attitudes (e.g., openness), values (e.g., tolerance) or socio-relational dynamics (e.g., intercultural contact). One can speculate that the salience of a category prototype consisting mainly of a collection of specific attitudinal attributes or values might justify the exclusion of those who do not display those specific attitudes or values, more so than a prototype consisting mainly of generic attributes. This interpretation is in line with research showing that prototypicality judgments are strategically used to promote the ingroup's goals and interests (Sindic & Reicher, 2008). Thus, future research could explore to what extent might the salience of different attributes be context-dependent, or even reflect individual strategic motivations.

Indeed, recent research is giving growing attention to the exclusiveness potential of common inclusive ingroup identities in a given context. For instance, European identification works as an inclusive category in some contexts (e.g., promoting pluralism and the acceptance of newcomers), whereas in others it can work as an exclusive category (e.g., continent boundaries are used to exclude newcomers), depending on how the meaning of belonging to the European community is affected by contextual socio-political motives (López et al., 2019). Similarly, one can speculate if the malleable meaning of belonging to a global community as a *citizen of the world*, might also be affected by contextual socio-political factors, that affect its inclusiveness potential. Some important questions might then be drawn: Do laypeople believe that "we are all *citizens of the world*" at the same inclusiveness level as "we are all *humans*"?

Or being a *citizen of the world* means to belong to a more exclusive group of people (i.e., a lower order superordinate category relative to human category), who display specific traits, such as endorsement of multiculturalism? This perspective is in line with Rosenmann et al.'s (2016) argument that a globalized identity that mirrors western views may enclose an exclusionary potential, given that it might conflict with other ways of life.

Finally, the malleability of the prototype content might also affect prototype-based social comparisons (Kim & Wiesenfeld, 2017). One can speculate that central attributes of *citizen of the world* might be the content more readily available for within- and between-group comparisons. That is, when comparing two subgroups within this superordinate category, individuals might judge which group better fits the endorsement of its central attributes (e.g., multiculturalism, intercultural contact, diversity). This process of attributing prototypical characteristics of a superordinate category to a lower-level ingroup category is conceptualized by the ingroup projection model as an introjective/deductive process of claiming ingroup prototypicality (Wenzel, et al., 2016). Whereas the detrimental consequences of claiming ingroup prototypicality through the reverse projective/inductive process (i.e., the representation of the higher-order category is infused by that of the lower-level ingroup) are well-known, the consequences of claiming prototypicality through introjective/deductive processes are less known (Wenzel et al., 2016). Our findings illustrating the specific content of the superordinate category *citizens of the world* offer new insights for future research focusing on the potential consequences of introjective/deductive processes of claiming ingroup prototypicality. Overall, one can ask: Which subgroups (if any in particular) better fit the prototype content of the superordinate category of *citizens of the world*?

3.10.2. Scholar and lay meanings of *citizen of the world*

Besides the important contributions to theory development and hypothesis testing, our findings also offer researchers the opportunity to confront lay and scholar conceptualizations of *citizen of the world.* The attributes used by laypeople generally overlap scholars' descriptions of people who endorse cosmopolitan and global memberships (e.g., appreciation and understanding of contexts and cultures beyond one's local community or nation; Brock, 2015; Pichler, 2009; Reysen & Katzarska-Miller, 2013; Skrbis, 2014; Türken & Rudmin, 2013). However, a mismatch in two particular aspects is worth noting. From a lay view, being a *citizen of the world* did not strongly and spontaneously mean a lack of national identity (i.e., this was rarely mentioned and was rated as peripheral). This result might be important to rethink

measures that force a dichotomized perspective of global vs. national forms of identification (e.g., measures that include items such as " *I feel more like a citizen of the world than of any country",* ISSP, 2015). Similarly, *citizens of the world* were not described as someone who feels deep care for all human beings equally (i.e., this attribute did not emerge clearly). Indeed, a few attributes were mentioned that are general characteristics of all people (e.g., living somewhere in the world; being a citizen; being alive). These findings seem in line with the proposal that world citizenship (measured by the single item "*I see myself as a world citizen*"; e.g., Inglehart et al., 2014; Pichler, 2012) reflects a more passive sense of identification, that does not necessarily encompass caring for all human beings (e.g., McFarland & Hornsby, 2015). Nevertheless, some attributes emerged that were related to caring for others, such as tolerance, respect, or humanism.

3.10.3. Limitations and conclusions

An important limitation should be mentioned, that relates to the potential different social meanings of all-inclusive labels in different languages (Carmona et al., 2020; McFarland, 2017). The qualitative data (Study 1) relied on a homogeneous national sample (Portuguese). For this reason, the subsequent results might well be particular to the Portuguese population or language, or the population of a Western country. As noted, words may carry different connotations in different languages and different social meanings in different countries (McFarland, 2017). Thus, although a potential limitation for the generalizability of our findings, the choice of keeping the language and cultural context consistent across the set of studies guaranteed consistency in social meaning and avoided potential biases related to language and culture. The attributes listed by participants of the current study largely overlap descriptions obtained with heterogeneous populations (e.g., Braun et al., 2018; Türken & Rudmin, 2013). This approach should then create awareness about the need to replicate this analysis in different countries, languages, and cultural contexts, and even with different labels, to make sense of what people think of when answering questions in cross-national surveys involving all-inclusive superordinate categories.

In conclusion, our research contributes to bringing clarity and deepness over the debate of "what it means to be a *citizen of the world*", by providing novel evidence in terms of how its prototypical content is cognitively processed. It represents a step forward in understanding what and how people spontaneously think about an all-inclusive social category, which will certainly help in the endeavor of disentangling which type of content and meaning might consistently

trigger positive intergroup outcomes. By doing so, our findings offer useful information to frame past and future research on intergroup relations, as well as refine existing and future measures. Nonetheless, as with all scientific work, these findings also raise new questions that could be addressed in future research. For example, it remains unclear under which conditions people are willing to identify with an all-inclusive superordinate category and how this willingness affects behavior towards global challenges. We hope our findings may inspire others to continue working on this topic. For instance, showing that "knowing about and interacting with various cultures" is one of the attributes that people more easily think of and use to describe *citizens of the world* might be important to examine whether a multiculturally framed identity is more effective in improving positive intercultural cooperation, comparing to other all-inclusive labels that do not enhance this feature so clearly (e.g., humans). Similarly, examining the role of other prototypical attributes such as "being active", "joining international organizations' activities" or "helping and cooperating with other people" might help to understand whether a participatory framed identity might stimulate collective action towards global challenges (e.g., climate change). Finally, these findings also have the potential to inform and support the development of educational, social, or political projects on global citizenship and cosmopolitanism.

CHAPTER 4

Unpacking all-inclusive superordinate categories: Their cognitive representations and impact on intergroup helping

4.1. Abstract

Previous research examining the conceptual overlap of all-inclusive superordinate categories, such as "citizens of the world" and "humans", suggested differences in their social meaning. Yet it is not clear whether they represent similar or different socio-psychological realities. Two studies extended previous research by comparing how these categories are cognitively represented, and their impact on intergroup helping from host communities towards migrants. In a correlational study, 168 nationals from 25 countries perceived migrants as more prototypical of the superordinate category "citizens of the world" (outgroup projection); whether no projection occurred for the category "humans". Identification with "citizens of the world" was positively associated with a disposition to oppose helping migrants and to offer dependency-oriented help. However, identification with "humans" was positively associated with helping in general, and with offering dependency- and autonomy-oriented help; and negatively associated with opposition to helping. The experimental study manipulated the salience of "citizens of the world" vs. "humans" vs. control category, among 224 nationals from 36 countries. Results showed that the salience of "humans" (vs. "citizens of the world") triggered higher entitativity and essentialist perceptions, and dual-identity representations. No differences were found for representations of relative prototypicality, and different types of helping responses. Overall, these findings suggest that the categories "citizens of the world" and "humans" differ in several instantiations of structure and impact and might be better represented as different socio-psychological realities.

4.2. Introduction

Can humanity constitute an ingroup? (Allport, 1954, p. 41-45)

Over the last 25 years, research has been examining the impact of the broadest form of superordinate categories - *all-inclusive superordinate categories* - which encompass all human beings as a single group, on a variety of intergroup outcomes (for a review see, McFarland et al., 2019). Today, we have more data available to answer Allport's question.

Different constructs, labels, and measures have been developed: some focused on common humanity (e.g., *all humanity,* Barth et al., 2015) others on the belongingness to a worldwide collection of people (e.g., *people all over the world,* McFarland et al., 2012; *world population,* Reese et al., 2016), or a worldwide collection of citizens (e.g., *citizens of the world*, ISSP Research Group, 2015); e.g., *global citizens,* Reysen & Katzarska-Miller, 2013). Overall, several positive impacts of identification with all-inclusive superordinate categories have been identified (e.g., increased solidarity and collective action, Barth et al., 2015). This is consistent with the main tenet of the Common Ingroup Identity Model (CIIM; Gaertner & Dovidio, 2000), that shifting the basis of categorization of "us vs. them" into more inclusive "we's" ameliorates intergroup relations (e.g., Gaertner & Dovidio, 2000; Dovidio et al., 2009; Gaertner et al., 2016). Indeed, all-inclusive superordinate categories may be conceived as the broadest exemplar of recategorization into a common identity that encompasses everyone. However, some detrimental effects were also identified (e.g., weaker intentions to reduce global inequality; Reese et al., 2016). Recent discussions of these apparently inconsistent effects highlight the importance of considering the specific content of these categories (e.g., Carmona et al., 2020; Reese, et al. 2016).

Recent research investigating the conceptual overlap of all-inclusive superordinate categories suggests that, besides some shared meaning, their specific content might vary (e.g., Carmona et al., 2020; Reysen & Katzarska-Miller, 2017; Reysen et al., 2013). In line with this reasoning, the interchangeable use of such a variety of labels might be problematic, given that these might activate different content and thus different behavioral consequences (Reese et al., 2016; Reysen & Katzarska-Miller, 2015).

The main goal of the current research is to offer a new lens to better understand whether different all-inclusive superordinate categories represent similar or different

socio-psychological realities, by investigating other relevant instantiations, besides social meaning, in which they might differ. To do so we compare the *structure* (i.e., cognitive representations) of the categories *citizens of the world* and *humans*, considering it affects identity and intergroup processes (Gaertner et al., 2016; Wenzel et al., 2016), and their *impact* on intergroup relations. We selected these two categories for comparison in the present work because they are frequently used in research, particularly in the largest cross-national surveys (e.g., EVS, 2020), and previous studies pointed differences in their content (e.g., Carmona et al., 2020; Reysen et al., 2013).

Regarding their *structure*, we explored how the categories *citizens of the world* and *humans* are represented in terms of prototypicality (Study 1 and 2), entitativity, essentialism, and group representations (Study 2). Regarding their *impact*, we compared the effect of identification with *citizens of the world* and with *humans* (Study 1), and of making these categories salient (Study 2) on intergroup helping between asymmetrical groups. We focus on a specific intergroup setting, i.e., host communities (ingroup) and migrants (outgroup), and a particular type of help, i.e., autonomy-oriented help, which is deemed to challenge the status quo by fostering empowering intergroup relations.

4.2.1. The structure of all-inclusive superordinate categories

The way people cognitively represent a social category or group, i.e., its *structure*, is an important aspect to consider as it affects identity and intergroup processes (Gaertner et al., 2016; Tajfel, 1969; Wenzel et al., 2016). Indeed, according to the Self-Categorization Theory (SCT; Turner et al, 1987), people cognitively represent ingroups, outgroups, or superordinate groups using category prototypes. These prototypes are composed of a fuzzy set of attributes that capture simultaneously perceived similarities within the group and differences between the group and other groups, or individuals (Hogg & Smith, 2007). Different social groups have different contents, and these prototypes, which tend to be shared, not only describe categories but prescribe prototype-based attitudes and behaviors of group members (Turner & Reynolds, 2012).

However, the structural aspects of all-inclusive superordinate categories have been given little attention in research. To the best of our knowledge, only a few studies have examined to what extent people use attributes of different subgroups to represent the prototypes of all-inclusive superordinate categories (e.g., its relative prototypicality). We extend this research by examining the relative prototypicality and other relevant structural

aspects of all-inclusive categories, i.e., the perceptions and beliefs that may be elicited by different prototypes (e.g., entitativity and essentialism) and how the different subgroups within these common identities are represented (e.g., one-group or dual identity group representations). Understanding how all-inclusive categories are cognitively represented is useful considering their role in identification processes and intergroup relations.

Relative ingroup prototypicality. Relative ingroup prototypicality is related to the tendency of people to use characteristics from their ingroups and familiar groups to define superordinate categories. The Ingroup Projection Model (IPM; Mummendey & Wenzel, 1999; Wenzel et al., 2007) generally proposes that, when a superordinate category is salient and positively valued, members of a subgroup may "project" their ingroup's attributes onto the prototype of the superordinate group. The outgroup is then perceived as less prototypical, less normative (or more deviant), less valued, and less deserving. This mechanism might be associated with ingroup favoritism (i.e., better treatment of the ingroup), and outgroup derogation and hostility (Wenzel et al., 2016). Indeed, ingroup projection has been considered as potentially undermining the expected positive effects of common ingroup identities (Wenzel et al., 2016) and research has shown that all-inclusive superordinate identities are no exception (e.g., Reese et al., 2012, 2016). For instance, citizens from a developed country perceived their ingroup as more prototypical for the superordinate category *world population* than the outgroup (i.e., citizens from developing countries; Reese et al., 2012). Interestingly, the more participants perceived ingroup prototypically on social attributes (i.e., family-oriented, social-environmentally aware), the more they believed that global inequality was legitimate; whereas the more they perceived ingroup prototypicality on economic attributes (i.e., growth-oriented, corrupt), the less they believed that global inequality was legitimate. Also, higher ingroup prototypicality was indirectly associated with less positive behavioral intentions towards the outgroup (Reese et al., 2012), and weaker intentions to act against inequalities (Reese et al., 2016).

To the best of our knowledge, no prior work has specifically examined relative ingroup prototypicality for all-inclusive superordinate categories focusing on common humanity. However, research on infrahumanization suggests that ingroup projection may also occur for human identity. For instance, research has shown that people tend to judge ingroup attributes as more human than those of the outgroup (Paladino & Vaes, 2009),

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and tend to create their concepts of "humanity" based on their impressions about their own group (Bilewicz & Bilewicz, 2012).

Expanding the knowledge about prototypicality for all-inclusive superordinate categories is important considering that it may be possible that different labels and contents may also elicit different judgments. Hence, we explore if different labels differ in terms of prototypicality perceptions and projection patterns.

Entitativity and essentialism. Another important element of the structure of social categories refers to the perceptions and beliefs about entitativity and essentialism that may be elicited by different prototypes, and that shape intergroup dynamics (Hamilton et al., 2004). Entitativity describes the degree to which a collection of people qualifies as a group, not only in terms of members' similarities, but also in the extent they interact with one another, share common goals, fate, and the prescribed importance given to the group (Demoulin et al., 2006; Hamilton et al., 2004; Haslam et al., 2000; Lickel at al., 2000). Essentialism describes the degree to which a social category is perceived as natural (vs. human-artifact category), immutable, and historically persistent (Hamilton et al, 2004; Rothbart & Taylor, 1992). People tend to believe that the members of a social category perceived as *natural* are bonded together by an underlying, often biological, essence that determines their identity as a group, and that they cannot easily change their membership into another category (Demoulin et al., 2006; Haslam, 2017; Rothbart & Taylor, 1992).

The major implication of a social category to be perceived as entitative or essentialized refers to the formation, use, and preservation of group stereotypes and prejudices. For instance, people tend to develop and generalize significant (stereotypic) judgments about social categories and describe their members with extensive lists of assumed attributes, often concerning behavioral tendencies and physical attributes when the category is highly essentialized (Hamilton et al., 2004). Perceptions of entitativity have also been related to greater polarized impressions, considering entitativity might be enhanced within a comparative context between two groups (Hamilton et al., 2004).

For these reasons, perceptions of entitativity and essentialism of social categories are considered important features that impact intergroup dynamics. Extending the knowledge about how people represent the social categories *citizens of the world* and *humans* in terms of entitativity and essentialism is important as it may evidence the extent to which categories that encompass everyone, such as *citizens of the world* and *humans,* can indeed be perceived as a group, complying with the requirements for entitativity. Similarly, it

may highlight whether the category *humans* might be more essentialized and perceived (or defined) as having a biologically based essence (as suggested by previous research, Wilson & Haslam, 2013; Haslam et al., 2005), than *citizens of the world*.

Group representations. Common identities can activate different types of group representations through recategorization processes, i.e., either one single group (i.e., one-group representation; emphasizing similarities between the subgroups) or two subgroups in the same team (i.e., dual-identity representation; recognizing and valuing both similarities and differences between subgroups) (CIIM; Gaertner & Dovidio, 2000). Overall, research showed that both types of representation reduce prejudice and facilitate prosocial intergroup behavior toward former outgroup members, with both laboratory and real groups (for a review see Dovidio et al., 2009; Gaertner et al., 2016). Yet, in some circumstances, the effectiveness of one-group representations in reducing intergroup bias might be undermined by subgroups' need to differentiate and reaffirm their identity; similarly, the effectiveness of dual-identity representation might be weakened, given that, when intergroup differences are highlighted, subgroup members' may regard their subgroup's attributes as more prototypical of the common category (i.e., ingroup projection; Gaertner et al., 2016).

Like other forms of common identities, all-inclusive superordinate categories as *citizens of the world* and *humans* may also elicit different types of group representations. Considering the different threats to the effectiveness of one-group and dual-identity representations (i.e., distinctiveness threat; ingroup projection, Gaertner et al., 2016) it is important to understand how different all-inclusive superordinate categories are represented to maximize their beneficial impact on intergroup relations.

4.2.2. The impact of all-inclusive superordinate categories

Aside from understanding structural aspects, another challenge in this field is to further explore how the identification with and the salience of different all-inclusive superordinate categories might impact intergroup outcomes. We focused on intergroup help provided in the context of asymmetrical status relations between host communities and migrants. We do so because providing intergroup help may be a promising tool to foster social change and ultimately build more inclusive societies (Halabi & Nadler, 2017); and also considering that the socio-psychological processes mentioned above (e.g.,

cognitive representations) are prevalent and impactful in how host societies deal with migration globally (Verkuyten, 2018). To the best of our knowledge, no previous studies examining the prosocial outcomes of identification with all-inclusive superordinate categories have considered the specific type of help people are willing to offer, as a result of such identification or category salience.

Autonomy- and dependency-oriented intergroup help. Intergroup helping is not only a demonstration of prosocial concerns but also a tool through which groups maintain or challenge their status differences by the type of help given (Halabi & Nadler, 2017). Acts of giving, seeking, and receiving help might have different implications for intergroup power relations and social change, depending on the form of help. The Intergroup Helping as Status Relations Model (Nadler, 2002) differentiates between dependency- and autonomy-oriented help. Dependency-oriented help refers to providing the full solution to a problem; implies viewing those in need as unable to solve their problems; reinforces their dependency; might threaten their positive social identity and might maintain or widen the social disparity between the groups. Autonomy-oriented help, on the contrary, refers to providing the tools to solve a problem; implies viewing those in need as able to solve their problems; reinforces their empowerment and status improvement; might promote their positive social identity; and might decrease the social disparity between groups (Nadler, 2002).

Preferences for providing autonomy- vs. dependency-oriented help are related to socio-structural factors such as group status (Nadler, 2002), but also with individual factors, such as social dominance orientation and prosocial orientation (Maki et al., 2017). In asymmetrical relations, helping might be driven by power considerations and strategic motives through which groups can assert or challenge power relations (Dovidio et al., 2009; Halabi et al., 2008; Nadler, 2002). Higher status groups might prefer to offer dependency- rather than autonomy-oriented help towards groups in need to secure their advantageous social position and their role as providers (i.e., defensive helping), and affirm a positive social identity (Halabi & Nadler, 2017; Nadler, 2002).

Importantly, when it comes to finding pathways to foster empowering interactions between groups, common identities have been regarded as an important and promising contribution (Halabi & Nadler, 2017). Research shows that when induced to view lower status group members within an inclusive common superordinate identity, members of higher status groups are more likely to provide them autonomy-oriented help, in part

because helpers become more sensitive to their long-term needs, and more motivated to promote future independence and equality (Halabi & Nadler, 2017; Nadler et al., 2009).

4.3 Overview of the present research

The main goal of the current studies is to provide a novel lens to better understand whether all-inclusive superordinate categories represent similar or different socio-psychological realities, focusing on both the *structure* and *impact* of the all-inclusive superordinate categories *citizens of the world* and *humans.* In Study 1, to examine the *structure*, we explored how people represent *citizens of the world* and *humans* in terms of relative ingroup prototypicality. To examine the *impact*, we compared how identifying with each category was associated with different types of help. In Study 2, to further explore the *structure*, we examined whether making *citizens of the world* and *humans* salient activates different representations in terms of relative ingroup prototypicality, entitativity, essentialism, and group representations. Similar to Study 1, to examine the *impact*, we compared the effects of the salience of these all-inclusive superordinate categories on different types of help.

In both studies, we assessed two aspects of intergroup helping. First, we developed our own measure of *helping preferences* adapted from Halabi et al. (2008), assessing how host communities' members choose to help migrants in real context scenarios. Second, we assessed *helping orientations* with the Helping Orientations Inventory (Maki et al., 2017), which refers to individual dispositions to offer help to others. Besides assessing both *helping preferences* and *helping orientations* towards dependency and autonomy, we also assessed helping in general regardless of the type of help (i.e., preference for helping in general; orientation for opposition to helping).

4.4. Study 1

Based on previous research (e.g., Reese et al., 2012, 2016), we expected ingroup projection to occur (H1a). Building on our proposal that different labels and contents may elicit different patterns of relative ingroup prototypicality, we explored if ingroup projection occurs similarly for *citizens of the world* and *humans*.

Regarding *impact*, we focused on the associations of identifying with *citizens of the world,* and with *humans,* with intergroup helping. Based on considerable research showing that identification with all-inclusive categories is related to prosocial outcomes (McFarland et al., 2019), we hypothesized that individuals' identification (i.e., self-definition and self-investment, Leach et al, 2008) with c*itizens of the world* and *humans* are positively associated with a *preference for helping in general*, and negatively associated with *orientation for opposition to helping*, over and above individual factors known to impact helping (altruistic orientation, political orientation, and national identification), and controlling the effect of relative ingroup prototypicality (H1b). Regarding the different types of help, considering the lack of previous research on this topic we refrained from making directional hypotheses and explored whether identification with c*itizens of the world* and with *humans* are differently associated with helping preferences and orientations for dependency and for autonomy.

4.4.1 Method

Participants and procedure. An a priori power analysis was conducted using G*Power (Faul et al., 2007) indicating a required sample size of 80 participants (effect size f = .20, power = .80, α = .05, 7 predictors). We conservatively oversampled considering possible non-valid responses. Participants were recruited via Mechanical Turk, in August and September 2019, and completed an online survey in Qualtrics platform, in exchange for monetary compensation (US$1.5). The main inclusion criterion was that individuals belonged to a host community (i.e., individuals living in their and their parents' country of birth and citizenship). To minimize forged responses, multiple validation procedures were implemented (i.e., robot check; validation questions; open-answers screening).

We complied with APA Ethical Principles of Psychologists and Code of Conduct (APA, 2017), and the Code of Ethical Conduct in Research in place at the first author's institution. All participants were older than 18 years; informed consent was requested, and participants were debriefed. The informed consent was filled by 315 participants; however, 147 responses were excluded: 45 did not meet the inclusion criterion, and 102 failed validation procedures.

The final sample comprised 168 participants; the mean age was 32.11 years (*SD* = 8.2, range: 18-58), and 66.1% were male; 78% had higher education; 69% were employed. The majority perceived their financial situation as manageable (56.9%) and

comfortable (18.6%), and 24.5% reported difficulties living on their present income. Participants displayed heterogeneous political views ($M = 4.02$, $SD = 1.82$, range: 1-7, n = 155): 40.5% positioned themselves at the left/center-left; 35.7% at the right/center-right and 16.1% at the center. Participants were English speakers living in 25 countries[12]. It is worth noting that migrants represented a minority group in terms of percentage of the total population in all countries: 32.7% of participants were living in countries where international migrants represented less than 5% of the total population (UN, 2019); 22% where international migrants represent 5-15%; and 45.2% where migrants represented more than 15% of the total population.

Participants indicated their nationality, country of birth, and residence. Then, the measures were administered in the following order[13]: group identification (i.e., global citizenship identification, human identification, and national identification, in a randomized order); altruistic orientation; relative ingroup prototypicality for *citizens of the world* and for *humans*, in a randomized order; helping preferences, and helping orientations towards migrants. Sociodemographic information was collected at the end, and participants were thanked and debriefed.

Materials. All items within each scale were presented in a randomized order and were measured using a 7-point Likert scale (1 = strongly disagree to 7 = strongly agree) unless stated otherwise (Annex C, pp. 229).

Group identification was assessed by the Multicomponent Ingroup Identification Scale by Leach et al. (2008) and was administered three times (one per target): global citizenship identification (using the label *citizen of the world*), human identification (using the label *humans*), and national identification (using participant's national group). The self-investment dimension (10 items; $\alpha_{c.world} = .94$; $\alpha_{human} = .90$; $\alpha_{national} = .94$) assessed satisfaction with the membership (e.g., "Being *a citizen of the world/a human/nationality* gives me a good feeling"); centrality of group membership (e.g., "The

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[12] USA (n = 62); Brazil (n = 27); UK (n = 19); India (n = 14); Canada (n = 9); Italy (n = 9); France (n = 4); Germany (n = 3); Portugal (n=2); Romania (n = 2); Spain (n = 2); Trinidad and Tobago (n = 2); Albania (n = 1); Australia (n = 1); Botswana (n = 1); Bulgaria (n = 1); Chile (n = 1); Colombia (n = 1); Egypt (n = 1); Ireland (n = 1); Mexico (n = 1); Pakistan (n = 1); Poland (n = 1); Turkey (n = 1) and Venezuela (n = 1).

[13] For exploratory purposes, one additional measure was included in this study (i.e., perceived diversity of the categories *citizen of the world* and *humans*, in a randomized order); however, this was not central to the goal of the study. All materials and aditional analysis are described and presented in Annex C.

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fact that I am *a citizen of the world/a human/nationality* is an important part of my identity"); and solidarity with other group members (e.g., "I feel solidarity with *citizens of the world/humans/nationals*"). The self-definition dimension (4 items; $\alpha_{c.world} = .86$; $\alpha_{human} = .83$; $\alpha_{national} = .85$) assessed self-stereotyping (e.g., "I have a lot in common with the average *citizen of the world/human/national*"); and ingroup homogeneity (e.g., "*Citizens of the world/humans/nationals* are very similar to each other").

Altruistic orientation was measured using the 6 primary items of the Social Value Orientation (SVO) Slider Measure (R. O. Murphy et al., 2011). For each item, participants decided how to allocate points that supposedly would be converted into real money, between themselves and a non-identified person. This measure provides a continuous angle representing the ratio of allocations to oneself vs. another person, that can be computed categorically to identify four types of social orientations. Higher values of SVO angle refer to altruistic (higher than 57.15º) and prosocial individuals (22.45º to 57.15º), whereas lower values refer to individualistic (–12.04º to 22.45º) and competitive (lower than –12.04º) individuals. Previous research has shown the good psychometric properties of the measure (Murphy et al., 2011).

Relative ingroup prototypicality was measured by adapting from Wenzel et al. (2003; study 3). First, participants typed [14] three attributes they considered characteristic of their national group (ingroup) compared to migrants (outgroup), and three attributes they considered characteristic of migrants compared to their national group. Then, the 6 self-generated attributes were randomly presented, and participants rated to what extent each attribute applies to *citizens of the world* and *humans* (i.e., the scale was administered twice adapting the target group; 1 = Does not apply at all to *citizens of the world / humans*, 7 = Applies very much to *citizens of the world / humans*). Relative ingroup prototypicality for *citizens of the world* and *humans* was computed as the difference score between the mean typicality ratings of ingroup attributes and the mean typicality ratings of outgroup attributes. Positive scores indicate that participants perceived ingroup (national group) attributes' as more prototypical of the superordinate categories than those of the outgroup (migrants). Correspondingly, negative scores indicate that participants perceived outgroup (migrants) attributes as more prototypical than those of their ingroup (national group).

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[14] Answers to this open-ended question were screened as part of validation procedures, to identify automated responses, such as inadequate statements (e.g., "economic theory"), non-words (e.g., "thsh"), incomplete and repeated responses, which were excluded.

Helping preferences were measured using 10 scenarios, adapted from Halabi et al. (2008), involving helping situations in real context scenarios specifically designed by the research team for the present study. Participants were presented with a cover story in a short video informing that a new international website was launched, where migrants can chat with nationals to ask them for help in finding solutions to problems they encounter daily. Participants were told that they would be presented with different problems and a list of possible solutions, and would be required to select the best solution to be recommended to future users of the website (i.e., how they think a national user should respond to a migrant' request)[15]. Then, the 10 scenarios were randomly presented, covering diverse problems in different contexts (e.g., make an appointment in a health facility; report an episode of discrimination; create a CV to apply to a job; obtain a residence permit; meet and interact with people). Participants were asked to select one out of four possible actions: a) provide a full solution to the problem (e.g., "contact the health facility and make the appointment for the migrant user"); b) provide instructions to solve the problem (e.g., "inform and support the migrant user on how to identify a health facility and how to make an appointment"); c) no help (e.g., "*national* user shouldn't help, because the migrant user should find a solution to this problem on his/her own"); d) none of the previous options should be recommended. We expected that the options a) and b) would be perceived as dependency-oriented responses and autonomy-oriented responses, respectively. To verify whether the options indeed matched with different patterns of helping responses independently of the scenario's content, we performed a multiple correspondence analysis (MCA)[16]. The MCA revealed one relevant dimension accounting for 23.24% of the total variance, with acceptable reliability (α = .73; Kline, 2011), confirmed by discrimination measures, and revealed privileged associations within the dependency-oriented responses, as well as autonomy-oriented responses (a detailed overview of the MCA results is available in Annex C - Additional analysis, pp. 265). In sum, participants tended to display patterns of preferences for helping behavior defined by a preference for dependency or autonomy, independently of the scenario's content. We computed three measures based on the helping options for each scenario. First, *preference for helping in general* was computed as the count of the number of times dependency-oriented and autonomy-oriented responses were chosen,

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[15] To activate an intergroup setting, participants' national group was directly identified in the instructions' text, based on previously reported nationality.

[16]The options "No help" and "None of the above" were defined as missing values to run the MCA.

ranging from 0 (no helping options were selected) to 10 (in all 10 scenarios participants choose to offer either dependency-oriented or autonomy-oriented help). Second, *preference for dependency* refers to the proportion of times, when help was given, that participants chosen dependency-oriented help, i.e., computed as the number of times dependency-oriented help responses were selected divided by the *preference for helping in general* (range scores: 0 - 1.00). Third, *preference for autonomy* refers to the proportion of times, when help was given, that participants recommended offering autonomy-oriented help, i.e., computed as the number of times autonomy-oriented help responses were selected divided by the *preference for helping in general* (could be also computed as 1 minus the proportion of dependency-oriented help responses; range scores: 0 - 1.00). It is worth emphasizing that *preference for dependency* and *preference for autonomy* scores complement each other (e.g., if a participant chosen to offer dependency-oriented help at six scenarios and autonomy-oriented help at four scenarios, his score for *preference for dependency* would be 0.6, and for *preference for autonomy* would be 0.4; always added up to 1). We present both variables to better illustrate the comparison of dependency- and autonomy-oriented help, however, results concerning these two variables are redundant as they represent the inverse of each other.

Helping orientations were measured by the Helping Orientations Inventory (Maki et al., 2017) to assess participants' individual dispositions to help others, namely *orientation for dependency* (8 items, e.g., "In general, solving migrants' problems for them is good for society because it helps meet immediate needs"), *orientation for autonomy* (8 items, e.g., "Teaching migrants to take care of themselves is good for society because it makes them independent"), and a general *orientation for opposition to helping* (8 items, e.g., "Helping migrants only makes them more needy in the future"). We conducted an EFA with Principal Axis Factoring with *oblimin* rotation and Kaiser normalization to examine the theoretical dimensions on our sample. Scree plot analysis determined the number of retained factors, and pattern matrices were examined for factor loadings (Costello & Osborne, 2005). An initial three-factor solution, explaining 58.87% of the variance was obtained, reproducing the proposed theoretical dimensions. However, three items showed cross-loadings (i.e., 12, 14, and 16). After removing these items, a final three-factor solution was obtained, explaining 60.76% of the variance, with acceptable reliability ($\alpha_{\text{dependency}} = .76$; $\alpha_{\text{autonomy}} = .88$; $\alpha_{\text{opposition}} = .93$).

4.4.2. Results

Regarding *structure*, we first examined the preconditions for ingroup projection to occur by analyzing if the mean scores for national identification, global citizenship, and human identification were above the scale midpoint; then we explored mean differences between relative ingroup prototypicality for *citizens of the world* and for *humans,* and finally, to infer about the occurrence of ingroup projection, we analyzed if these mean scores we significantly different from zero.

Regarding *impact,* we conducted hierarchical multiple regressions, separately for self-investment and self-definition dimensions, examining the degree to which self-investment and self-definition as *citizens of the world* and *humans* explained variance in *helping preferences* (i.e., *preference for helping in general)* and *orientations* (i.e., *orientation for opposition to helping*) regardless of the type of help, over and above other predictors. Next, we conducted multiple regressions exploring the associations of self-investment and self-definition as *citizens of the world* and *humans* with the type of help that host communities were willing to provide to migrants (i.e., *helping preferences* and *orientations for dependency*, and *autonomy*).

Structure. For ingroup projection to occur, participants should identify both with their ingroup (i.e., national group) and the superordinate groups (i.e., *citizens of the world*; *humans*). An Exploratory Factor Analysis was conducted to examine whether global citizenship and human identifications were empirically distinct from each other, as well as from national identification, when measured in sequential randomized order. Results showed a clear distinction between national identification, and the self-definition and self-investment dimensions of global citizenship and human identification (see Annex C - Additional analysis, pp. 262). For this reason, in the following analyses, we treat them separately.

One sample *t*-tests showed means significantly above the scale midpoint of 4 for national identification, $M = 4.99$, $SD = 1.20$, $t(167) = 10.667$, $p = .000$; global citizenship self-investment $M = 4.92$, $SD = 1.15$, $t(167) = 10.415$, $p = .000$, and self-definition dimensions, $M = 4.63$, $SD = 1.26$, $t(167) = 6.497$, $p = .000$; and for human identification self-investment $M = 5.24$, $SD = 1.07$, $t(167) = 15.068$, $p = .000$, and self-definition dimensions, $M = 5.16$, $SD = 1.17$, $t(167) = 12.878$, $p = .000$. These results indicate that preconditions for the occurrence of ingroup projection were satisfied. It is worth noting

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that participants identified themselves more strongly as *humans* than as *citizens of the world* both at self-investment, $t(167) = 4.854$, $p = .000$, and self-definitions dimensions, $t(167) = 6.474$, $p = .000$.

Relative ingroup prototypicality for *citizens of the world* ($M = -0.62$, $SD = 1.48$) and for *humans* ($M = -0.09$, $SD = 1.37$) both showed negative means. Negative scores indicate that, contrary to the expected (H1a), participants perceived migrants' attributes as more prototypical of *citizens of the world* and *humans* than those of their national ingroup, which indicates outgroup projection, instead of ingroup projection. However, one-sample *t*-tests revealed that only relative ingroup prototypicality for *citizens of the world* showed a mean significantly different than zero, $t(166) = -5.429$, $p = .000$, whereas relative ingroup prototypicality for *humans* did not, $t(166) = -0.864$, $p = .389$.

Indeed, paired sample *t*-test showed that the two means were significantly different from each other, $t(166) = -4.448$, $p = .000$. Participants considered migrants as more prototypical of *citizens of the world* than their national group members (outgroup projection), whereas neither ingroup nor outgroup projection occurred for *humans*.

Impact. Means, SDs, and zero-order correlations for the main variables are presented in Table 4.1 (full table including secondary variables available in Annex C - pp. 270).

Table 4.1. Means, SDs, and zero-order correlations among main variables.

	1	2	3	4	5	6	7	8	9	10
1. Global ident.: Self-investment	-									
2. Human ident: Self-investment	.71**	-								
3. Global ident.: Self-definition	.65**	.56**	-							
4. Human ident: Self-definition	.39**	.46**	.62**	-						
5. Pref. for helping in general	.21**	.26**	.17*	.25**	-					
6. Orient. to opposition to helping	.01	.02	.07	-.06	-.44**	-				
7. Preference for dependency	.09	.03	.07	.07	-.18*	.39**	-			
8. Orientation for dependency	.37**	.32**	.35**	.34**	.29**	.13	.35**	-		
9. Preference for autonomy	-.09	-.03	-.07	-.07	.18*	-.39**	-	-.35**	-	
10. Orientation for autonomy	.32**	.34**	.22**	.29**	.62**	-.28**	-.17*	.40**	.17*	-
Mean	4.92	5.24	4.63	5.16	8.91	3.09	0.17	4.38	0.83	5.51
SD	1.15	1.07	1.26	1.17	2.14	1.45	0.20	1.13	0.20	0.96

Helping preferences and orientations regardless of the type of help. We conducted four hierarchical multiple regressions, two for *preference for helping in general* (models 1, 2, and 3) and two for *orientation for opposition to helping* (models 4, 5, and 6) (see Table 4.2). Control variables were included in the first step of hierarchical multiple regressions

for each outcome (model 1 - *preference for helping in general,* and model 4 - *orientation for opposition to helping*): altruistic orientation, political orientation, relative ingroup prototypicality for *citizens of the world* and *humans*, and national identification (treated as a unidimensional variable). Identification with *citizens of the world* and *humans* were included in the second step, separately for self-investment (models 2 and 5) and self-definition dimensions (models 3 and 6).

Table 4.2. Hierarchical multiple regression results for helping preferences and orientations regardless of the type of help.

	Preference for helping in general						
		95% CI for B					
	B	LL	UL	$SE\ B$	β	R^2	ΔR^2
Model 1						.25	.22***
Constant	8.75	7.06	10.45	0.86			
Altruistic orientation	0.02+	0.00	0.05	0.01	.13+		
Political orientation	-0.53***	-0.70	-0.35	0.09	-.43***		
RIP for citizens of the world	-0.13	-0.37	0.11	0.12	-.09		
RIP for humans	0.29*	0.04	0.55	0.13	.18*		
National identification	0.31*	0.03	0.58	0.14	.16*		
Model 2 (Self-investment)						.29	.25*
Constant	7.59***	5.66	9.53	0.98			
Altruistic orientation	0.02+	0.00	0.04	0.01	.12+		
Political orientation	-0.48***	-0.66	-0.30	0.09	-.40***		
RIP for citizens of the world	-0.12	-0.35	0.12	0.12	-.08		
RIP for humans	0.25*	0.00	0.51	0.13	.15*		
National identification	0.01	-0.34	0.36	0.18	.00		
Global citizenship ident: SI	-0.16	-0.54	0.23	0.19	-.08		
Human identification: SI	0.63	0.16	1.10	0.24	.30**		
Model 3 (Self-definition)						.29	.26*
Constant	7.20***	5.19	9.22	1.02			
Altruistic orientation	0.02	0.00	0.05	0.01	.15*		
Political orientation	-0.49***	-0.67	-0.31	0.09	-.40***		
RIP for citizens of the world	-0.06	-0.30	0.18	0.12	-.04		
RIP for humans	0.21	-0.04	0.47	0.13	.13		
National identification	0.16	-0.13	0.46	0.15	.09		
Global citizenship ident.: SD	-0.11	-0.43	0.21	0.16	-.06		
Human identification: SD	0.50	0.14	0.86	0.18	.26**		
	Orientation for opposition to helping						
Model 4						.40	.38***
Constant	1.05*	0.03	2.07	0.52			
Altruistic orientation	-0.01	-0.03	0.00	0.01	-.11		
Political orientation	0.43***	0.32	0.54	0.05	.53***		
RIP for citizens of the world	0.13	-0.02	0.27	0.07	.13+		
RIP for humans	-0.08	-0.23	0.08	0.08	-.07		
National identification	0.14	-0.02	0.31	0.08	.11+		
Model 5 (Self-investment)						.40	.37
Constant	1.08+	-0.11	2.27	0.60			
Altruistic orientation	-0.01	-0.03	0.00	0.01	-.11		
Political orientation	0.43***	0.32	0.54	0.06	.53***		
RIP for citizens of the world	0.13	-0.02	0.27	0.07	.13+		
RIP for humans	-0.08	-0.23	0.08	0.08	-.07		
National identification	0.17	-0.05	0.39	0.11	.13		

	B	LL	UL	SE B	β	R^2	ΔR^2
Global citizenship ident.: SI	0.13	-0.11	0.36	0.12	.10		
Human identification: SI	-0.15	-0.44	0.14	0.15	-.11		
Model 6 (Self-definition)						.43	.40*
Constant	1.43*	0.22	2.64	0.61			
Altruistic orientation	-0.01	-0.03	0.00	0.01	-.12+		
Political orientation	.43***	0.32	0.54	0.05	.53***		
RIP for citizens of the world	0.09	-0.05	0.23	0.07	.09		
RIP for humans	-0.06	-0.21	0.10	0.08	-.05		
National identification	0.15	-0.03	0.33	0.09	.12+		
Global citizenship ident.: SD	0.24	0.05	0.44	0.10	.21*		
Human identification: SD	-0.30	-0.51	-0.08	0.11	-.23**		

Note. Model = "Enter" method in SPSS Statistics; *B* = unstandardized regression coefficient; *CI* = confidence interval; *LL* = lower limit; *UL* = upper limit; *SE B* = standard error of the coefficient; β = standardized coefficient; R^2 = coefficient of determination; ΔR^2 = adjusted R^2. *p < .05; **p < .01; ***p < .001; +p < .10; SI: Self-investment; SD: Self-definition.

Regarding *preference for helping in general*, the full model for self-investment (i.e., including all covariates and self-investment dimensions - model 2) was statistically significant (R^2 = .287, F(7, 146) = 8.381, p < .001; adjusted R^2 = .252), and the addition of self-investment with *citizens of the world* and *humans* led to a statistically significant increase in R^2 of .039, F(2, 146) = 4.019, p = .020. However, only self-investment as *humans* was associated with a higher *preference for helping in general*, over and above the significant negative effect of political orientation and the positive effect of relative ingroup prototypicality for *humans*. Similarly, the full model for self-definition (i.e., including all covariates and self-definition dimensions; model 3) was statistically significant (R^2 = .290, F(7, 146) = 8.514, p < .001; adjusted R^2 = .256), and the addition of self-definition as *citizens of the world* and *humans* led to a statistically significant increase in R^2 of .042, F(2, 146) = 4.369, p = .014. Again, only self-definition as *humans* was associated with a higher *preference for helping in general*, over and above the significant negative effect of political orientation and the positive effect of altruistic orientation. Contrary to the expected (H1a), self-investment and self-definition as *citizens of the world* were not associated with a *preference for helping in general*.

Regarding *orientation for opposition to helping*, the full model for self-investment (i.e., including all covariates and self-investment dimensions; model 5) was statistically significant (R^2 = .402, F(7, 146) = 14.013, p < .001; adjusted R^2 = .373), however the addition of self-investment with *citizens of the world* and *humans* did not significantly increase explained variance, R^2 of .006, F(2, 146) = 0.702, p = .497. Self-investment as *citizens of the world* and *human* were not associated with *orientation for opposition to helping* migrants; only political orientation showed a significant positive effect. On the contrary, the full model for self-definition (i.e., including all covariates and self-definition

dimensions; model 6) was statistically significant ($R^2 = .431$, $F(7, 146) = 15.811$, $p < .001$; adjusted $R^2 = .404$), and the addition of self-definition as *citizens of the world* and *humans* led to a statistically significant increase in R^2 of .035, $F(2, 146) = 4.502$, $p = .013$. However, whereas self-definition as a *citizen of the world* was positively associated with *orientation for opposition to helping*, self-definition as a *human* was negatively associated, over and above the significant positive effect of political orientation.

Helping preferences and orientations for dependency vs. autonomy. Eight multiple regressions for *preference for dependency* (models 1 and 2), *orientation for dependency* (models 3 and 4), *preference for autonomy* (models 5 and 6), and *orientation for autonomy* (models 7 and 8), are presented in Table 4.3, separately for self-investment and self-definition dimensions of *citizens of the world* and *humans*. Only political orientation showed a consistent association with helping in the previous analysis, so it was the only covariate included in the following models.

Table 4.3. Multiple regressions result for types of help.

	Preference for dependency						
		95% CI for *B*					
	B	*LL*	*UL*	*SE B*	β	R^2	ΔR^2
Model 1 (Self-investment)						.15	.13
Constant	-0.03	-0.20	0.14	0.09			
Political orientation	0.04***	0.02	0.06	0.01	.37***		
Global citizenship ident.: SI	0.04+	0.00	0.07	0.02	.21+		
Human identification: SI	-0.03	-0.07	0.01	0.02	-.14		
Model 2 (Self-definition)						.14	.12
Constant	-0.04	-0.21	0.12	0.08			
Political orientation	0.04***	0.02	0.06	0.01	.36***		
Global citizenship ident.: SD	0.02	-0.01	0.05	0.02	.12		
Human identification: SD	-0.01	-0.04	0.03	0.02	-.04		
	Orientation for dependency						
Model 3 (Self-investment)						.14	.13
Constant	2.18***	1.22	3.15	0.49			
Political orientation	0.05	-0.05	0.14	0.05	.07		
Global citizenship ident.: SI	0.29**	0.08	0.50	0.11	.29**		
Human identification: SI	0.11	-0.12	0.35	0.12	.11		
Model 4 (Self-definition)						.16	.14
Constant	2.12***	1.20	3.03	0.46			
Political orientation	0.05	-0.04	0.14	0.05	.08		
Global citizenship ident.: SD	0.20*	0.03	0.37	0.09	.22*		
Human identification: SD	0.22*	0.03	0.41	0.10	.22*		
	Preference for autonomy						
Model 5 (Self-investment)						.15	.13
Constant	1.03***	0.86	1.20	0.09			
Political orientation	-0.04***	-0.06	-0.02	0.01	-.37***		
Global citizenship ident.: SI	-0.04+	-0.07	0.00	0.02	-.21+		
Human identification: SI	0.03	-0.01	0.07	0.02	.14		

	B	LL	UL	SE B	β	R²	ΔR²
Model 6 (Self-definition)						.14	.12
Constant	1.04***	0.88	1.21	0.08			
Political orientation	-0.04***	-0.06	-0.02	0.01	-.36***		
Global citizenship ident.: SD	-0.02	-0.05	0.01	0.02	-.12		
Human identification: SD	0.01	-0.03	0.04	0.02	.04		
	Orientation for autonomy						
Model 7 (Self-investment)						.25	.23
Constant	4.56***	3.78	5.33	0.39			
Political orientation	-0.18***	-0.26	-0.11	0.04	-.35***		
Global citizenship ident.: SI	0.06	-0.11	0.23	0.09	.07		
Human identification: SI	0.27**	0.08	0.45	0.09	.29**		
Model 8 (Self-definition)						.22	.20
Constant	4.92***	4.16	5.68	0.38			
Political orientation	-0.18	-0.26	-0.10	0.04	-.34***		
Global citizenship ident.: SD	0.01	-0.13	0.15	0.07	.01		
Human identification: SD	0.25**	0.09	0.40	0.08	.29**		

Note. Model = "Enter" method in SPSS Statistics; B = unstandardized regression coefficient; CI = confidence interval; LL = lower limit; UL = upper limit; $SE\ B$ = standard error of the coefficient; β = standardized coefficient; R^2 = coefficient of determination; ΔR^2 = adjusted R^2. *p < .05; **p < .01; ***p < .001; +p < .10; SI: Self-investment; SD: Self-definition.

Regarding *preference for dependency*, the model for self-investment (model 1) was statistically significant (R^2 = .146, $F(3, 148)$ = 8.443, p < .001; adjusted R^2 = .129). However, only political orientation was positively related to *preference for dependency;* self-investment as *citizens of the world* only approached significance (p = .059), and self-investment as *humans* was not associated with *preference for dependency*. Similarly, the model for self-definition (model 2) was statistically significant (R^2 = .135, $F(3, 148)$ = 7.730, p < .001; adjusted R^2 = .118), however, only political orientation positively predicted *preference for dependency*. No significant effects were found for self-definition as a *citizen of the world* or *human*.

Regarding *orientation for dependency*, the model for self-investment (model 3) was statistically significant (R^2 = .143, $F(3, 151)$ = 8.411, p < .001; adjusted R^2 = .126), and only self-investment as *citizens of the world* was positively related to *orientation for dependency*, whereas self-investment as *humans* was not. The model for self-definition dimensions (model 4) was statistically significant (R^2 = .159, $F(3, 151)$ = 9.541, p < .001; adjusted R^2 = .143), and both self-definition as a *citizen of the world* and as a *human* were positively related to *orientation for dependency*. Different from the previous results for *preference for dependency*, political orientation was not related to *orientation for dependency*.

Regarding *preference for autonomy*, results mirror those of *preference for dependency*. As mentioned in the method section, results concerning these two variables are redundant as they represent the inverse of each other. Thus, no significant effects were

observed for self-investment (model 5) and self-definition (model 6) as a *citizen of the world* or *human*.

Regarding *orientation for autonomy*, the model for self-investment (model 7) was statistically significant ($R^2 = .249$, $F(3, 151) = 16.702$, $p < .001$; adjusted $R^2 = .234$). Only self-investment with *humans* was positively related to *orientation for autonomy,* whereas self-investment with *citizens of the world* was not. Similarly, the model for self-definition (model 8) was statistically significant ($R^2 = .216$, $F(3, 151) = 13.841$, $p < .001$; adjusted $R^2 = .200$), and only self-definition as a *human* was positively related to *orientation for autonomy*. Political orientation was negatively associated with *orientation for autonomy*, in both models.

4.4.3. Discussion

This study explored how people represent *citizens of the world* and *humans* (i.e., structure) in terms of their relative ingroup prototypicality, and the *impact* of these categories on different types of help. In this section, we summarize the main findings, and possible explanations will be discussed later in the General Discussion.

Contrary to the expected (H1a), ingroup projection did not occur in this study. Instead, migrants were considered as more prototypical of *citizens of the world* than participants' national ingroup, which indicated outgroup projection. Neither ingroup nor outgroup projection occurred for the category *humans*.

Regarding *impact*, contrary to the expected (H1b), self-definition as *citizens of the world* was positively associated with an *orientation for opposition to helping*. Additionally, exploratory analyses showed that both self-investment and self-definition as *citizen of the world* were positively associated with an *orientation for dependency*. That is, the more host community members identified themselves with *citizens of the world*, the more they showed a general disposition for *opposition to helping* and to offer dependency-oriented help towards migrants.

Finally, in line with the hypothesis (H1b), identification with *humans* (both self-investment and self-definition) was related to a higher *preference for helping in general*; whereas only the self-definition dimension was negatively associated with an *orientation for opposition to helping.* Additional exploratory analyses showed that self-definition as *human* was also positively related to an *orientation for dependency,* as well as with an *orientation for autonomy*, whereas self-investment was only positively related to an

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orientation for autonomy. Overall, the more host community members identified themselves with *humans*, the more their willingness to help migrants in real context scenarios (related to health, job, housing, etc.), regardless of the type of help given; the less they showed a general disposition to oppose to helping; and the more they showed a general disposition to offer dependency-oriented help, but also autonomy-oriented help. Overall, findings regarding identification with *humans* indicated a consistent association with prosocial outcomes, whereas findings regarding identification with *citizens of the world* were less consistent.

4.5. Study 2

To further examine the *structure*, we explored whether making *citizens of the world* and *humans* salient activates different representations not only in terms of relative ingroup prototypicality, but also regarding perceptions of entitativity, essentialism, and group representations (i.e., one-group; dual identity). Considering the unexpected outgroup projection reported in Study 1 we explored if this would replicate when manipulating the salience of *citizens of the world* and *humans*. Also, considering the lack of previous research on entitativity, essentialism, and group representations of these all-inclusive identities, we refrained from establishing directional hypotheses.

Similar to Study 1, to examine the *impact*, we compared the effects of the salience of these all-inclusive superordinate categories on different types of help. We focused on the type of help, i.e., autonomy and dependency, and we did not assess helping in general regardless of the type of help. Considering Study 1 results showing that both identification with *citizens of the world* and *humans* were positively associated with orientations for dependency, we expected that the salience of *citizens of the world* and *humans* would trigger higher helping preferences and orientations for dependency, relative to non-related inclusive identity (control) (H2a). Considering that only identification with *humans* was positively associated with orientations for autonomy, we expected that the salience of *humans* would trigger higher preferences and orientations for autonomy, relative to the salience of *citizens of the world* and a non-related inclusive identity (control) (H2b).

4.5.1. Method

Participants and procedure. An a priori power analysis was conducted using G*Power (Faul et al., 2007) indicating a required sample size of 246 participants (effect size f = .20, power = .80, 3 groups, α = .05). Participants were recruited via Clickworker, in November and December 2020, and completed an online survey in the Qualtrics platform, in exchange for monetary compensation (~€3). The validation procedures and inclusion criteria were the same used in Study 1. Participants who failed to respond correctly to questions about the experimental manipulation were also excluded. The informed consent was filled by 385 participants; however, 161 responses were excluded: 18 did not meet the inclusion criterion, and 143 failed validation procedures and/or questions about the manipulation.

The final sample comprised 224 participants (slightly below the required sample size due to participants' exclusion); the mean age was 35.32 years (SD = 11.51, range: 18-67), and 61.6% were male; 75.9% had higher education; 58% were employed, and the majority of participants indicated that they were managing with their income (75.4%). Participants displayed heterogeneous political views (M = 3.75, SD = 1.50, range: 1-7, n = 223): 39.9% positioned themselves at the left/center-left; 34.5% at the center; and 25.6% at the right/center-right. Participants were English speakers living in 36 countries[17]. Similar to Study 1, 40.4% of participants were living in countries where international migrants represented less than 5% of the total population (UN, 2020); 47.5% where international migrants represent 5-15%; and 12.1% where migrants represented more than 15% of the total population; however, in all cases, migrants represented a minority group in terms of percentage of the total population.

Participants were told the survey aimed to understand how people use online platforms. After consenting to participate, participants were randomly assigned to one of three experimental conditions (i.e., *citizens of the world* vs. *humans* vs. control), watched a 2-min video containing the manipulations, and answered a few questions related to the

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[17] England (n = 75); India (n = 43); USA (n = 21); South Africa (n = 11); Kenya (n = 9); Nigeria (n = 6); Greece (n = 5); Italy (n = 5); Philippines (n = 4); Romania (n = 4); Scotland (n = 4); Australia (n = 3); France (n = 3); Germany (n = 3); Albania (n = 2); Georgia (n = 2); Jamaica (n = 2); Russia (n = 2); Wales (n = 2); Zambia (n = 2); Algeria (n = 1); Croatia (n = 1); Czech Republic (n = 1); Estonia (n = 1); Hungary (n = 1); Indonesia (n = 1); Malaysia (n = 1); Netherlands (n = 1); Northern Ireland (n = 1); Portugal (n = 1); Serbia (n = 1); Slovakia (n = 1); Slovenia (n = 1); Spain (n = 1); Turkey (n = 1) and Vietnam (n = 1).

video (used as exclusion criterion; see Annex C). The final sample was distributed per conditions as follows: $n_{cit.world} = 67$; $n_{human} = 74$; $n_{control} = 83$.

The measures of interest were administered in the following order (Annex C, pp. 271): group identification; helping preferences; helping orientations; relative prototypicality; entitativity; essentialism; group representations; migrant's origin; social dominance orientation; and, national identification[18]. Sociodemographic information was collected at the end (i.e., previous migration experience, political orientation, age, sex, education, employment status, satisfaction with income; perceptions about COVID-19), and participants were thanked and debriefed.

Experimental manipulation. The experimental manipulation consisted of a 2-min video, developed by the research team, presenting the cover story and the manipulation. After watching the video, participants were asked four questions about its content (e.g., "Which example was given to exemplify the concept, in the presentation?), as a manipulation check (see Annex C, pp. 273). Participants were told the first part of the survey aimed at investigating whether different online learning techniques (presentations with or without voice-over) help to retain information and they would see a short video with content from an online Psychology course. All participants were informed that they were assigned to a presentation without the voice-over. After the cover story, participants were presented with the manipulation: a PowerPoint presentation, entitled "Learning Psychology Online". We selected "identification with groups" as the concept to be explained in the course: "One important concept in Psychology is identification with groups. This happens when people see themselves as members of a group. Groups can be small and involve only a few people, or larger and involve many more people, and ultimately everyone". Then, a description of what it means to identify with a large group was given[19], but the group used as an example varied across conditions to make salient distinct identities. In Condition 1, participants read about identification with *citizens of the world*; in Condition 2 about identification with *humans;* and in the control condition (Condition 0) about

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[18] For exploratory purposes, four additional measures were included in this study (i.e., willingness to help; costs and benefits of helping; willingness to participate in collective action that supports migrants' rights in the host country; and feelings towards migrants); however, they were not central to the goal of the study. Materials and analysis regarding all scales are described and presented in Annex C, pp. 271.

[19] The description was based on Multicomponent Ingroup Identification Scale items (Leach et al., 2008).

identification with *daughters and sons*. We chose this the control group because it also represents an all-inclusive category, i.e., everyone is a daughter/son, but it is not related to the intergroup setting of migrants and host communities, representing thus a more neutral baseline for comparison. The verbatim instructions were: "An example of a large group with whom people can identify with is [*citizens of the world* vs. *humans* vs. *daughters and sons*]. When you identify with [*citizens of the world* vs. *humans* vs. *daughters and sons*], you think that you have a lot in common and you are similar to other [*citizens of the world* vs. *humans* vs. *daughters and sons*]; you feel that being a [*citizen of the world* vs. *human* vs. *daughter or son*] is an important part of who you are, your identity; you have a good feeling about it, and you feel solidarity with other [*citizens of the world* vs. *humans* vs. *daughters and sons*]".

Materials. All items within each scale were presented in a randomized order and were measured using a 7-point Likert scale (1 = strongly disagree to 7 = strongly agree), unless stated otherwise. A detailed description of the materials is available in Annex C (pp. 278).

Group identification was assessed to examine the preconditions for the occurrence of ingroup projection, by using a single item per target[20], i.e. "I identify with [*citizens of the world* vs. *humans* vs. *daughters and sons*]" and "I identify with [national group]" (Postmes et al., 2013), considering the length of the materials for the study.

Helping preferences were assessed as in Study 1, with slight adaptations. Instead of asking participants how they think a national user of the website should respond to a migrant's request, we asked participants to select the solution they would themselves most likely adopt and recommend to future users of the website. The option "none of the previous options should be recommended" was excluded. Multiple correspondence analysis[21] revealed one relevant dimension accounting for 31.26% of the total variance, with acceptable reliability ($\alpha = .78$), confirmed by discrimination measures, and revealed privileged associations within the dependency-oriented responses, as well as autonomy-oriented responses (see full description on Annex C - additional analysis, pp. 291). As in Study 1, participants displayed patterns of preferences for helping defined by a preference

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[20] Two subdimensions of the Multicomponent Ingroup Identification Scale (Leach et al., 2008) were also administered (solidarity and self-stereotyping), however, were not included in the analyses considering that assessing identification was not central for the goals of this study, and aimed only at testing the preconditions for RIP.

[21] The option "No help" was defined as missing values to run the MCA.

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for dependency or autonomy, independently of the scenario's content. The measures were computed as in Study 1.

Helping orientations for dependency (5 items; 3 items were dropped out; α = .81) and for autonomy (8 items; α = .90) were assessed as in Study 1.

Relative prototypicality was measured by two separate items adapted from Waldzus et al. (2003), for ingroup prototypicality ("[National group] are prototypical [*citizens of the world* vs. *humans* vs. *daughters and sons*]") and outgroup prototypicality ("Migrants are prototypical [*citizens of the world* vs. *humans* vs. *daughters and sons*]"). Relative prototypicality was computed as in Study 1, i.e., the difference between the mean scores of ingroup' and outgroup' prototypicality; positive scores indicate ingroup projection; negative scores indicate outgroup projection. Considering that valence is an important aspect to account for when examining ingroup projection (Wenzel et al., 2016), we also included two additional items assessing the valence ("Generally speaking, people have a positive image of *citizens of the world* vs. *humans* vs. *daughters and sons*") and the evaluative status of the categories ("Generally speaking, people highly respect and admire *citizens of the world* vs. *humans* vs. *daughters and sons*").

Entitativity was assessed with 7 items measuring the extent to which the group was perceived as entitative (Demoulin et al., 2006; Lickel et al., 2000): groupness (1 = not qualify at all as a group to 7 = very much qualify as a group), members' interaction (1 = not interact at all with one another to 7 = interact very much with one another), importance for its members (1 = not at all important to 7 = very much important), members' common fate (1 = not share a common fate to 7 = share a common fate), members' common goals (1 = not have common goals to 7 = pursue common goals), informativeness of belonging to the group (1 = is not very informative to 7 = tells a lot about that person) and similarity between members (1 = diverse to 7 = similar). Reliability scores for entitativity of each target category were not acceptable for all target categories, being very low for the social category *humans* ($\alpha_{cit.world}$ = .75; α_{human} = .47; $\alpha_{control}$ = .81). Considering our goal of comparing entitativity between conditions we did not aggregate the items in a single index and will treat them separately in further analyses. Additionally, considering that perceptions of choice over a membership and group size are important aspects related to the mental representation of the group (Hamilton et al., 2004), we included one item measuring the extent to which members have chosen to belong to the group (Toosi & Ambady, 2011; 1 = is the result of a choice to 7 = does not result from a choice; reverse

coded); and one item measuring the perceived size of the group ("The group of *citizens of the world* vs. *humans* vs. *daughters and sons* includes every person on Earth").

Essentialism was assessed by 5 items measuring the extent to which the group was perceived to be a natural-kind (Demoulin et al., 2006; Haslam et al., 2000): discreteness (1 = clear-cut to 7 = fuzzy; reverse coded), naturalness (1 = artificial to 7 = natural), immutability (1 = easily changed to 7 = not easily changed), stability (1 = change much over time to 7 = change little over time) and necessity (1 = have necessary characteristics to 7 = do not have necessary characteristics; reverse coded). Reliability scores for natural kind-ness dimensions ($\alpha_{cit.world}$ = .42; α_{human} = .51; $\alpha_{control}$ = .53) were not acceptable for any of the social categories.[22] For this reason, the indicators of essentialism will be treated separately in further analyses. Additionally, one item measured the attribution of essence to the group (underlying reality; Demoulin et al., 2006; Haslam et al., 2000; 1 = have an underlying sameness to 7 = do not have an underlying sameness, reverse coded).

Group representations were assessed by 3 items, adapted from Guerra et al. (2015), measuring to what extent participants felt their national group and migrants' group as a one-group ("When I think of migrants and [national group], who are living in [country of residence], I see them as one group"), as two subgroups of the same team (dual-identity) ("When I think of migrants and [nationality], who are living in [country of residence], I see them as two groups on the same team") and as two separate groups ("When I think of migrants and [national group], who are living in [country of residence], I see them as two separate groups").

Social dominance orientation was assessed by 4 items of the Short SDO scale (Pratto et al., 2013; α = .70; e.g. "We should not push for group equality").

4.5.2. Results

Regarding *structure*, we first examined the preconditions for ingroup projection to occur by analyzing if the mean scores for national identification and identification with the superordinate target (control, *citizens of the world* or *humans*) were above the scale midpoint; then, to explore the occurrence of ingroup projection, we analyzed if the mean scores for relative ingroup prototypicality for the control group, *citizens of the world* or

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[22] Exploratory Factor Analyses were run for each condition, however none of the final solutions reproduced the theoretical dimensions for the social categories under analysis.

humans were significantly different from zero; lastly, we explored the mean differences for RIP between conditions, i.e., control *daughters and sons*, *citizens of the world* and *humans*. Then, we explored mean differences between conditions for entitativity and essentialism, and group representations. Finally, regarding *impact,* to test H2a and H2b, we examined the effects of condition (control, *citizens of the world,* or *humans*) on *preferences for autonomy* and *dependency,* as well as on *orientations for dependency* and *autonomy.*

Structure

Relative ingroup prototypicality. One sample *t*-tests showed means significantly above the scale midpoint of 4 for all scales, namely national identification, $M = 5.77$, $SD = 1.28$, $t(223) = 20.779$, $p = .000$; identification with the control group of *daughters and sons*, $M = 5.37$, $SD = 1.64$, $t(82) = 7.649$, $p = .000$; identification with *citizens of the world*, $M = 5.10$, $SD = 1.59$, $t(66) = 5.696$, $p = .000$; and, identification with *humans*, $M = 6.22$, $SD = 1.41$, $t(73) = 13.549$, $p = .000$. These results indicate that preconditions for the occurrence of ingroup projection were satisfied.

One sample *t*-tests revealed that means for relative ingroup prototypicality were not significantly different from zero for *citizens of the world* ($M = 0.00$, $SD = 1.18$, $t(66) = 0.000$, $p = .100$), *humans* ($M = -0.12$, $SD = 0.66$, $t(73) = -1.583$, $p = .118$) and the control group ($M = 0.18$, $SD = 1.05$, $t(82) = -1.569$, $p = .120$). That is, neither ingroup or outgroup projection were observed in this study. Finally, a one-way ANOVA examining differences on relative ingroup prototypicality between conditions did not reveal a significant main effect of the experimental condition (Table 4.4).

Additionally, we explored mean differences between conditions for categories' evaluative status and valence. Two one-way ANOVA's revealed a significant effect of salience on the evaluative status and valence (Table 4.4). Pairwise comparisons showed that participants in the condition *humans* scored higher on respect and admiration (evaluative status) relative to those in the *citizens of the world* and control conditions; whereas those in the condition *citizens of the world* (vs. *humans,* and vs. control conditions) scored lower on the positive image (valence).

Entitativity. Seven one-way ANOVA's exploring differences in entitativity between experimental conditions revealed a significant effect of condition on groupness, interaction, importance, and common goals; whereas there was not a significant effect on

common fate, informativeness, and similarity (Table 4.4). Pairwise comparisons (see Table 4.4) showed that participants in the *humans* condition, relative to those in the *citizens of the world* condition, scored higher on the perception that the category qualifies as a group (groupness), on the perceptions that members interact with one another (interaction), and on the importance of belonging to that group (importance). Additionally, participants in the control group (*daughters and sons)* scored significantly lower than the ones in the condition of *humans* in terms of groupness, interaction, importance, and common goals, and also than the condition *citizens of the world* in terms of common goals.

Finally, two one-way ANOVA's revealed a significant effect of condition on both category's choice and size (Table 4.4). Overall, pairwise comparisons showed that participants in the condition of *citizens of the world* scored higher on the perception that belonging to the category is the result of a choice, and scored lower on the perception that the category includes everyone on Earth (size), relative to those in *humans* condition (see Table 4.4).

Table 4.4. Means and standard deviations regarding the structure of the categories "citizens of the world" and "humans".

	Control (n = 83)	Citiz. World (n = 67)	Humans (n = 74)	Test
	M (SD)	M (SD)	M (SD)	
Relative ingroup prototypicality	0.18 (1.05)	0.00 (1.18)	-0.12 (0.66)	$F(2, 221) = 1.880$, $p = .155$, partial $\eta^2 = .02$
Evaluative status	4.87 (1.40)a,b	4.64 (1.38)a	5.26 (1.41)b	$F(2, 221) = 3.519$, **$p = .031$**
Valence	5.28 (1.23)a	4.73 (1.27)b	5.22 (1.27)a	$F(2, 221) = 4.006$, **$p = .020$**
Entitativity				
Groupness	5.00 (1.64)a	4.81 (1.58)a	5.57 (1.51)b	$F(2, 221) = 4.536$, **$p = .012$**
Interaction	5.11 (1.35)a	4.82 (1.40)a	5.58 (1.22)b	$F(2, 221) = 5.973$, **$p = .003$**
Importance	4.80 (1.74)a	4.76 (1.72)a	5.61 (1.35)b	$F(2, 221) = 6.512$, **$p = .002$**
Common Fate	4.23 (1.88)	4.42 (1.73)	4.82 (1.57)	$F(2, 221) = 2.354$, $p = .097$
Common Goals	4.08 (1.73)a	4.69 (1.45)b	4.80 (1.42)b	$F(2, 221) = 4.814$, **$p = .009$**
Informativeness	3.42 (1.93)	3.97 (1.68)	3.65 (2.02)	$F(2, 221) = 1.560$, $p = .212$
Similarity	4.17 (1.89)	3.73 (1.70)	3.72 (1.68)	$F(2, 221) = 1.665$, $p = .191$
Choice	2.39 (1.55)a	3.27 (1.80)b	2.53 (1.71)a	$F(2, 221) = 5.688$, $p = $ **.004**
Size	5.64 (1.73)a	5.93 (1.31)a	6.62 (0.82)b	$F(2, 221) = 10.657$, $p = $ **.000**
Natural kind-ness (Essentialism)				
Discreteness	5.04 (1.66)a	4.40 (1.72)b	5.23 (1.59)a	$F(2, 221) = 4.760$, $p = $ **.009**
Naturalness	6.01 (1.08)a	4.79 (1.62)b	5.74 (1.42)a	$F(2, 221) = 15.681$, $p = $ **.000**
Immutability	5.54 (1.57)a	4.77 (1.66)b	5.65 (1.47)a	$F(2, 221) = 6.460$, $p = $ **.002**
Stability	4.75 (1.80)a	4.38 (1.50)a,b	3.96 (1.63)b	$F(2, 221) = 4.418$, $p = $ **.013**
Necessity	3.51 (1.89)a	4.18 (1.72)b	3.03 (1.65)a	$F(2, 221) = 7.534$, $p = $ **.001**
Underlying reality (Essentialism)	4.42 (1.72)a,b	4.21 (1.66)a	4.92 (1.59)b	$F(2, 221) = 3.459$, **$p = .033$**
Group representations				$F(6, 438) = 1.465$, $p = .189$, *Wilks' Λ* = .961, partial $\eta^2 = .02$
One-group	5.19 (1.93)	5.39 (1.91)	5.78 (1.75)	$F(2, 221) = 2.015$, $p = .136$
Dual identity	5.30 (1.77)a,b	5.19 (1.89)b	5.84 (1.95)a	$F(2, 221) = 2.491$, $p = .085$
Two separate groups	4.43 (2.03)	3.99 (2.13)	3.93 (2.16)	$F(2, 221) = 1.350$, $p = .261$

Note: Different letters show significant differences between conditions as a result of pairwise comparisons (LSD).

Essentialism. Five one-way ANOVA's exploring differences in essentialism between conditions revealed a significant effect of salience on discreteness, naturalness, immutability, stability, and necessity (Table 4.4). Pairwise comparisons showed that participants in the *humans* condition, relative to those in the *citizens of the world* condition, scored higher on the perception that the category is clear-cut (discreteness), natural (naturalness), difficult to change (immutability) and its members are required to have necessary characteristics to justify the membership (necessity). The control condition (*daughters and sons*) was not different than *humans* in all aspects, except for stability (higher mean), and differed significantly from *citizens of the world* in all aspects (higher means; only a lower mean for necessity), except for stability.

Regarding the essence of the group, a one-way ANOVA revealed a significant effect of the experimental condition on underlying reality (Table 4.4), and, pairwise comparisons showed that participants in the *humans* condition scored higher on the perception that members of the category have similarities and differences on the surface but underneath they are basically the same, relative to those in the condition of *citizens of the world*. The control condition *daughters and sons* did not differ from the conditions *citizens of the world* and *humans*.

Group representations. One-group, dual-identity, and two separate groups were significantly related, thus we conducted a one-way MANOVA to explore differences between experimental conditions. Results did not reveal a significant multivariate effect of condition on group representations (Table 4.4). Nonetheless, univariate effects showed a main effect of condition that approached significance ($p = .085$) for the dual-identity representation, and we explored differences between conditions using pairwise comparisons. Pairwise comparisons pointed to a tendency of participants in the condition of *humans* salience to score significantly higher on dual-identity representations, relative to those on the condition of *citizens of the world*.

Impact

Helping preferences and orientations for dependency and autonomy. A one-way ANOVA examining differences between conditions did not reveal a significant effect of the manipulation on *preference for dependency,* contrary to the predicted (H2a) (Table 4.5). Results regarding *preference for autonomy* are not presented given that these two variables represent the inverse of each other. Considering H2a, we explored differences between the conditions with simple contrasts: *citizens of the world* vs. *control*; *humans* vs. *control;* and *citizens of the world* vs. *humans*. None of the contrasts was significant, and only the comparison between *citizens of the*

world vs. *humans* approached significance ($p = .070$), pointing to a tendency for participants in the condition of *humans* salience to score lower on *preference for dependency*[23].

A one-way MANOVA examining differences in *helping orientations* for *dependency* and *autonomy* between conditions[24] did not reveal a significant multivariate effect of condition. Univariate effects and simple contrasts on each dependent variable were also not significant (Table 4.5).

Table 4.5. Means and standard deviations regarding the impact of the categories "citizens of the world" and "humans".

	Control ($n = 83$) M (SD)	C. World ($n = 67$) M (SD)	Humans ($n = 74$) M (SD)	*Test*
Helping preferences				
Pr. for dependency	0.22 (0.23)	0.26 (0.23)	0.19 (0.22)	$F(2, 221) = 1.666$, $p = .191$, partial $\eta^2 = .01$
Pr. for autonomy	0.78 (0.23)	0.74 (0.23)	0.81 (0.22)	-
Helping orientations				$F(4, 440) = 0.662$, $p = .619$; *Wilks' Λ* = .988, partial $\eta^2 = .01$
Or. for dependency	4.70 (1.01)	4.78 (1.16)	4.94 (1.08)	$F(2, 221) = 0.986$, $p = .375$
Or. for autonomy	5.83 (0.83)	5.82 (0.89)	5.98 (0.78)	$F(2, 221) = 0.936$, $p = .394$

4.5.3. Discussion

This study explored whether making different all-inclusive superordinate categories salient (*citizens of the world, humans*, and the control category *daughters and sons*) impacts their structure (i.e., activates different representations in terms of relative ingroup prototypicality, entitativity, essentialism, and group representations); as well as their effects on different types of help. In this section we summarize the main findings, and possible explanations will be discussed later in the General Discussion.

Overall results showed that the salience of *citizens of the world* and *humans* did not activate different representations in terms of relative ingroup prototypicality. Indeed, contrary to previous research and the findings of Study 1, neither ingroup nor outgroup projection occurred. However, different representations of *citizens of the world* and *humans* were found in terms of perceptions of entitativity, essentialism, and less robustly for group representations. Overall,

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[23] When political orientation was included in the model as a covariate, results for the ANCOVA omnibus test and simple contrasts were identical. However, when social dominance orientation was included as a covariate, the marginal effect on simple contrasts was not observed.

[24] When political orientation and social dominance orientation were included as covariates, results for the MANCOVA's omnibus tests and simple contrasts were identical.

the category of *humans* (vs. *citizens of the world*) triggered higher entitativity and essentialist beliefs. The results regarding group representations pointed to a tendency for the salience of *humans* to activate a stronger representation of host community members and migrants as two subgroups of the same team (i.e., dual-identity representations).

Regarding *impact*, contrary to the expected, results showed no effects of the salience of different all-inclusive superordinate categories (control, *citizens of the world,* or *humans*) on both *preferences* and *orientations for dependency* (H2a) or *for autonomy*.

4.6. General discussion

The main goal of the current research was to offer a new lens to better understand whether all-inclusive superordinate categories represent similar or different socio-psychological realities. Considering *citizens of the world* and *humans* as labels for comparison, we explored both their *structure* and *impact* on intergroup relations. Overall, findings from two studies converged to support the proposal that *citizens of the world* and *humans* differ regarding their structure. Indeed, *citizens of the world* and *humans* differed in how they are cognitively represented in terms of relative ingroup prototypicality (albeit only in Study 1), on their perceptions of entitativity and essentialism (Study 2), and to a lesser extent on their group representations (Study 2). Regarding their differential *impact*, generally, the two studies did not converge, as only in Study 1 we found that identification with each of these categories was associated with different types of intergroup helping; whereas, in Study 2, the salience of these all-inclusive superordinate categories did not trigger different helping intentions. The overall findings show that the categories *citizens of the world* and *humans* differ in several instantiations of structure and to a less extent on their impact suggesting that might be better represented as different socio-psychological realities.

4.6.1. Prototypicality

Contrary to the predicted, ingroup projection for *citizens of the world* and *humans* did not occur in the current studies. These results are not in line with previous research showing that ingroup projection also occurs for all-inclusive superordinate categories (e.g., Bilewicz & Bilewicz, 2012; Paladino & Vaes, 2009; Reese et al., 2012, 2016). Surprisingly, outgroup projection was observed for the category *citizens of the world,* as migrants (minority outgroup) were considered

as more prototypical for *citizens of the world* than participants' national group (majority ingroup). However, this pattern emerged only in Study 1 and not in Study 2. It is worth noting that different measures of relative ingroup prototypicality were used in each study.

We may only speculate about possible explanations regarding the absence of ingroup projection and the occurrence of outgroup projection in Study 1. Wenzel et al. (2016) proposed two aspects of how superordinate categories are represented that might equate the perceptions of prototypicality between groups: 1) the vagueness of the superordinate categories so that no subgroup can claim to better represent the undefined prototype; 2) the diversity (i.e., intra-category differences) of the superordinate categories so that different subgroups can be equally prototypical. We argue that *citizens of the world* and *humans* should not be conceptualized as vague and undefinable categories, considering that previous research has shown that people can list and differentiate specific attributes to define these categories (e.g., Carmona et al., 2020). Instead, we propose that these categories are better conceptualized as contextually malleable prototypes. Concerning diversity, indeed, the categories *citizens of the world* and *humans* were both spontaneously perceived as diverse/heterogeneous categories, in which group members differ greatly from one another and do not share many characteristics. The recognition, and perhaps acceptance, of differences between *humans* might have led to the perception of equal prototypicality between the national group and migrants, so neither ingroup nor outgroup projection occurred for this category. However, that does not explain the occurrence of outgroup projection for *citizens of the world*. One explanation could be related to its particular prototypical content. That is, in this specific migration' context, certain attributes of *citizens of the world* might overlap those used to describe *migrants,* such as "mobility" around the world (Carmona et al., 2020) or "adapt and living in other cultures" (Türken & Rudmin, 2013), and might have been used as conceptual dimensions to subgroups' comparison. In this case, participants might have perceived migrants as closer to the prototype of *citizens of the world* in certain attributes, than their own group. This explanation is in line with our proposal that categories' different prototypical content may elicit different patterns of relative ingroup prototypicality. Nonetheless, considering the exploratory nature of the current research and the inconsistent pattern of findings in Study 1 and 2 regarding ingroup projection, future research is needed to replicate our findings.

An alternative explanation, more in line with the Ingroup Projection Model (IPM; Mummendey & Wenzel, 1999; Wenzel et al., 2007), could be that the belonging to the group of *citizens of the world* (vs. *humans*) might have not been regarded as a relevant and positively valued normative referent. In Study 1 we did not measure the importance and valence attributed

to the superordinate categories; but results from Study 2 evidenced more positive judgments of importance, respect, admiration, and a more positive image of *humans*, relative to *citizens of the world*. If indeed the category *citizens of the world* represent a less relevant or valued referent, participants might have held the motivation to advance their ingroup goals (e.g., preserve a positive image of their ingroup), by portraying migrants as more prototypical of *citizens of the world*, than their national group. Again, further studies are needed to replicate these findings and compare the evaluation of all-inclusive superordinate categories.

4.6.2. Entitativity and essentialism

The findings regarding perceptions of entitativity and essentialism showed more consistent support for the proposal that c*itizens of the world* and *humans* constitute different social-psychological realities, and are not perceived in a similar way. In general, our results suggested that all-inclusive superordinate categories that encompass everyone, such as *citizens of the world* and *humans,* can be perceived as a group, in common sense, complying sufficiently with most requirements for entitativity (and to a lesser extent with similarity and informativeness indicators). Nonetheless, the category *humans* scored significantly higher on several indicators of entitativity and essentialist beliefs, suggesting that people more strongly perceive the aggregate of *humans* (vs. *citizens of the world*) as a group, in which members are bonded together by an underlying essence. These results are in line with previous research showing that *humans* tend to be essentialized and perceived as having a biologically based essence (Haslam, 2006; Wilson & Haslam, 2013). One possible explanation for these findings might be related to the spontaneous meanings that people themselves attribute to these categories. Previous research suggested that humanness-oriented labels (e.g., *all humans everywhere*) might activate more biologically based attributes (e.g., physical, emotional attributes), whereas global citizenship-oriented labels (e.g., *citizens of the world*) might activate more attitudinal based attributes (e.g., multiculturalism; cosmopolitanism; Carmona et al., 2020). Thus, we suggest that the biological-based content activated by humanness-oriented labels might boost essentialist beliefs about human nature, which is in line with research on humanness essence (Haslam, 2006; Wilson & Haslam, 2013). This is important considering that essentialist beliefs have been associated with negative effects of appealing to common humanity (e.g., Greenaway, et al., 2011; Morton & Postmes, 2011a). We should note that these social meanings (i.e., described by Carmona et al., 2020) might reflect the worldviews of the western socio-cultural

context in which the research was carried out. Considering the potential cross-cultural variability, further research is needed to replicate these findings in different cultural contexts.

4.6.3. Group representations

Concerning group representations, considering the lack of significant main effects, we should interpret these results with caution. Only one difference emerged between the two categories of interest. Nonetheless, the fact that the salience of *humans* elicited a stronger dual-identity representation of host communities and migrants, than *citizens of the world*, offers new insights to be tested in future studies. As mentioned, both *citizens of the world* and *humans* were perceived as heterogenous categories. Based on the CIIM (Gaertner & Dovidio, 2000), one could therefore expect that both would emphasize the recognition and value of intergroup similarities and differences, and thus elicit a dual-identity representation (i.e., viewing host communities and migrants as two subgroups in the same team). A possible explanation for the finding that *humans* elicited a stronger dual-identity representation than *citizens of the world* might be that the category *humans* could be more effective in simultaneously emphasizing both similarities and differences among people (e.g., "all different, all equal", most likely in biological aspects). Also, participants perceived higher interaction between *humans* than between *citizens of the world*, which is a factor that can elicit the recategorization of two subgroups into a superordinate aggregate, either by one-group or dual-identity representations (Gaertner et al., 2016).

Overall, we can speculate that, ultimately, *humans* was perceived as a more complex category (activating intergroup similarities and differences), relative to *citizens of the world*, and its complexity may have inhibited the occurrence of ingroup (or outgroup) projection. Indeed, previous research showed that one beneficial impact of superordinate categories' complexity is precisely to inhibit ingroup projection (i.e., as both subgroup identities are salient, subgroups may regard their own attributes as more prototypical of the common ingroup identity). This is particularly important, considering that dual-identity representations can elicit ingroup projection and therefore carry detrimental effects on intergroup relations (e.g., increased bias, Gaertner et al., 2016). Future research should further examine and compare all-inclusive superordinate categories' complexity and their role in preventing subgroups projection.

Additionally, one important aspect to consider is that in the current study participants were members of a majority group (i.e., host society citizens). Previous research showed that

different inclusive representations are preferred, and have different consequences, for minority and majority groups, depending on the cultural and historical context, or the groups' goals (e.g., Hehman et al., 2012). Whereas some research suggests that majority groups favor more assimilationist orientations, such as one-group representations (e.g., Dovidio et al., 2001), other shows that majorities also endorse dual-identity representations, as these might mitigate threats to the ingroup distinctiveness and higher status within the superordinate category (Gaertner et al., 2016; Guerra et al., 2010, 2013). Thus, it is important that future research further explores how majority and minority groups cognitively represent all-inclusive superordinate categories, as well as the potential role of distinctiveness motivations.

Overall, further studies are needed to replicate these findings and better understand the type of representations elicited by each of these all-inclusive categories.

4.6.4. Intergroup helping

Regarding our second goal of exploring the *impact* of all-inclusive superordinate categories on intergroup relations, contrary to expectations, identification with *citizens of the world* and *humans* was associated with different types of helping responses (Study 1) but manipulating the salience of these categories did not trigger different helping responses (Study 2).

Regarding the main findings of Study 1 for identification with *citizens of the world*, the more host community members identified themselves with *citizens of the world*, the more they showed a general disposition to offer dependency-oriented help towards migrants or oppose to helping them. The findings concerning *opposition to help* are surprising considering that are not in line with most research showing that endorsing an all-inclusive identity, and particularly global citizenship, improves prosocial orientations toward others generally, and toward migrants specifically (McFarland et al., 2019).

Before providing possible explanations for these results, a specific limitation should be addressed. We should note that the items assessing *orientation for opposition to helping* highlighted the negative outcomes of helping (e.g., helping might create dependency and be ineffective in problem solving, e.g., "Solving migrants 'problems for them makes their situation worse in the long run"; Maki et al., 2017). To our understanding, these items do not merely reflect that "people are simply opposed to helping others" (Maki et al., 2017, pp. 690), but might also reflect a concern about or the rejection of the undesirable outcomes of helping. For this reason, participants' interpretation of these items is not clear. Also, it is not clear whether participants were aware that providing the full solution to a problem (i.e., dependency-oriented

help) might maintain or widen the social disparity between the groups; or that providing the tools to solve a problem (i.e., autonomy-oriented help) might decrease the social disparity. Further studies are needed to explore these issues.

A possible explanation for the association between identification with *citizens of the world* and the tendency to offer dependency-oriented help or opposition to help, beyond the measurement issue, could be related to the different prototypical contents activated by this category. That is, the prototypical content of the category *citizens of the world* could have been experienced as a threat and triggered defensive helping (i.e., dependency-oriented help) or opposition to help. That is, the idea of what it means to be a *citizen of the world* seem to be related to multicultural and cosmopolitan values, which might reflect a worldview influenced by a globalized Western culture, and might be malleable to contextual socio-status-political motives (Carmona et al., 2020; Rosenmann et al., 2016). Then, it is plausible that, when thinking about how much they identify themselves with *citizens of the world*, individuals might activate a prototype mostly composed of the attitudinal and intellectual aspects that people share as members of a global political community, such as the endorsement of multiculturalism and cosmopolitanism. If that was the case, the identification with *citizens of the world* might have activated existing political divisions in society regarding multiculturalist views and could have been experienced as a threat by some host communities' members, particularly considering that national identification was also salient in this context. If so, the tendency to offer defensive helping (i.e., dependency-oriented help) or opposition to help, might be linked to the motivation of host community members (high-status majority) to maintain the status quo, namely their advantageous social position and their role as providers of help.

Regarding the main findings of Study 1 for identification with *humans*, on the other hand, the more host community members identified themselves with *humans*, the more their willingness to help migrants in real context scenarios (related to health, job, housing, etc.), regardless of the type of help given. Also, the less they showed a general disposition to oppose helping, and the more they showed a general disposition to offer either dependency- or autonomy-oriented help towards migrants.

A possible explanation for the association between identification with *humans* and the tendency to offer multiple types of help, could be that, when thinking about how much they identify with *humans*, individuals might have activated a category prototype mostly composed of the biologically-based aspects that people share as members of the human species (e.g., human-species condition; physical appearance; skin color; affection; need of family bonds). If that was the case, identification with *humans* might have been less malleable to contextual

socio-status-political motives, relative to *citizens of the world*, and might have been experienced as less threatening by host communities. Nonetheless, identifying with *humans* does not necessarily promote empowering interactions between host communities and migrants, and does not necessarily motivate people to promote the future independence of the outgroup and equality between groups (as implied by autonomy-oriented help), considering that it is associated with both types of help, i.e., either dependency- and autonomy-oriented help.

It is worth noting that the overall findings from Study 1 are not better explained by political orientation. Higher values of political orientation (right-wing orientation) were indeed associated with lower helping in general (and higher opposition to help), as well as higher preference for dependency-oriented help (and lower preference and orientation for autonomy-oriented help). However, the effects of identification with *citizens of the world* and *humans* were observed over and above the effect of political orientation. Nonetheless, we measured political orientation as one general dimension (i.e., left-right orientation), and future studies could include other dimensions (e.g., liberal-conservative). Moreover, in Study 1, we did not measure attitudes towards migration in general, or social dominance orientation, so it is not clear whether our results on intergroup helping could be either a manifestation of these.

Regarding the main findings of Study 2, manipulating the salience of the categories *citizens of the world* or *humans* did not trigger different helping responses. We consider that the experimental manipulation succeeded in its purpose of making each category salient, given that participants reported high levels of identification with the respective categories. As such, the absence of effects of salience on helping could be a demonstration that the situational activation or the mere exposure to different all-inclusive categories does not explain *per se* different intergroup outcomes. Indeed, previous research has suggested that negative effects appear as a result of situational activation of *human* category (e.g., Greenaway et al., 2011). Nonetheless, the overall results of the two studies might suggest that the process of identification with different all-inclusive categories, might also, and perhaps better, predict intergroup outcomes (even undesirable ones), given that it implies a stronger commitment to the specific group content (e.g., values; norms), than merely being exposed to information about these categories.

4.6.5. Limitations

Besides the specific limitations already mentioned above, some general aspects should be addressed. First, the labels used for comparison (*citizens of the world* and *humans*) might drive different connotations and social meanings in different cultures and languages (Bain, 2013;

McFarland, 2017; Pichler, 2012). Considering that the current studies were conducted with international samples using the English language, they are not sensitive to translation and interpretation issues that might have occurred. As such, we recommend further research to examine the social meanings of different labels, as well as their intergroup outcomes, in cross-national samples using the official language of each country. Second, different measures were used in Study 1 and Study 2, in some cases, due to concerns regarding the length of the studies. However, we cannot rule out the possibility that this might partially account for the lack of replication of some findings across the studies. Relatedly, the lack of replication of Study 1 findings might be due to the fact different designs were employed in each study (cross-sectional and experimental), which is not necessarily a limitation, but an important aspect to consider. Third, our measure of *helping preferences* was designed by the research team for the present study, and it was not previously validated. Further studies are needed to validate this measure. Four, considering the lack of previous studies analyzing the relations between our main variables, the current studies are exploratory in nature. Thus, it is important that future research replicates and tests directional hypotheses, as well as uses other settings than online platforms (e.g., laboratory and real groups), and other target groups.

4.6.6. Conclusion

To the best of our knowledge, these findings represent the first direct comparative evidence regarding how all-inclusive superordinate categories, in particular *citizens of the world* and *humans,* are *structurally* represented in terms of subgroup's relative prototypicality, entitativity, essentialism, and group representations; as well as how they *impact* different types of intergroup helping. Overall, the current studies suggest that the all-inclusive superordinate categories *citizens of the world* and *humans* might be better represented as different socio-psychological realities, given their differences in terms of *structure* and *impact.* In light of these findings and interpretations, we corroborate the proposition that the interchangeable use of different labels is problematic, considering these might activate different content and thus different identity and intergroup processes, as well as behavioral consequences, which could partly account for the inconsistencies in their intergroup outcomes (Reese et al., 2016; Reysen & Katzarska-Miller, 2015).

CHAPTER 5
Conclusion

A panoply of theoretical approaches, constructs, labels, and measures have been proposed in research to examine identification with the broadest form of superordinate categories - *all-inclusive superordinate categories*. These categories encompass all human beings as a single group, focusing on different aspects of the 'oneness' of all people, either our common humanity (e.g., by using labels such as *all humans*, *all humanity*, or *humankind*) or our belongingness to a worldwide collection of people (e.g., *people all over the world* or *world population*) or citizens (e.g., *global citizens* or *citizens of the world*), or community (e.g., *world community* or *world as a whole*). Research has been mainly focused on explaining why people endorse all-inclusive superordinate identities, the behavioral consequences of its endorsement, and ultimately how they can be used as a promising path for prosocial behavior within and across borders. Several positive effects of all-inclusive superordinate categorization have been identified (e.g., more intergroup helping; McFarland et al., 2019), but there is also evidence of inconsistent effects (e.g., deflected responsibility for harm behavior; Morton & Postmes, 2011a). Previous research has suggested that these inconsistent findings could be related to the different labels used to refer to all-inclusive superordinate categories, since these might activate different content and thus different behavioral consequences (Reese et al., 2016). However, most research neglected the examination of the potential conceptual overlap of these categories, and the spontaneous meanings that people themselves attribute to them were unclear.

In the present work, we went back to the seminal question "*what do all-inclusive superordinate categories mean?*", aiming to disentangle their potential conceptual overlap, particularly in terms of how people themselves think about these categories. Our main tenet was that understanding "*with what people identify with*", in respect of *content* (e.g., the lay meaning) and *structure* (e.g., cognitive representation), might inform identity and intergroup processes, and the *impact* on intergroup relations. The general aim of the present work was to better understand whether all-inclusive superordinate categories represent similar or different socio-psychological realities. Ultimately, we aimed to extend existing knowledge to build upon the proposition that differences in the meanings of social categories could partly account for variations in their intergroup outcomes (e.g., Reese et al., 2016; Reysen & Katzarska-Miller, 2015). Relying on group-level perspective and a socio-cognitive approach, we conducted a three-fold set of studies focused on examining the *content*, *structure*, and *impact* of all-inclusive

superordinate categories. The overall results from the eight studies conducted within this dissertation accomplished our goals by extending evidence and knowledge about the ontology of all-inclusive superordinate categories and their potential role in building more inclusive societies.

In this last chapter, we will first summarize the main findings of our studies and their specific implications to each of our three main research questions. Then, we will discuss the major theoretical and applied contributions of this work, beyond the specific implications discussed for each study. Finally, we will discuss the overall limitations of this work, beyond the specific ones mentioned in each study. Future avenues of research will be suggested along the chapter.

5.1. Summary of main findings and implications

RQ 1 - Content: Do different labels for all-inclusive superordinate categories activate different prototypical contents in laypeople conceptualizations?

To examine this question, in Chapter 2, we analyzed the lay prototypical meaning of *citizens of the world* along with other all-inclusive superordinate categories referred to in the literature, namely *all humans everywhere*, *people all over the world*, *people from different countries around the world*, *global citizens* and *members of the world community*. Results from a qualitative study showed that different labels activated substantially different socio-psychological (or prototypical) content, representing differences in their core meaning - although some categories also strongly overlapped. Two macro-categories of labels were proposed: global citizenship-oriented labels and humanness-oriented labels. Specifically, global citizenship-oriented labels, such as *global citizens*, *citizens of the world*, and *members of the world community* were similarly described by laypeople, using more attitudinal (e.g., mobility; cosmopolitanism; openness) and intellectual attributes (e.g., learning and knowledge) compared to humanness-oriented labels. By contrast, humanness-oriented labels, such as *all humans everywhere*, *people all over the world* and *people from different countries around the world*, activated more emotional (e.g., affection; happiness), physical (e.g., human nature of world population; physical appearance) and social-relational attributes (e.g., living around the world; need of family bonds), compared to global citizenship-oriented labels. These results are in line with previous research that analyzed the lay meanings of some categories, albeit

separately and for different purposes. For instance, global and cosmopolitan citizens were previously described by transnational and multicultural attitudes (e.g., Türken and Rudmin, 2013; Braun et al., 2018); whether humans were described based on the traits that distinguish humans from inanimate objects or non-humans (Haslam, 2006; Wilson & Haslam, 2013).

These findings provided the first direct comparison of the content of several all-inclusive superordinate categories, as they are psychologically represented by people themselves, rather than defined a priori by scholars and researchers. Indeed, previous research aiming to conceptually compare all-inclusive superordinate categories largely relied on an analytical strategy focused on examining their correlates (e.g., McFarland & Hornsby, 2015; Reysen & Katzarska-Miller, 2017; Reysen et al, 2013). However, to our understanding, an analytical strategy to examine identities' meanings that is focused on hypothesized correlations fails at informing about the spontaneous meanings that people themselves attribute to the different labels of these all-inclusive superordinate categories. Also, such a strategy that involves multiple theoretical approaches might be challenging in terms of interpreting and comparing findings (Reysen & Hackett, 2016). As such, the analytical strategy used in this study allowed us to bring some theoretical and semantic clarity over the lay meanings of these categories. These results show that there are potentially significant differences in the semantic universes conjured by the notions of global citizenship and common humanity. We proposed that a general distinction should be made between labels that evoke attributes that people share as members of a global political community of citizens (e.g., attitudinal, and intellectual aspects), such as global citizenship-oriented labels, and those labels that mainly evoke attributes that people share as members of the human species (e.g., biological attributes), such as humanness-oriented labels.

The main implication of these findings is that when different all-inclusive superordinate categories are salient people might identify themselves with different things. Also, the difference between global citizenship- and humanness-oriented labels is likely to impact both on the contexts in which they are invoked and their subsequent effect on intergroup behavior and attitudes. In light of the SCT (Turner et al., 1987), when global citizenship-oriented categories are salient, individuals might (re)categorize, compare, and identify themselves and others based on a prototype mostly composed by the attitudinal and intellectual aspects that people share as members of a global political community of citizens. That is, when thinking about themselves as members of global citizenship-oriented categories, people are likely to think about the extent they see themselves and others as similar in terms of the defining attributes of these categories, such as "moving abroad", "having a global and beyond-border

perspective", "knowing about and interacting with various cultures", or "being open to experience", and then engage (or not) in self-stereotyping and depersonalization. Whereas, when humanness-oriented categories are made salient, those processes might occur based on a prototype mostly composed of the biological and socio-emotional aspects that people share as members of the human species. That is, they are likely to think about the extent they share attributes such as "physical appearance", "skin color", "ability to feel emotions and affection for others" or "need for family bonds". It is worth highlighting that the attribution of shared characteristics to social categories is shaped by individuals' value-based connotations, culture, and social representations (Tajfel & Forgas, 2000), and the meaning given to it, depends on contextual factors and goals, needs, and purposes of the perceiver (Turner & Reynolds, 2012). As such, belongingness to these all-inclusive categories may provide positive or negative social identities, according to how those are perceived, which will influence intergroup behavior (Tajfel & Turner, 1979; Turner & Reynolds, 2012).

In sum, these findings corroborate our proposition, in line with Reese et al. (2016), that the different labels used to assess identification with all-inclusive superordinate categories can indeed activate different prototypical contents, and demonstrate in detail what these contents are, advancing a step forward in understanding "with what people identify with".

RQ 2 - Structure: How do laypeople cognitively represent the lay meaning of all-inclusive superordinate categories?

To examine this question, in Chapters 3 and 4, we analyzed a range of aspects of the structure of all-inclusive superordinate categories that reflect how their content is socio-cognitively represented by laypeople. First, we systematically examined the category prototype of *citizens of the world*, using a prototype approach (Chapter 3). Then, we examined how both the categories *citizens of the world* and *humans* are cognitively represented in terms of subgroups' relative prototypicality, perceptions of group entitativity and essentialism, as well as inclusive group representations (Chapter 4).

Regarding the category prototype of *citizens of the world*, results from five studies systematically demonstrated that it holds a prototypical structure, i.e., certain attributes are communicated more frequently and are regarded as more central to the concept than others (i.e., than peripheral attributes). Also, there is a differentiated cognitive automatic processing for central and peripheral attributes., i.e., central attributes of *citizens of the world* (e.g., multiculturalism; intercultural contact; tolerance; diversity) were more quickly identified, more

often remembered, and more appropriate to identify a group member, as well as the self, as a *citizen of the world*, than peripheral attributes.

Considering the category *citizens of the world* as an example, and in line with prototype theory, it is theoretically likely that other all-inclusive superordinate categories, such as *humans*, also hold a prototypical structure. Indeed, previous research already argued in favor of a prototypical view of the human category, considering that people tend to describe *humans* using a fuzzy and fluid collection of attributes (suggesting a prototypical structure), and corresponds to how humanness is typically measured in most research on dehumanization (Bain, 2013). Nonetheless, future research is needed to test this via a prototype approach, given that such analysis would not be feasible within the scope of a single dissertation.

The main implication of these findings (in line with conclusions from Chapter 2) is that, besides some level of abstractedness, these prototypes should not be understood as empty shells or vague representations in people's minds. Instead, all-inclusive superordinate categories seem to be represented by contextually malleable prototypes. This is consistent with the idea that group content is not a static cluster of beliefs, values, attitudes, and behaviors, and that group members may differ in their perceptions of the group's content (Reysen et al., 2013). Within this prototypical structure, group members are classified in a variable gradient of being more or less typical, based on the beliefs about the group, and their perceived representativeness to the prototype (Crisp & Turner, 2020b). Thus, this perspective implies that people might easily bring to mind a representation of certain subgroups (or subgroup members) as highly typical or atypical *citizens of the world*, as well as highly typical or atypical *humans*, based on central and peripheral attributes. This set of studies (Chapter 3) allowed us to identify what these central and peripheral attributes are for the category of *citizens of the world*. The fact that central attributes are more readily accessible in memory to form a mental representation, is important to understand identity processes, and ultimately their impact on intergroup relations. As discussed in Chapter 3, the potential impact of the prototype *content* and *structure* on identity processes and intergroup relations is related to the fact that it may determine who is included vs. excluded from the category membership and is the content more readily available for within- and between-group comparisons, and to form prototypicality judgments.

Indeed, in terms of subgroups' relative prototypicality, in a correlational study (Chapter 4), national citizens from 25 countries (national group as ingroup) perceived the group of migrants who were living in their country (outgroup) as more prototypical of the superordinate category *citizens of the world* (i.e., outgroup projection) than their national ingroup. Based on previous research (e.g., Bilewicz & Bilewicz, 2012; Paladino & Vaes, 2009; Reese et al., 2012, 2016) it

would be expected that ingroup projection would occur when considering *citizens of the world* and *humans* as labels for comparison. However, not only ingroup projection did not occur in the current studies, as outgroup projection was surprisingly observed for *citizens of the world*. Moreover, our results showed that *citizens of the world* and *humans* differed in how they are cognitively represented in terms of relative ingroup prototypicality (albeit only in the correlational study), considering that no ingroup or outgroup projection occurred for the superordinate category *humans*. In a subsequent experimental study, this pattern of findings was not replicated, as the salience of the categories *citizens of the world* vs. *humans* (vs. control) did not trigger different perceptions of relative prototypicality according to the responses of national citizens from 36 countries. As discussed in Chapter 4, one possible explanation for the correlational findings, which is in line with the conclusions from Chapter 2 and 3, was that participants might have perceived migrants as closer to the prototype of *citizens of the world*, than their own group, in central attributes (e.g., "mobility" around the world or "adapt and living in other cultures"), given that these might have been salient and used as conceptual dimensions to subgroups' comparison. An alternative explanation could be that belonging to the group of *citizens of the world* (vs. *humans*) might have not been regarded as a relevant and positively valued normative referent, bringing participants to portray migrants as more prototypical of *citizens of the world*, than their national ingroup. The main implication of these findings is that different prototypical meanings may elicit different patterns of relative ingroup prototypicality, as well as influence the perception of whether these prototypes constitute a relevant and positively valued normative referent.

Other structural differences between *citizens of the world* and *humans* were also identified regarding perceptions of group entitativity and essentialism. In Chapter 4, the category *humans* scored significantly higher on several indicators of entitativity and essentialist beliefs (which were not assessed as composed dimensions due to reliability issues). That is, *humans* were more strongly perceived as a group, in which its members interact more with one another and to which is more important to belong, when compared to *citizens of the world*. Regarding essentialist perceptions, the category *humans* was also perceived as a more clear-cut and natural category, which membership is more difficult to change. *Humans* must display more specific characteristics, and, although their similarities and differences are recognized at the surface, people more strongly perceive an underlying essence that bonds them together, when compared to *citizens of the world*. Moreover, participants reported higher respect and admiration, and a more positive image towards *humans* than *citizens of the world*; perceived that membership in the category of *humans* is less a result of a choice, and more strongly agreed that this category

includes everyone on Earth. These overall results are in line with research arguing that even though social categories are not conceived as highly entitative or homogenous, they tend to be essentialized (e.g., Karasawa et al., 2019), particularly those that have a biological basis (Hamilton et al., 2004). Also, they suggest that these categories can simultaneously be perceived as entitative and cohesive, but also as diverse and heterogeneous, in which group members differ greatly from one another and do not share many characteristics. These results are also in line with the argument that for many social categories there is a central attribute in which members are perceived as similar, which is the basis for defining the group (e.g., nationality), and besides the central attribute, it is very likely an enormous variability concerning other attributes (Hamilton et al., 2004). One of the main implications of this comparative evidence is that categories' content might play a determinant role in the formation of these beliefs and group perceptions. Specifically, biological-based content, such as that activated by the category *humans*, might more easily trigger entitative and essentialist beliefs, than attitudinal-based content, such as that activated by *citizens of the world*. This is important considering that entitative and essentialist beliefs might strengthen stereotypic views and polarized judgments (Hamilton et al., 2004) about which subgroups are considered highly typical or atypical, or ideal group members, and justify the inclusion and exclusion of certain subgroups for the membership in all-inclusive superordinate categories.

Lastly, results regarding the effects of the salience of the categories *citizens of the world* vs. *humans* (vs. control) on group representations (i.e., one-group, dual-identity, and two separate groups representations) were less robust (considering the lack of significant main effects), and should be interpreted with caution. Specifically, the salience of *humans* seemed to elicit a stronger view of host communities and migrants as two subgroups within the same team (i.e., dual-identity representation), than the salience of *citizens of the world*. The main implication of this finding is that different labels might differently emphasize the recognition and valuing of similarities between subgroups (and thus elicit one-group representations), or both intergroup similarities and differences (and thus elicit dual-identity representations). The category *humans* could have been more effective in simultaneously emphasizing both similarities and differences among people (e.g., "all different, all equal", most likely in biological aspects), and therefore could have been perceived as a more complex category, than *citizens of the world*. As discussed in Chapter 4, the complexity of *humans* may have inhibited the occurrence of subgroups projection, which is particularly important considering that projection might undermine the expected positive outcomes of common identities (Wenzel et al., 2016; Gaertner et al., 2016). Additionally, our results reflect the preferences of a majority

group (i.e., host society citizens), which might not resemble the preferences of other majority or minority groups with different goals in different cultural and historical contexts (Hehman et al., 2012). Thus, it is important that future research further explores how majority and minority groups cognitively represent all-inclusive superordinate categories, as well as the potential role of distinctiveness motivations.

In sum, the overall findings showed that the categories *citizens of the world* and *humans* differ in several instantiations of how they are cognitively represented by laypeople (i.e., category prototypes; relative prototypicality; entitativity and essentialism; group representations). These results highlight the idea that both *content* and *structure* of all-inclusive superordinate categories should be taken into consideration when examining identification processes and their impact on intergroup relations. Nonetheless, further studies are needed to replicate these findings and better understand the type of representations elicited by each of these all-inclusive categories.

RQ 3 - Impact: Are different all-inclusive superordinate categories equally effective in promoting prosocial and empowering intergroup relations?

To answer this question, in Chapter 4, we investigated the role of identification with *citizens of the world* and with *humans,* and compared the effect of the salience of these all-inclusive superordinate categories, on intergroup helping between host communities (majority) and migrants (minority). We examined different types of intergroup helping, with a particular interest in autonomy-oriented help, which is deemed to challenge the status quo by fostering prosocial and empowering intergroup relations. Generally, our results showed that identification with *citizens of the world* and *humans* were associated with different types of helping responses (correlational study) but manipulating the salience of these categories did not trigger different helping responses (experimental study).

In a correlational study, the more participants identified themselves with *citizens of the world*, the higher their disposition to offer dependency-oriented help or oppose helping migrants living in their countries. However, the more they identified with *humans*, the more their willingness to help in general, and to offer either dependency- or autonomy-oriented help. The main implication of these findings is that identification with different categories might not equally promote prosocial and empowering intergroup relations, as such the efforts towards social change and equality by using these forms of identification might be challenged.

Indeed, identification with *citizens of the world* was associated with a type of help that might maintain or widen the social disparity between the groups (i.e., dependency-oriented help), by reinforcing the dependent status of those in need. Our results seem to be in line with previous research showing that long-term citizens that consider migrants as a threat are likely to offer dependency-oriented help to avoid empowering them to achieve equality (Burhan & van Leeuwen, 2016; Cunningham & Platow, 2007; Jackson & Esses, 2000). In our studies, we did not test whether migrants were perceived as a threat, however, our findings suggest that this defensive response might be particularly expected when national citizens identify themselves as *citizens of the world*. The findings concerning *opposition to help* were surprising considering that are not in line with most research showing that endorsing an all-inclusive identity improves prosocial orientations toward migrants (McFarland et al., 2019). We advanced a possible explanation for the association between identification with *citizens of the world* and the tendency to offer dependency-oriented help or opposition to help, that is related to the prototypical contents activated by this category. That is, when thinking about how much they identify themselves with *citizens of the world*, individuals might activate a prototype mostly composed of the attitudinal and intellectual aspects that people share as members of a global political community, such as the central attributes of endorsement of multiculturalism and cosmopolitanism. If that was the case, the existing political divisions in society regarding multiculturalist views might have been activated, and participants could have experienced this form of identification as a threat. If so, the tendency to offer defensive helping or opposition to help might be linked to the motivation of host community members (high-status majority) to maintain the status quo, namely their advantageous social position and their role as providers of help.

On the other hand, a possible explanation for the association between identification with *humans* and the tendency to offer multiple types of help, could be that, when thinking about how much they identify with *humans*, individuals might have activated a category prototype mostly composed of the biologically-based aspects that people share as members of the human species (e.g., human-species condition; physical appearance; skin color; affection; need of family bonds). If that was the case, identification with *humans* might have been less malleable to contextual socio-status-political motives, relative to *citizens of the world*, and might have been experienced as less threatening by host communities. Ultimately, identifying with *humans* does not necessarily promote empowering interactions between host communities and migrants, and does not straightforwardly motivate people to promote the future independence of the

outgroup and equality between groups (as implied by autonomy-oriented help), considering that it is associated with both types of help, i.e., either dependency- and autonomy-oriented help.

In the experimental study, manipulating the salience of the categories *citizens of the world* or *humans* did not trigger different helping responses. The absence of effects of categories' salience on dependency- and autonomy-oriented help could be a demonstration that the situational activation or the mere exposure to different all-inclusive categories does not explain *per se* different intergroup outcomes. Indeed, previous research has suggested that, so far, negative effects appear mostly as a result of situational activation, and not when it is measured and analyzed as an individual difference (e.g., Greenaway et al., 2011; Hamer et al., 2019). To our understanding, our findings show that situational activation is not necessary to trigger negative effects, and it does not necessarily trigger negative effects. Alternatively, the overall results of the two studies might suggest that, more than being situationally activated or an individual trait, it is the process of identification with different all-inclusive categories that might also, and perhaps better, predict intergroup outcomes (even undesirable ones), given that it implies a stronger commitment to the specific group content (e.g., values; norms), compared to merely being exposed to information about these categories.

Overall, these studies provide novel and direct comparative evidence regarding the impact of all-inclusive superordinate categories, particularly on different types of intergroup helping. In light of these findings and interpretations, we corroborate the proposition that all-inclusive superordinate categories might activate different content and thus different identification processes and behavioral consequences at the intergroup level (Reese et al., 2016; Reysen & Katzarska-Miller, 2015).

5.2. Major theoretical and applied contributions

In this section, we go beyond the discussion of particular studies' results to focus upon the cross-contribution of the three main research questions, and overall findings to the field of inclusive identities. When examining the implications of all studies, we identified four main higher-order theoretical and applied contributions, which we will discuss: 1) the interchangeable use of all-inclusive superordinate categories; 2) the malleability of their prototypes; 3) the importance of their content and structure when discussing intergroup outcomes; 4) their role in building more inclusive societies.

5.2.1 The interchangeable use of all-inclusive superordinate categories

First, and most importantly, our overall findings challenge the idea that all-inclusive superordinate categories can (or should) be treated interchangeably. Indeed, the debate over the extent to which different all-inclusive identities vary in meaning and differ in their effects is not new. However, we offered an alternative lens and novel comparative evidence of several instantiations in which their differentiation might be observed. Particularly, to the best of our knowledge, these studies provided the first direct comparison of the *content* and *structure* of different all-inclusive superordinate categories as they are psychologically represented by the people themselves, rather than defined a priori by scholars and researchers, and beyond the assessment of their hypothesized correlates (i.e., as done by previous research, e.g., McFarland & Hornsby, 2015; Reysen & Katzarska-Miller, 2017; Reysen et al, 2013). We proposed that a general distinction can be made between global citizenship-oriented labels, such as *citizens of the world*, and humanness-oriented labels, such as *humans*, which differentiation was observed in terms of *content* (Chapter 2), *structure* and *impact* (Chapter 4). If we are to understand "*with what people identify with*", these findings reinforce the idea that people do not seem to perceive these categories as synonymous, i.e., thinking about all the people around the world as "we are all citizens of the world" or as "we are all humans" does not seem to be the same in laypeople conceptualization. Together, these findings suggest that all-inclusive superordinate categories represent different socio-psychological realities, thus their interchangeable use might be problematic.

This reasoning is in line with previous research that had debated the importance of category labels and considered that not all superordinate categories are equal, suggesting differences in groups' content or meaning based on an examination of their different correlates (e.g., Reysen and Katzarska-Miller, 2015; Reysen et al, 2013). Others however have argued that constructs such as global human identification (i.e., defined as the identification with all human beings) and global citizenship (i.e., defined as belonging to the global collection of human beings) share a common meaning and can be treated as largely interchangeable in terms of their effects, given that different "measures are strongly related, and each measure has yielded results that are consistent with the other measures" (McFarland et al., 2019, pp. 142). The evidence provided by the present work contributes to this debate by creating awareness about some critical aspects: 1) although the various constructs and measures reported in literature share the purpose of assessing a way of identifying, belonging, and caring with 'everyone'(which implies sharing some meaning), they use different labels to refer to 'everyone', i.e., *humans, citizens of the*

world, world population (which implies differences in meaning as shown in Chapter 2); 2) our findings (Chapter 4) build upon previous research by providing evidence of inconsistent effects of identifying at this level of inclusiveness when using different labels. Thus, considering this, we strongly discourage the interchangeable use of all-inclusive superordinate categories and measures, as well as an undifferentiating use of labels within scales. In our studies, we used similar measures of social identification (e.g., Leach et al., 2008) to avoid potential confusion regarding measurement.

Moreover, the fact that different measures correlate with each other does not mean they can (or should) be treated as composite dimensions, which, to our understanding, may undermine the clarity of results. For instance, a recent study examining how wealth shapes the cosmopolitan identity (Manokara et al., 2020; preprint) operationalized this construct as a composite index of several established measures of global citizenship (Inglehart et al., 2014; Postmes et al., 2013; Reysen & Katzarska-Miller, 2013) and identification with all of humanity (IWAH; McFarland et al., 2012), as well as globalized attitudes (Cleveland et al., 2014; Reysen & Katzarska-Miller, 2013). The findings revealed that wealth contributes to the emergence of cosmopolitan identity, via perceptions of self-efficacy, and cosmopolites expressed greater helping intentions towards foreign (vs. local) groups in need, via perceptions of group's exoticism (rather than perceptions of neediness or pity). The authors argue that these findings demonstrate the elite nature of cosmopolitan identity (Manokara et al., 2020; preprint). However, in light of our findings, it would be plausible to conceive different measures of all-inclusive identification as separate constructs (albeit correlated) and eventually expect different outcomes. But, the fact that measures of global citizenship (Inglehart et al., 2014; Postmes et al., 2013; Reysen & Katzarska-Miller, 2013) and identification with all of humanity (IWAH; McFarland et al., 2012) were collapsed into a composite index of cosmopolitan identity undermines the clarity of results. Overall, our findings and interpretation imply that, methodologically, an undifferentiated use of these labels within a research measure, as well as the compilation of different measures that use conceptually different labels, may be best avoided in future research.

5.2.2. The malleability of all-inclusive superordinate prototypes

Second, our overall findings suggest that all-inclusive superordinate categories are represented by contextually malleable prototypes. We speculate that the malleability of their prototypes might affect the perception of who is included or excluded from the category

membership, in a given context. This speculation is in line with previous research suggesting the exclusiveness potential of common inclusive ingroup identities in a given context. For instance, European identification works as an inclusive category in some contexts (e.g., promoting pluralism and the European acceptance of newcomers), whereas in others it can work as an exclusive category (e.g., continent boundaries are used to exclude newcomers), depending on how the meaning of belonging to the European community is affected by contextual socio-political motives(López et al., 2019). We reasoned that, ultimately, global citizenship-oriented categories and humanness-oriented categories might work as inclusive categories in some contexts and exclusive in others, which might also be affected by contextual socio-political factors. That is, building on previous research, and considering that these groups are the largest, moderately entitative and highly heterogeneous, it is likely that only a few central attributes are readily activated to define the group membership. We presume that, for instance, if an individual perceives that a central attribute of being a *citizen of the world* is the mere fact of being a citizen of any country or living somewhere in the world, then 'everyone' might be seen as similar in this regard, although they differ considerably in other aspects such as culture or appearance. This attribute would be readily activated to represent the connection between all members, and the evaluation of the extent *citizens of the world* interact with one other, share common goals and fate is likely to be carried in light of them sharing the condition of citizenship regardless of country of origin or residence. On the other hand, if one perceives that a central attribute of being a *citizen of the world* is valuing and respecting different cultures, then not everyone might be perceived as similar in this regard; in this case, the evaluation of the extent these individuals interact and share goals and fate is likely to be carried in light of them sharing the endorsement of multicultural values. By implication, in the former case, *citizens of the world* might be considered an all-inclusive category, in which any person might be considered a member, whereas, in the second case, some people might not be representative of the prototype, and might be more easily and quickly excluded from this membership. Interestingly, Reysen and Katzarska-Miller (2015, p. 8) stated that "although the identity of global citizen does not explicitly implicate all humans, all humans could reasonably be considered citizens of the globe". Ultimately, it is plausible that for some people, and in some circumstances, the notions of *citizens of the world* and *humans* overlap completely, i.e., "all citizens of the world are humans, and all humans are citizens of the world", depending on the meaning attributed to *citizens of the world*.

Importantly, we argue that which attributes are activated as central to the prototype is shaped by individuals' value-based connotations, culture, and social representations (Tajfel &

Forgas, 2000), as well as goals, needs, and purposes (Turner & Reynolds, 2012). We suggested that the prototype of *citizens of the world* (vs. *humans*) might be more politicized, i.e., more malleable to socio-political motives, since its central attributes seem to be related to multicultural and cosmopolitan views (vs. biological views of the human species). To illustrate the malleable lay interpretation of the term, we recall two interesting quotes:

> "We want young people like you to be global citizens […] We want you to know what's happening not just in your neighborhood […], but […] what's going on around the world […] remember that you don't have to get on a plane to be a *citizen of the world*." (Obama, 2015)

> "[…] today, too many people in positions of power behave as though they have more in common with international elites than with the people down the road […] but if you believe you're a *citizen of the world*, you're a citizen of nowhere. You don't understand what the very word 'citizenship' means." (May, 2016)

Whereas the first illustrates a metaphorical interpretation (i.e., being a "citizen" implies awareness and connection with others, expanding the boundaries of national citizenship' scope), the latter illustrates a more literal understanding (i.e., being a "citizen" implies a relation between a person and a specific state, that is, awareness and connection within national citizenship' scope). We believe this variability might have been shaped by socio-political motives, and might establish different normative referents for group identification (e.g., positive or negative; instrumental, functional, etc.).

Nonetheless, we do not rule out the likelihood of *humans* being vulnerable to this malleability. Indeed, Albarello and Rubini (2012) found a positive effect of human identity prime on reducing dehumanization, however, they acknowledged that there might be instances in which that does not happen. They argued that any categorical dimension, including *humanity*, is functional to the group's goals, and there might be conditions under which considering others (those perceived as less deserving human beings) as members of the human group can represent a threat, and might aggravate social prejudice and exclusion.

Such a discussion cannot be taken without considering the western socio-cultural context in which the research about *content* (Chapter 2 and 3), and most research cited in this work, was carried out. Indeed, "traits and values associated with any social category cannot themselves provide a full explanation of individual or collective behavior because they need to

be explicated within an intergroup system" (Rosenmann et al., 2016, p. 206). The worldviews reflected herein might mirror some universalistic-humanist elements of the globalized Western culture, such as the transnational identification, the tolerance and value of human diversity, as well as the sense of a global sphere of moral sensibility and concern (Rosenmann et al., 2016). As such, it is still not clear whether these prototypes, and their malleability, are commonly shared across cultures and languages. Moreover, perceptions of relative ingroup prototypicality in reference to a national ingroup, or other groups (e.g., migrants), might also vary in function of the characteristics of specific national contexts. Considering the cross-cultural variability in lay meanings and contexts, we aim to create awareness about the need to replicate similar analyses in different countries, languages, and contexts to make sense of what people think of when answering questions in national and cross-national surveys involving all-inclusive superordinate categories.

5.2.3. The importance of *content* and *structure* to intergroup outcomes

The third contribution is to have brought the nature, i.e., *content* and *structure*, of all-inclusive superordinate categories into the spotlight when discussing the effects of these forms of identification on intergroup outcomes. The relevance of this question largely flows from the fact that they might help to explain some inconsistent effects found in the literature, as well as in the current studies (Chapter 4), building upon the proposition that differences in the meanings of social categories could partly account for variations in intergroup outcomes (Reese et al., 2016; Reysen & Katzarska-Miller, 2015). The inconsistent effects identified might well be related to how all-inclusive superordinate categories are given meaning by laypeople, or even portrayed by scholars. This perspective is consistent with the social identity approach, nonetheless, the role of *content* and *structure* has been somewhat neglected when discussing intergroup outcomes.

Overall, there is ample evidence that identification with all-inclusive categories, whether conceptualized at an individualistic- or group-level perspective, and whether using human or worldwide categorizations, is consistently associated with positive consequences for intergroup relations, and particularly attitudes and behaviors toward global issues (e.g., commitment to human rights; favorable attitudes towards migrants; increased solidarity; for a detailed review, see McFarland et al., 2019). These positive intergroup outcomes are in line with the CIIM (Gaertner & Dovidio, 2000) and with research showing that inducing a common ingroup identity reduces intergroup prejudice and leads to prosocial responses toward former outgroup

members (e.g., Dovidio et. al, 2009; Gaertner et al., 2016). However, some studies report undesirable effects of either the situational activation of human-related labels (e.g., Greenaway & Louis, 2010; Morton & Postmes, 2011a, 2011b) and the endorsement of worldwide and citizenship-related identities (e.g., Reysen et al., 2013; Manokara et al., 2020). Nonetheless, some of these studies induced content-related information. For instance, in some cases, it was measured the extent to which violent and harmful acts were seen as frequent and pervasive across human societies and throughout human history (e.g., Wohl & Branscombe, 2005; Greenaway et al., 2011). Whereas others manipulated the perception of human nature as inherently benevolent and inherently hostile (e.g., Greenaway & Louis, 2010; Morton & Postmes, 2011b). Relatedly, research comparing the effects of identifying with different labels (using single items) provided simplistic and vague definitions of social categories, e.g., "cosmopolitans" were "defined as those who orient themselves beyond their local community"; "world citizens" were "defined as citizens of the world with rights, duties and justice"; "international citizens" were "defined as those having to do with global human rights" (Reysen et al., 2013). The fact that these studies have somewhat induced diverse content-related information or provided simplistic definitions for the different labels might have affected the results. In our studies examining the impact of the categories *citizens of the world* and *human* (Chapter 4) we did not provide information about their social meaning, and we used identical measures of social identification (i.e., Leach et al, 2008) and identical manipulation instructions, in which only the label used varied. Our findings have shown that identification with (but not the salience of) different all-inclusive labels was associated with different forms of helping outcomes. This evidence builds upon the proposition that effects of all-inclusive superordinate categories on intergroup relations might differ depending on their specific content and meaning activated by a specific label (Reese et al., 2016). Our findings seem to corroborate the idea that the *content* (e.g., the lay meaning) and *structure* (e.g., prototype; essentialist beliefs) of all-inclusive superordinate categories, when made salient, might differently inform identity and intergroup processes, affecting their effectiveness as common identities in terms of their intergroup impact. Overall, future research should consider the meaning and the cognitive representation of social categories (not exclusively all-inclusive superordinate categories) to explain the unexpected outcomes of enhancing common identities, along with other well-known factors (e.g., ingroup projection; distinctiveness threat).

5.2.4. From inclusive identities to inclusive societies

Finally, beyond the above discussed contributions to the theorization about the ontology of all-inclusive superordinate categories, we also consider that the current work can contribute to more applied contexts, specifically policy making to build more inclusive societies globally. Prosocial behavior, and particularly acts of giving help to others in need of assistance, are of importance for harmonious and inclusive intergroup relations. However, to our understanding, one of the core questions in terms of *impact* is not simply whether all-inclusive identities promote prosocial behavior - there is evidence that they generally do. Instead, the critical question is whether they promote prosocial and empowering interactions within relations of unequal power and status, capable of reducing the hierarchical gap and social disparity between the subgroups and promote social change. When it comes to finding pathways to foster empowering interactions, autonomy-oriented help (i.e., providing the tools to solve a problem) may be conceived as a promising strategy, given that it reinforces the empowerment and status improvement of groups in need of help, and ultimately their future independence and socio-structural equality (Halabi & Nadler, 2017; Nadler, 2002; Nadler et al., 2009).

In this work, as an application context, we focused on the divisive context of migration, i.e., the asymmetrical relations between host communities, as a majority group, and migrants, as a minority group. Indeed, migrants face an increasingly hostile and polarized environment and policies in several countries (UNDP, 2020), which represents an obstruction to achieve one of the UN Sustainable Development Goals for 2030 (also called UN Global Goals): *empowering and promoting social, economic, and political inclusion of all people*. Our findings have shown that host communities members' identification with *citizens of the world* and *humans* are generally related with a disposition to helping migrants, but not necessarily in a way that fosters migrants' empowerment and status improvement. Indeed, only identification with *humans* was positively related with autonomy-oriented help, but also with dependency-oriented help.

One of the implications of these findings is that different all-inclusive labels do not seem equally effective in promoting prosocial and empowering intergroup relations. As such, we recommend that policies, and social and educational initiatives aiming to build more inclusive societies globally, to consider this perspective. In fact, one approach to mobilize people to take prosocial actions on global matters has been to enhance a sense of togetherness, by using statements such as "we are all citizens of the world" or "we are all humans". The worldwide initiatives held by GlobalCitizen.org (2021), Project-Everyone.org (2021), or

WeAreAllHuman.org (2021) offer circumstantial evidence of how influential social movements and agencies use all-inclusive superordinate group membership to sensibilize or mobilize people to act towards common goals (e.g., donating money; signing petitions; tweeting; participating in events). In parallel, Global Citizenship Education (GCED) is a strategic area of UNESCO's Education Sector program (UNESCO, 2021), which aims to educate for global citizenship (which is indeed one of the UN Global Goals; UN, 2021a). Also, institutions of higher education worldwide are including Global Citizenship Education in educational curricula (Aktas et al., 2017).

Our concern in this regard is that, in a polarized world, the salience of different all-inclusive superordinate categories, in real social scenarios, might drive unexpected societal outcomes, such as the maintenance of the status quo between groups of unequal status, instead of promoting the desirable social change. Indeed, many of these initiatives put emphasis on fomenting prosocial behavior, solidarity and civic engagement on global issues (e.g., migration, pandemics, climate change). However, unfortunately, there are real-life situations that offer circumstantial evidence that these are also discouraged, or inefficiently encouraged. For instance, in certain countries, one might face criminal charges for providing assistance (e.g., rescuing people at sea) and acting in solidarity (e.g., offering food) towards migrants (Amnesty International, 2019, 2020). Another example is that, besides the calls for international solidarity to guarantee the worldwide equal distribution of vaccines for the COVID-19 pandemic, with appeals such as "we are one world, and together we can win this fight" (GlobalCitizen.org, 2020), still, 80% of the world's populations in low resource settings will not receive a vaccine in 2021 (UNESCO, 2021b). As such, when it comes to finding pathways to foster empowering interactions between groups, we expect the current work to provide researchers, policymakers, educators, or practitioners an awareness about the need to critically account for the complexity of appealing to all-inclusive forms of identification and considering their social meanings within the structural systems of power and geo-political relations within which they are used.

Our findings showed that a key ingredient that underlines *content-* and *structure*-related perceptions (e.g., relative prototypicality, entitativity and essentialism, group representations) is how people perceive the differences and similarities among groups and individuals. These perceptions indeed influence how people respond to and engage in programs and policies of diversity management and training (Bernardo et al., 2016; Jones & Dovidio, 2018; Reysen & Katzarska-Miller, 2017; Wilton et al., 2019), e.g., multiculturalism (i.e., valuing group differences), colorblindness (i.e., emphasizing commonalities), polyculturalism (i.e., emphasizing the connection and mutual influence between groups), omniculturalism (i.e.,

teaching individuals scientifically based evidence of human commonality prior to learning about subgroup differences). For instance, it is likely that global citizenship- and humanness-oriented labels may contribute to positive responses to multi-, poly or omniculturalist programs and policies (considering the *content* and *structure* of the categories *citizens of the world* and *humans*), but there might be instances in which that does not happen. More importantly, Bilewicz and Bilewicz (2012, pp. 341) argue that "before teaching children about the importance of human commonalities, it is important to stress that these commonalities are differently understood in different cultures. As a consequence, children should learn that all human beings should be granted equal rights and duties regardless of their possession of the particular traits or characteristics that psychology currently defines as essentially human". Further examination and discussion about the relation between all-inclusive superordinate categories and diversity programs and policies should surely be a crucial part of the endeavor of finding pathways to foster empowering interactions between groups.

Lastly, one question raised in Chapter 2 is still unanswered: whether humanness-oriented labels are more likely to be invoked (and to lead to more mobilization) when a group needs help fulfilling perceived basic human needs (e.g., hunger). And, by contrast, whether invoking global citizenship-oriented labels may be more appropriate and effective when it is a matter of civic rights (e.g., migrants' right to vote). We encourage future research to focus on this interesting question.

5.3. General limitations

While our findings provided novel evidence and important insights into the theorization about the nature of all-inclusive superordinate categories and their role in building more inclusive societies, they are not without some limitations. In this section we go beyond the specific limitations for each study (which were discussed in Chapters 2 to 4), to focus on common and broader concerns.

One common concern across this work (and most social science) is related to the western socio-cultural context in which the research was carried out. Findings from Chapters 2 and 3 were obtained in a single country (Portugal, using the Portuguese language), and findings from Chapter 4 were obtained in multiple countries (mostly, from the US, UK, Brazil, and India, using the English language). As such, the generalization of these findings to other (and perhaps different) cultural spaces should be taken with caution, and further research is needed aiming to replicate these findings cross-culturally. We recommend further research to examine the social meanings of different labels, as well as their intergroup outcomes, in cross-national

samples using the official language of each country. We encourage scholars from other parts of the globe to replicate this work and point out differences that may occur or improve the generalizability of findings.

Another cross-cutting concern relates to the fact that we were focused on the majority's perspective, however future studies should be carried focusing on minorities' perspectives. The importance of this examination is related to the fact that groups tend to adopt the representations (e.g., one-group or dual-identity representations), attitudes and behaviors (e.g., dependency- or autonomy-oriented help) that most effectively promotes their group's goals, depending upon their status (i.e., majority or minority) and their cultural or historical context (Dovidio et al., 2001; Esses et al., 2006; Gaertner et al., 2016; Guerra et al., 2010, 2013; Nadler, 2002). As such, if the goal is to achieve socio-structural equality by the elimination of the hierarchical gap between groups, the aspects of the structural system of power and geo-political relations should be considered. Considering that majority and minority groups may have different goals (e.g., maintaining or challenging the status quo), it is important to expand knowledge about both majorities and minorities' perceptions about all-inclusive superordinate categories, and their intergroup outcomes.

5.4. Concluding remarks

Appealing to the *oneness and togetherness of everyone* by using *different labels to fit us all* has a bright and a shady side that researchers, policymakers, educators, or practitioners should be aware of, account for, examine and understand, in order to create strategies that might contribute to challenge the status quo and to solve urgent global issues. In this work, we brought *content*, *structure,* and *impact* of all-inclusive superordinate categories into the spotlight as interrelated aspects that might affect intergroup relations. The perspective provided herein suggests that the differentiated spontaneous prototypical content of all-inclusive superordinate categories, and particularly the malleability of their prototypes to contextual socio-status-political motivations, might have an important, but often neglected, role in the effectiveness and benefits as common ingroup identities. Further research is needed to continue the search for the optimal conditions under which all-inclusive superordinate categories might contribute to solve urgent global issues, building more inclusive societies, and ultimately foster socio-structural equality worldwide.

I started this dissertation by sharing a story about a 75-year-old person I met at a remote and (apparently) disconnected place in the mountains of Bolivia, who said: "I've never traveled outside Bolivia, but I know the world and what is happening through the words and stories of all the people we host here, from all over the world. I feel like a citizen of the world". A few days ago, I was sharing this story with some friends, and they asked me: "but do you truly believe that one day the world may live as one?". I thought about John Lennon and Yoko Ono's song, and I struggled to answer, but eventually I did: "I think it depends. There are different ways and meanings of feeling connected to the world and all the people worldwide, and many forces playing at the same time, but I believe that there is a chance… and a lot of work to do. You may say I'm a dreamer, but, as they say, I'm not the only one".

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Annexes

Annex A: Chapter 2

A1. Study 1

Instructions adapted from Fehr & Russel (1984, Study 6)

English version: "This is a study on the characteristics and attributes that people think of when they think of the expression: *"[1 out of 6 labels]"*. For example, if you were asked to list the characteristics of a person experiencing fear, you might write: possible danger occurs, attention is focused on the threat, heartbeats wildly, the person runs as fast as they can. In the current study, we are not interested in attributes of fear, but in characteristics/attributes of *"[1 out of 6 labels]"*. Imagine that you are explaining the expression *"[1 out of 6 labels]"* to someone who does not know who and how *"[1 out of 6 labels]"* are. Include the obvious. However, try not to just free-associate. Remember that these attributes can be positive or negative."

Exemplars of all attributes obtained from coding procedures

Attributes	Exemplars
Selected attributes	
Acting	Being active; behave
Adaptability	Ability to adapt; flexibility
Affection	Friendship; love
Ambition	Being ambitious; life goals
Around the world	Living around the world; different origins
Clothing	Clothes; costumes
Communication	Ability to communicate; speak
Competence	Having skills; being efficient
Concern for others' well-being	Collective well-being; altruism; empathy
Concern for own well-being	Selfishness; self-centeredness
Concern for peace	Peace; harmony; violence rejection
Concern for progress	Progress; prosperity
Connection with nature	Nature; animals
Cosmopolitanism	No borders/flags; international roots
Curiosity	Being curious; discover
Diversity	Differences; diversity; heterogeneity
Economic system	Economy; money; debts
Family bonds	Family; parents
Formal education	Studying; academic qualifications
Freedom	Free; freedom

Globalization	Global village; circulation of people/goods
Good mood	Joy; have fun
Happiness	Feeling happy
Hate	Feeling hate; aversion
Help	Help; solidarity
High socioeconomic status	Economic power; elite
Homogeneity	Similarities; resemblance
Human nature	Human being; being a person
Indolence	Lazy; self-indulgence
Inequality	Inequalities; discrimination
Intercultural contact	International exchange
Language diversity	Different languages/dialects; polyglot
Learning and knowledge	Ability to learn; accumulate knowledge
Life cycle	Birth; death
Living	Life; living
Mobility	Travel; migrate; move abroad
More than one race	Human races
Multiculturalism	Multitude/differences of cultures
Needs	Having needs
Openness	Open mind; openness to experience
Physical appearance (body)	Members; weight; height
Physical appearance (face)	Hair; eyes; facial expressions
Physical growth	Children; youth; adults
Power	Power; powerful countries
Product of Evolution	Evolution; genetics; primates
Racism	Racism
Rationality	Ability to think; being rational
Respect	Mutual respect
Responsibility	Take responsibility
Rights	Rights; human rights
Sadness	Crying; pain
Sensibility	Feelings; sensitive
Sharing	Share; exchange
Skin color	White skin; dark skin
Sociability	Socialization; living in community
Spirituality	Religion; spirituality
Subjective perception of reality	Different perspectives; ability to understand
Take risks	Adventure; outside the comfort zone
Techno-scientific development	Technologic tools
Tolerance	Acceptance; tolerance
Tradition	Traditions; gastronomy
Unattachment	Not bonding; incapable of settle down
Union	Being united; fraternity
Violence	Conflict; war; torture
Vital functions	Eat; breathe; sleep

Non-selected attributes

Adversities	Difficulties; obstacles; problems

Antipathy	Nasty; unpleasant
Appreciation	Enjoy things
Attentiveness	Attentive; observant
Autonomy	Autonomous; independent
Bad mood	Negative feelings; annoyed
Beauty	Natural beauty; gorgeous
Beliefs	Beliefs
Character	Strong personality; character
Citizenship	Citizenship; citizen
Codes of conduct	Valuing codes of conduct
Compassion	Compassion
Competitiveness	Competitive
Connection to music	Music; dancing
Connection with urban environment	Cities; urban
Courage	Brave; not being afraid
Creativity	Create; creative
Cultural massification	Cultural standardization; massification; melting pot
Dependency	Dependent
Deprivation of freedom	No freedom; kidnapped
Destruction	Destruction; end of times
Disease	Illness; diseases
Dishonesty	Liar; cheater; scammer
Disquiet	Disquiet; anxious
Duties	Duties
Effort	Persistence; effort; commitment
Entertainment	Play; celebrate; ludic activities
Environmental protection	Respect for animals; recycle; sustainability
Escape	Escape; fugitive
Ethnicity	Ethnic groups; ethnic costumes
Extroversion	Extroverted
Failure	Fail; flop
Fear	Fear
Fight	Fighter; battle
Friendliness	Friendly; nice
Gender	Male; female
Global action of international organizations	UN; NATO; International Amnesty; international ONG's
Gratitude	Thankful; gratitude
Health	Healthy; health
Historical developments	Connected to historical periods and changes
Housing	House; home; shelter
Human complexity	Complex; unique; amazing
Human exploitation	Slavery; abuse; child labor
Humanism	Humanist; humanist ideology
Humility	Humble; modest
Hurry	In a hurry; timer; fast
Hygiene	Neat
Idealism	Idealistic; utopia; dreamer; Don Quixote
Ideologies	Ideologies
Injustice	Injustice

Insecurity	Threat; danger; unpredictable
Integration	Inclusive; welcoming; hospitality
Intelligence	Intelligent; nerd; genius
Intelligence deficit	Dummy; stupid; irrational
Intuition	Instinct; intuitive
Justice	Justice; judge
Kill	Kill
Kindness	Kind; good heart; benevolence
Lack of hygiene	Dirty; unclean
Lack of national identity	Low identification with country of origin
Locomotion	Walk; run; physical exercise
Low socioeconomic status	Poor; underprivileged
Malevolence	Bad people; evil; do horrible things
Materialism	Materialism
Mental disorder	Crazy; insane; obsessed
Misunderstanding	Misunderstanding
Moral integrity	Having moral and ethical integrity
National borders	Territories; borders; visa
Nationalism	National pride; anthem; nationalism
No formal education	Illiterate; school dropout
Nudity	Nudity
Nurture	Care; protect
Obscenity	Obscene; Promiscuity
One human race	One race; human race
Opportunities	Opportunities
Opposition	Anti-capitalist; Anti-racist; Rebels
Persistence	Persistent; stubborn
Personal growth	Life experience; dealing with emotions; personal growth
Physical limitations	Wheelchair; blind; burnout
Political incompetence	Bad politicians
Political system	Politics; parliament; democracy; monarchy
Prejudice	Prejudice; stereotypes
Punishment	Punishment
Relaxation	Carpe diem; relax; enjoy the moment; hope
Resistance to change	Lack of openness; rigid
Safety	Safe; confident
Senses	Hearing; smell
Sensuality	Sensual
Sexual orientation	Sexual orientation
Simplicity	Minimalist; ordinary; normal
Social influence	Admiration; influencer; inspiring; leadership
Social isolation	Loneliness; rejection; no social support
Social problems	Hunger; homeless; unemployment; drugs
Social stratification	Social class
Stinginess	Envy; petty; vain
strangeness	Weird; exotic
Strength	Strength; resistance
Success	Winner
Survival	Survival

Uncertainty	Unknown; doubts
Universal language	Common language; English as universal language
Values	Values
Violation of codes of conduct	Crime; corruption; illegal
Work	Working; endeavor
Xenophobia	Xenophobia; intolerance to foreigners

Study 1: Full protocol exported from Qualtrics

Informed Consent

Bem-vindo(a) ao nosso estudo! Neste estudo procuramos perceber de que forma as pessoas processam informação e definem vários conceitos. Pode colaborar através do preenchimento de um questionário, com duração aproximada de 15 minutos. Estamos interessadas na primeira resposta que lhe ocorrer, não existem respostas certas ou erradas. Ao participar está a contribuir para o desenvolvimento do conhecimento científico em Psicologia, não havendo qualquer risco associado à sua participação. Não será analisada qualquer informação sobre indivíduos específicos. A sua participação é anónima e voluntária. Tem o direito de desistir em qualquer momento, e de recusar responder a qualquer questão, sem obrigatoriedade de justificação. Apenas os investigadores terão acesso à informação, e esta será mantida por um período mínimo de 5 anos. Este estudo segue as recomendações da Comissão de Ética do CIS-IUL.

Caso preencha o questionário até ao fim, poderá participar num sorteio de 25€ em vale SONAE (instruções sobre o concurso na última página).
 Muito obrigada,
A equipa de investigação, Margarida Carmona e Rita Guerra, ISCTE-IUL
Tenho 18 anos ou mais. Confirmo que li e entendi a explicação anterior e aceito participar neste estudo.

○ Sim

○ Não

Task

Este é um estudo sobre as características e atributos sobre os quais as pessoas pensam quando pensam na expressão: "${e://Field/Condition}". Por exemplo, se lhe for pedido para descrever

as características de uma pessoa que está a sentir medo, poderá escrever: possível perigo iminente; a atenção está focada na ameaça; coração bate descontroladamente; a pessoa corre o mais depressa que pode. No presente estudo, não estamos interessados nas características do medo, mas sim nas características/atributos de "${e://Field/Condition}". Imagine que está a explicar a expressão "${e://Field/Condition}" a alguém que não sabe o que são e como são "${e://Field/Condition}". Inclua o óbvio. Contudo, tente não fazer apenas associação livre. Lembre-se que as características/atributos podem ser positivas ou negativas.

Note - Labels used (in Portuguese): todos os seres humanos em qualquer lugar/ pessoas do mundo inteiro/ pessoas de diferentes países do mundo inteiro/ cidadãos globais/ cidadãos do mundo/ membros da comunidade mundial

Por favor, durante 10 minutos, escreva, em cada uma das linhas abaixo, uma característica/atributo que lhe vem à cabeça quando pensa na expressão indicada anteriormente.

1º - <u>Clique no quadrado</u>
2º - Após aparecer um <u>sinal de visto</u>, <u>escreva</u> a palavra/frase.

☐ - _____

☐ - _____

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Por favor, classifique cada uma das características/atributos que indicou de acordo com a escala: 1 = Muito negativo e 6 = Muito positivo

	1 Muito negativo	2	3	4	5	6 Muito positivo
-	)	)	)	)	)	)
-	)	)	)	)	)	)
-	)	)	)	)	)	)
-	)	)	)	)	)	)
-	)	)	)	)	)	)

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Demographic Information

Que idade tem? (utilize números para indicar anos)
_____

Qual o nível de escolaridade mais elevado que completou?

○ 1º Ciclo do Ensino Básico (1º ao 4º ano)

○ 2º Ciclo do Ensino Básico (5º ao 6º ano)

○ 3º Ciclo do Ensino Básico (7º ao 9º ano)

○ Ensino Secundário (10º ao 12º ano)

○ Cursos de especialização tecnológica

○ Bacharelato

○ Licenciatura

○ Pós-graduação/ Grau Avançado (Mestrado, Doutoramento, Pós-Doutoramento)

○ Não sei

Qual a sua situação laboral actual?

○ Estudante

○ Desempregado/a

○ Empregado/a (Se está empregado, por favor indique a sua profissão) _____

○ Reformado/a

○ Outra _____

Sexo

○ Masculino

○ Feminino

○ Prefiro não responder

Reside em Portugal?

○ Sim

○ Não. (Por favor, indique o país onde reside)
_____

Tem nacionalidade portuguesa?

○ Sim

174

○ Não

Nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde nasceu)
_____

A sua mãe nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde a sua mãe nasceu)
_____

O seu pai nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde o seu pai nasceu)
_____

Com qual destes grupos mais se identifica?

○ Portugueses de origem portuguesa

○ Portugueses de origem africana

○ Portugueses de origem brasileira

○ Portugueses de origem ucraniana

○ Africanos

○ Brasileiros

○ Ucranianos

○ Outro _____

Em política é costume falar-se de esquerda e direita.

Como é se posicionaria nesta escala, em que 1 representa a posição mais à esquerda e 7 a posição mais à direita?

Esquerda 1	2	3	4	5	6	Direita 7	Não sei 77
）	）	）	）	）	）	）	）

Independentemente de pertencer a uma religião em particular, diria que é uma pessoa…

Nada religiosa 1	2	3	4	5	6	Muito Religiosa 7	Não sei 77
）	）	）	）	）	）	）	）

Qual das seguintes descrições se aproxima mais do que sente relativamente ao rendimento actual do seu agregado?

○ O rendimento actual permite viver confortavelmente

○ O rendimento actual dá para viver

○ É difícil viver com o rendimento actual

○ É muito difícil viver com o rendimento actual

○ Não sei

Se desejar, por favor deixe um comentário sobre o estudo.

_____

_____

_____

Debriefing & End

O estudo em que participou insere-se num projecto de investigação, no âmbito de um Doutoramento em Psicologia, financiado pela Fundação para a Ciência e Tecnologia, intitulado "De identidades inclusivas a sociedades inclusivas: Identificação Humana Global e comportamentos pró-sociais orientados para a autonomia de imigrantes", a decorrer no

Instituto Universitário de Lisboa (ISCTE-IUL). Um dos objectivos deste projecto é analisar o papel de representações identitárias inclusivas (e.g. identidade humana global) na promoção comportamentos pró-sociais.   No estudo em que participou analisamos o conteúdo que diferentes pessoas associam aos conceitos que designam categorias sociais inclusivas (e.g. todos os seres humanos de qualquer lugar; pessoas do mundo inteiro; pessoas de diferentes países do mundo inteiro; cidadão(ã) global; cidadão(ã) do mundo; membro da comunidade mundial). O facto de a explicação detalhada sobre os objetivos do estudo surgir apenas no final é comum neste tipo de estudos para evitar respostas enviesadas. A sua participação foi fundamental para a realização do nosso estudo, e ajudar-nos-á a compreender melhor os processos psicossociais associados ao desenvolvimento de identidades inclusivas. Pode solicitar informações adicionais acerca deste estudo contactando: Margarida Carmona (margacarmona@gmail.com)

Obrigado pela sua colaboração!

Para participar no sorteio de 25€ em vouchers SONAE, por favor indique o seu endereço de email e clique em >> para finalizar o questionário.

Annex B: Chapter 3

B1. Study 2

Study 2: Description of instructions (translated to English)

First, participants were instructed as follows: "In a previous study, we asked participants to describe and define the expression 'citizen of the world'. Specifically, we asked them to write the characteristics and attributes that came to mind when thinking of the expression. You can find their responses below. Please read through the list and rate the degree to which you consider each attribute related to the concept of 'citizen of the world'".

Next, participants were asked to rate the same attributes in terms of positivity, using the following instruction: "Next, we will ask you to evaluate the same characteristics/attributes in terms of positivity. After this task, the study will end. Please indicate if you want to continue to answer or if you want to end the study now".

The attention check question was: "This is a control question. Please select number 1 to show that you read this question".

Participants answered demographic questions (age; level of education completed; current employment status; sex; country of residence; nationality; country of birth; political orientation; religious orientation; satisfaction with present income) and were thanked and debriefed.

Study 2: Full protocol exported from Qualtrics

Informed consent

Bem-vindo(a) ao nosso estudo! Neste estudo procuramos perceber de que forma as pessoas processam informação e definem vários conceitos. Pode colaborar através do preenchimento de um questionário, com duração aproximada de 10 minutos. Estamos interessados na primeira resposta que lhe ocorrer, não existem respostas certas ou erradas. Ao participar está a contribuir para o desenvolvimento do conhecimento científico em Psicologia, não havendo qualquer risco associado à sua participação. Não será analisada qualquer informação sobre indivíduos específicos. A sua participação é anónima e voluntária. Tem o direito de desistir em qualquer momento, e de recusar responder a qualquer questão, sem obrigatoriedade de justificação. Apenas os investigadores terão acesso à informação, e esta será mantida por um

período mínimo de 5 anos. Este estudo segue as recomendações da Comissão de Ética do CIS-IUL.

Caso preencha o questionário até ao fim, poderá participar num sorteio de 20€ em vale da TICKETLINE (instruções sobre o concurso na última página).

Tenho 18 anos ou mais. Confirmo que li e entendi a explicação anterior e aceito participar neste estudo.

○ Sim

○ Não

Task

Num estudo anterior, pedimos aos participantes para nos darem a sua opinião sobre o significado da expressão "Cidadão do Mundo". Especificamente, pedimos-lhes para escreverem as características ou atributos que lhes vinham à cabeça. Apresentamos abaixo as respostas obtidas. Por favor, leia as características e indique a sua opinião sobre o grau em que cada uma se relaciona com o significado de Cidadão do Mundo, usando a seguinte escala:

1 = Esta característica não está nada relacionada com o conceito de Cidadão do Mundo

8 = Esta característica está extremamente relacionada com o conceito de Cidadão do Mundo

	1 = Nada relacionada com o conceito de Cidadão do Mundo	2	3	4	5	6	7	8 = Extremamente relacionada com o conceito de Cidadão do Mundo
Deslocação geográfica (Viajar pelo mundo, migrar)	○	○	○	○	○	○	○	○
Multiculturalidade (Conhecer e interagir com várias culturas)	○	○	○	○	○	○	○	○
Aprendizagem e conhecimentos (Ter	○	○	○	○	○	○	○	○

conhecimentos, aprender, aceder a informação)

Abertura (Ser aberto à novidade, ter abertura de espírito, ser disponível)   ○   ○ ○ ○ ○ ○ ○ ○

Cosmopolitismo (Ter o mundo como pátria, ter uma perspetiva global e além-fronteiras sobre o mundo)   ○   ○ ○ ○ ○ ○ ○ ○

Diversidade (Reconhecer a diferença e diversidade entre pessoas e culturas do mundo)   ○   ○ ○ ○ ○ ○ ○ ○

Liberdade (Ser livre, valorizar a liberdade)   ○   ○ ○ ○ ○ ○ ○ ○

Correr riscos (Gostar de aventura, correr riscos)   ○   ○ ○ ○ ○ ○ ○ ○

Globalização (Integração ou partilha de informações, de culturas e de mercados entre os diversos países, circulação de pessoas e bens)   ○   ○ ○ ○ ○ ○ ○ ○

Sociabilidade (Viver em sociedade, relacionar-se com outras pessoas)   ○   ○ ○ ○ ○ ○ ○ ○

Utilização de idiomas diferentes (Reconhecer a   ○   ○ ○ ○ ○ ○ ○ ○

diversidade de idiomas utilizados no mundo, aprender a falar outros idiomas)								
Ajuda (Ajudar os outros, cooperar, ser solidário)	○	○	○	○	○	○	○	○
Adaptabilidade (Adaptar-se a novos contextos e situações, ser flexível)	○	○	○	○	○	○	○	○
Tolerância (Ser tolerante, aceitar a diferença, entender características particulares)	○	○	○	○	○	○	○	○
Curiosidade (Ser curioso, ser interessado)	○	○	○	○	○	○	○	○
Direitos (Reconhecer e valorizar os direitos das pessoas)	○	○	○	○	○	○	○	○
Esta é uma questão de controlo. Por favor, responda 1 de forma a demonstrar que leu esta frase.	○	○	○	○	○	○	○	○
Distribuídos pelo mundo (Vivem em diferentes partes do mundo)	○	○	○	○	○	○	○	○
Orientação para o bem-estar do outro (Ser altruísta, ser empático)	○	○	○	○	○	○	○	○
Ambição (Ter ambições, desejos, vontades)	○	○	○	○	○	○	○	○

Comunicação (Comunicar através da linguagem, discutir assuntos e opiniões)	○	○	○	○	○	○	○	○
Orientação para a paz (Valorizar a paz, rejeitar a violência, procurar mudanças positivas no mundo)	○	○	○	○	○	○	○	○
Ação (Agir, ser proativo)	○	○	○	○	○	○	○	○
Afecto (Sentir afeto, amizade, saudade)	○	○	○	○	○	○	○	○
Apreciação (Saber apreciar, ter gostos e preferências)	○	○	○	○	○	○	○	○
Cidadania (Valorizar a cidadania, ser cidadão)	○	○	○	○	○	○	○	○
Competência (Ter capacidades e competências, ser eficiente)	○	○	○	○	○	○	○	○
Emotividade (Sentir emoções, ter sensibilidade)	○	○	○	○	○	○	○	○
Insegurança (Ser instável, perigo, ameaça)	○	○	○	○	○	○	○	○
Integração (Acolher, incluir, integrar os outros)	○	○	○	○	○	○	○	○
Natureza humana (Ser humano, ser pessoa)	○	○	○	○	○	○	○	○
Orientação para o progresso (Ser	○	○	○	○	○	○	○	○

visionário, valorizar o progresso e o desenvolvimento, pensar no futuro)							
Partilha (Partilhar, trocar, transferir bens ou ideias)	○	○	○	○	○	○	○	○
Trabalho (Trabalhar, empreender)	○	○	○	○	○	○	○	○
Viver (Modo de viver, vida)	○	○	○	○	○	○	○	○
Acção global de organizações internacionais (governamentais, não-governamentais)	○	○	○	○	○	○	○	○
Autonomia (Ser autónomo, ser independente)	○	○	○	○	○	○	○	○
Bom humor (Sentir alegria e boa disposição, rir)	○	○	○	○	○	○	○	○
Desprendimento (Ser desprendido, sentir desapego)	○	○	○	○	○	○	○	○
Deveres (Reconhecer e valorizar os deveres das pessoas)	○	○	○	○	○	○	○	○
Elevado estatuto socioeconómico (Ter elevado poder económico, pertencer à classe média-alta)	○	○	○	○	○	○	○	○
Idealismo (Ser idealista, ser utópico)	○	○	○	○	○	○	○	○

Ideologias de oposição (Pensar de forma oposta à maioria)	○	○	○	○	○	○	○	○
Igualdade (Valorizar a igualdade)	○	○	○	○	○	○	○	○
Tristeza (Sentir insatisfação, angústia, tristeza)	○	○	○	○	○	○	○	○
Coragem (Ser corajoso, não ter medo)	○	○	○	○	○	○	○	○
Crescimento pessoal (Ter experiência de vida, gerir emoções)	○	○	○	○	○	○	○	○
Desenvolvimentos históricos (Relacionado com períodos históricos)	○	○	○	○	○	○	○	○
Entendimento subjetivo da realidade (Compreender, encarar e perceber a realidade)	○	○	○	○	○	○	○	○
Influência social (Ter influência, ter reconhecimento)	○	○	○	○	○	○	○	○
Integridade moral (Ser ético, genuíno, ter integridade moral)	○	○	○	○	○	○	○	○
Inteligência (Ser inteligente)	○	○	○	○	○	○	○	○
Luta (Ter capacidade de lutar)	○	○	○	○	○	○	○	○

Raciocínio (Ser consciente, questionar)	○		○	○	○	○	○	○	○
Respeito (Valorizar o respeito)	○		○	○	○	○	○	○	○
Sistema político (Relacionado com o sistema político)	○		○	○	○	○	○	○	○
Tradição (Reconhecer as tradições, costumes)	○		○	○	○	○	○	○	○
Atenção (Ser atento, observador)	○		○	○	○	○	○	○	○
Bondade (Ser bondoso)	○		○	○	○	○	○	○	○
Crenças (Valorizar crenças)	○		○	○	○	○	○	○	○
Desenvolvimento tecnológico e científico (Valorizar o avanço tecnológico)	○		○	○	○	○	○	○	○
Educação formal (Ter qualificação académica)	○		○	○	○	○	○	○	○
Espiritualidade (Valorizar a religião)	○		○	○	○	○	○	○	○
Estabelecimento de normas de conduta (Valorizar e seguir normas legais e obrigações)	○		○	○	○	○	○	○	○
Etnia (Reconhecer etnias)	○		○	○	○	○	○	○	○
Excepcionalidade (Valorizar a	○		○	○	○	○	○	○	○

natureza complexa e surpreendente da humanidade)							
Humildade (Ser humilde)	○	○	○	○	○	○	○	○
Identidade humanista (Identificar-se com o pensamento humanista)	○	○	○	○	○	○	○	○
Incerteza (Ter dúvidas e desconhecimentos)	○	○	○	○	○	○	○	○
Inquietação (Sentir-se preocupado, inquieto)	○	○	○	○	○	○	○	○
Necessidades (Ter necessidades)	○	○	○	○	○	○	○	○
Orientação para o bem-estar individual (Ser individualista, ganancioso, ter falta de empatia)	○	○	○	○	○	○	○	○
Perda de identidade nacional (Baixa identificação com o país onde nasceu, desilusão)	○	○	○	○	○	○	○	○
Persistência (Ser persistente)	○	○	○	○	○	○	○	○
Proteção (Saber cuidar, proteger)	○	○	○	○	○	○	○	○
Raça humana (Reconhecer uma só raça humana)	○	○	○	○	○	○	○	○
Relações interculturais (Valorizar a interação entre países)	○	○	○	○	○	○	○	○

Relaxamento psicológico (carpe diem, saber aproveitar o momento)	○	○	○	○	○	○	○	○
Responsabilidade ambiental (Valorizar a proteção do ambiente)	○	○	○	○	○	○	○	○
Simpatia (Ser simpático)	○	○	○	○	○	○	○	○
Simplicidade (Ser simples)	○	○	○	○	○	○	○	○
Territorialidade (Valorizar a delimitação de território através de fronteiras entre países, valorizar a pertença a cada país)	○	○	○	○	○	○	○	○
União (Valorizar a união, fraternidade entre pessoas)	○	○	○	○	○	○	○	○
Violência (Reconhecer a guerra, vingança, tortura)	○	○	○	○	○	○	○	○

Instructions

Agradecemos a disponibilidade e atenção demonstradas até aqui! O seu contributo é indispensável para a nossa investigação! De seguida, iremos pedir-lhe que avalie as mesmas características/atributos em termos de positividade. Após esta tarefa, o estudo irá terminar. Por favor, indique se pretende continuar a responder ou se pretende terminar agora o estudo:

○   Sim, quero continuar a dar o meu contributo para este estudo

○   Não, não quero dar o meu contributo para este estudo e pretendo terminar agora

Por fim, pedimos-lhe que avalie as características/atributos em termos de positividade, usando a seguinte escala:
1 = Esta característica não é nada positiva
8 = Esta característica é extremamente positiva

	1 = Nada positiva	2	3	4	5	6	7	8 = Extremamente positiva
Deslocação geográfica (Viajar pelo mundo, migrar)	○	○	○	○	○	○	○	○
Multiculturalidade (Conhecer e interagir com várias culturas)	○	○	○	○	○	○	○	○
Aprendizagem e conhecimentos (Ter conhecimentos, aprender, aceder a informação)	○	○	○	○	○	○	○	○
Abertura (Ser aberto à novidade, ter abertura de espírito, ser disponível)	○	○	○	○	○	○	○	○
Cosmopolitismo (Ter o mundo como pátria, ter uma perspetiva global e além-fronteiras sobre o mundo)	○	○	○	○	○	○	○	○
Diversidade (Reconhecer a diferença e diversidade entre pessoas e culturas do mundo)	○	○	○	○	○	○	○	○
Liberdade (Ser livre, valorizar a liberdade)	○	○	○	○	○	○	○	○
Correr riscos (Gostar de aventura, correr riscos)	○	○	○	○	○	○	○	○

Globalização (Integração ou partilha de informações, de culturas e de mercados entre os diversos países, circulação de pessoas e bens)	○	○	○	○	○	○	○	○
Sociabilidade (Viver em sociedade, relacionar-se com outras pessoas)	○	○	○	○	○	○	○	○
Utilização de idiomas diferentes (Reconhecer a diversidade de idiomas utilizados no mundo, aprender a falar outros idiomas)	○	○	○	○	○	○	○	○
Ajuda (Ajudar os outros, cooperar, ser solidário)	○	○	○	○	○	○	○	○
Adaptabilidade (Adaptar-se a novos contextos e situações, ser flexível)	○	○	○	○	○	○	○	○
Tolerância (Ser tolerante, aceitar a diferença, entender características particulares)	○	○	○	○	○	○	○	○
Curiosidade (Ser curioso, ser interessado)	○	○	○	○	○	○	○	○
Direitos (Reconhecer e valorizar os direitos das pessoas)	○	○	○	○	○	○	○	○

Esta é uma questão de controlo. Por favor, responda 1 de forma a demonstrar que leu esta frase.	○	○	○	○	○	○	○	○
Distribuídos pelo mundo (Vivem em diferentes partes do mundo)	○	○	○	○	○	○	○	○
Orientação para o bem-estar do outro (Ser altruísta, ser empático)	○	○	○	○	○	○	○	○
Ambição (Ter ambições, desejos, vontades)	○	○	○	○	○	○	○	○
Comunicação (Comunicar através da linguagem, discutir assuntos e opiniões)	○	○	○	○	○	○	○	○
Orientação para a paz (Valorizar a paz, rejeitar a violência, procurar mudanças positivas no mundo)	○	○	○	○	○	○	○	○
Ação (Agir, ser proativo)	○	○	○	○	○	○	○	○
Afecto (Sentir afeto, amizade, saudade)	○	○	○	○	○	○	○	○
Apreciação (Saber apreciar, ter gostos e preferências)	○	○	○	○	○	○	○	○
Cidadania (Valorizar a cidadania, ser cidadão)	○	○	○	○	○	○	○	○

Competência (Ter capacidades e competências, ser eficiente)	○	○	○	○	○	○	○	○
Emotividade (Sentir emoções, ter sensibilidade)	○	○	○	○	○	○	○	○
Insegurança (Ser instável, perigo, ameaça)	○	○	○	○	○	○	○	○
Integração (Acolher, incluir, integrar os outros)	○	○	○	○	○	○	○	○
Natureza humana (Ser humano, ser pessoa)	○	○	○	○	○	○	○	○
Orientação para o progresso (Ser visionário, valorizar o progresso e o desenvolvimento, pensar no futuro)	○	○	○	○	○	○	○	○
Partilha (Partilhar, trocar, transferir bens ou ideias)	○	○	○	○	○	○	○	○
Trabalho (Trabalhar, empreender)	○	○	○	○	○	○	○	○
Viver (Modo de viver, vida)	○	○	○	○	○	○	○	○
Acção global de organizações internacionais (governamentais, não-governamentais)	○	○	○	○	○	○	○	○
Autonomia (Ser autónomo, ser independente)	○	○	○	○	○	○	○	○

Bom humor (Sentir alegria e boa disposição, rir)	○	○	○	○	○	○	○	○
Desprendimento (Ser desprendido, sentir desapego)	○	○	○	○	○	○	○	○
Deveres (Reconhecer e valorizar os deveres das pessoas)	○	○	○	○	○	○	○	○
Elevado estatuto socioeconómico (Ter elevado poder económico, pertencer à classe média-alta)	○	○	○	○	○	○	○	○
Idealismo (Ser idealista, ser utópico)	○	○	○	○	○	○	○	○
Ideologias de oposição (Pensar de forma oposta à maioria)	○	○	○	○	○	○	○	○
Igualdade (Valorizar a igualdade)	○	○	○	○	○	○	○	○
Tristeza (Sentir insatisfação, angústia, tristeza)	○	○	○	○	○	○	○	○
Coragem (Ser corajoso, não ter medo)	○	○	○	○	○	○	○	○
Crescimento pessoal (Ter experiência de vida, gerir emoções)	○	○	○	○	○	○	○	○
Desenvolvimentos históricos (Relacionado com períodos históricos)	○	○	○	○	○	○	○	○

Entendimento subjetivo da realidade (Compreender, encarar e perceber a realidade)	○	○	○	○	○	○	○	○
Influência social (Ter influência, ter reconhecimento)	○	○	○	○	○	○	○	○
Integridade moral (Ser ético, genuíno, ter integridade moral)	○	○	○	○	○	○	○	○
Inteligência (Ser inteligente)	○	○	○	○	○	○	○	○
Luta (Ter capacidade de lutar)	○	○	○	○	○	○	○	○
Raciocínio (Ser consciente, questionar)	○	○	○	○	○	○	○	○
Respeito (Valorizar o respeito)	○	○	○	○	○	○	○	○
Sistema político (Relacionado com o sistema político)	○	○	○	○	○	○	○	○
Tradição (Reconhecer as tradições, costumes)	○	○	○	○	○	○	○	○
Atenção (Ser atento, observador)	○	○	○	○	○	○	○	○
Bondade (Ser bondoso)	○	○	○	○	○	○	○	○
Crenças (Valorizar crenças)	○	○	○	○	○	○	○	○

Desenvolvimento tecnológico e científico (Valorizar o avanço tecnológico)	○	○	○	○	○	○	○	○
Educação formal (Ter qualificação académica)	○	○	○	○	○	○	○	○
Espiritualidade (Valorizar a religião)	○	○	○	○	○	○	○	○
Estabelecimento de normas de conduta (Valorizar e seguir normas legais e obrigações)	○	○	○	○	○	○	○	○
Etnia (Reconhecer etnias)	○	○	○	○	○	○	○	○
Excepcionalidade (Valorizar a natureza complexa e surpreendente da humanidade)	○	○	○	○	○	○	○	○
Humildade (Ser humilde)	○	○	○	○	○	○	○	○
Identidade humanista (Identificar-se com o pensamento humanista)	○	○	○	○	○	○	○	○
Incerteza (Ter dúvidas e desconhecimentos)	○	○	○	○	○	○	○	○
Inquietação (Sentir-se preocupado, inquieto)	○	○	○	○	○	○	○	○
Necessidades (Ter necessidades)	○	○	○	○	○	○	○	○

Orientação para o bem-estar individual (Ser individualista, ganancioso, ter falta de empatia)	○	○	○	○	○	○	○	○
Perda de identidade nacional (Baixa identificação com o país onde nasceu, desilusão)	○	○	○	○	○	○	○	○
Persistência (Ser persistente)	○	○	○	○	○	○	○	○
Proteção (Saber cuidar, proteger)	○	○	○	○	○	○	○	○
Raça humana (Reconhecer uma só raça humana)	○	○	○	○	○	○	○	○
Relações interculturais (Valorizar a interação entre países)	○	○	○	○	○	○	○	○
Relaxamento psicológico (carpe diem, saber aproveitar o momento)	○	○	○	○	○	○	○	○
Responsabilidade ambiental (Valorizar a proteção do ambiente)	○	○	○	○	○	○	○	○
Simpatia (Ser simpático)	○	○	○	○	○	○	○	○
Simplicidade (Ser simples)	○	○	○	○	○	○	○	○

Territorialidade (Valorizar a delimitação de território através de fronteiras entre países, valorizar a pertença a cada país)	○	○	○	○	○	○	○	○
União (Valorizar a união, fraternidade entre pessoas)	○	○	○	○	○	○	○	○
Violência (Reconhecer a guerra, vingança, tortura)	○	○	○	○	○	○	○	○

Demographic Information

Que idade tem? (utilize números para indicar anos)
_____

Qual o nível de escolaridade mais elevado que completou?

○ 1º Ciclo do Ensino Básico (1º ao 4º ano)

○ 2º Ciclo do Ensino Básico (5º ao 6º ano)

○ 3º Ciclo do Ensino Básico (7º ao 9º ano)

○ Ensino Secundário (10º ao 12º ano)

○ Cursos de especialização tecnológica

○ Bacharelato

○ Licenciatura

○ Pós-graduação/ Grau Avançado (Mestrado, Doutoramento, Pós-Doutoramento)

○ Não sei

Qual a sua situação laboral actual?

○ Estudante

○ Desempregado/a

○ Empregado/a (Se está empregado, por favor indique a sua profissão) _____

○ Reformado/a

○ Outra _____

Sexo

○ Masculino

○ Feminino

○ Prefiro não responder

Reside em Portugal?

○ Sim

○ Não. (Por favor, indique o país onde reside)
_____

Tem nacionalidade portuguesa?

○ Sim

○ Não

Nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde nasceu)
_____

A sua mãe nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde a sua mãe nasceu)
_____

O seu pai nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde o seu pai nasceu)
_____

Com qual destes grupos mais se identifica?

○ Portugueses de origem portuguesa

○ Portugueses de origem africana

○ Portugueses de origem brasileira

○ Portugueses de origem ucraniana

○ Africanos

○ Brasileiros

○ Ucranianos

○ Outro _____

Em política é costume falar-se de esquerda e direita.
Como é se posicionaria nesta escala, em que 1 representa a posição mais à esquerda e 7 a posição mais à direita?

Esquerda 1	2	3	4	5	6	Direita 7	Não sei 77
)	)	)	)	)	)	)	)

Independentemente de pertencer a uma religião em particular, diria que é uma pessoa…

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Nada religiosa 1	2	3	4	5	6	Muito Religiosa 7	Não sei 77
)	)	)	)	)	)	)	)

Qual das seguintes descrições se aproxima mais do que sente relativamente ao rendimento actual do seu agregado?

○ O rendimento actual permite viver confortavelmente

○ O rendimento actual dá para viver

○ É difícil viver com o rendimento actual

○ É muito difícil viver com o rendimento actual

○ Não sei

Se desejar, por favor deixe um comentário sobre o estudo.

_____

_____

Debriefing & End

O estudo em que participou insere-se num projecto de investigação, no âmbito de um Doutoramento em Psicologia, financiado pela Fundação para a Ciência e Tecnologia, intitulado "De identidades inclusivas a sociedades inclusivas: Identificação Humana Global e comportamentos pró-sociais orientados para a autonomia de imigrantes", a decorrer no Instituto Universitário de Lisboa (ISCTE-IUL). Um dos objectivos deste projecto é analisar o papel de representações identitárias inclusivas (e.g. identidade humana global) na promoção comportamentos pró-sociais. Esta explicação surge apenas no final para evitar respostas enviesadas. A sua participação foi fundamental para a realização do nosso estudo, e ajudar-nos-à a compreender melhor os processos psicossociais associados ao desenvolvimento de identidades inclusivas. Pode solicitar informações adicionais acerca deste estudo contactando: Margarida Carmona (margacarmona@gmail.com).

Para participar no sorteio de 25€ em vouchers SONAE, por favor indique o seu endereço de email e clique em >> para finalizar o questionário.

B3. Study 3

3.1. Study 3: Description of instructions used in Study 3 (translated to English)

During the recruitment phase, participants were given the following information about the study: "In this study, we aim to understand how people process information and define some concepts. A list of words will be presented, and you will be asked to classify those words."

During the task, participants were instructed as follows: "On a screen, separate words will be presented. After reading each word, you will have to indicate how much do you consider that word important to the concept. Time will be recorded, as the task must be performed as quickly as possible".

Participants answered demographic questions (age; sex) and were thanked and debriefed.

3.2. Study 3: Full protocol used in E-prime

Informed consent
Estudo sobre Classificação de palavras
Neste estudo procuramos perceber de que forma as pessoas processam informação e definem alguns conceitos. Será apresentada uma breve lista de palavras para classificar.
No final, será sorteado um vale de 15€. Agradecemos e contamos consigo.

Instructions
Num ecrã de computador, serão apresentadas individualmente várias palavras. Ao visualizar cada palavra, terá que indicar o quão considera essa palavra importante para o conceito.
O tempo será cronometrado, pois a tarefa deverá ser realizada o mais rapidamente possível.
Esta é uma característica do conceito de CIDADÃO DO MUNDO?
Clique "M" no teclado para responder "SIM"
Clique "Z" no teclado para responder "NÃO"

List of words
- Central - Abertura
- Central - Ação
- Central - Acção global de organizações internacionais
- Central - Adaptabilidade
- Central - Ajuda
- Central - Aprendizagem e conhecimentos
- Central - Autonomia
- Central - Cidadania
- Central - Comunicação
- Central - Cosmopolitismo

- Central - Crescimento pessoal
- Central - Curiosidade
- Central - Deslocação geográfica
- Central - Deveres
- Central - Direitos
- Central - Distribuídos pelo mundo
- Central - Diversidade
- Central - Entendimento subjetivo da realidade
- Central - Etnia
- Central - Excepcionalidade
- Central - Globalização
- Central - Identidade humanista
- Central - Igualdade
- Central - Integração
- Central - Integridade moral
- Central - Liberdade
- Central - Multiculturalidade
- Central - Natureza humana
- Central - Orientação para a paz
- Central - Orientação para o bem-estar do outro
- Central - Orientação para o progresso
- Central - Partilha
- Central - Raciocínio
- Central - Relações interculturais
- Central - Respeito
- Central - Responsabilidade ambiental
- Central - Sociabilidade
- Central - Tolerância
- Central - Tradição
- Central - União
- Central - Utilização de idiomas diferentes
- Central - Viver
- Peripheral - Afecto
- Peripheral - Ambição
- Peripheral - Apreciação
- Peripheral - Atenção
- Peripheral - Bom humor
- Peripheral - Bondade
- Peripheral - Competência
- Peripheral - Coragem
- Peripheral - Correr riscos

- Peripheral - Crenças
- Peripheral - Desenvolvimento tecnológico e científico
- Peripheral - Desenvolvimentos históricos
- Peripheral - Desprendimento
- Peripheral - Educação formal
- Peripheral - Elevado estatuto socioeconómico
- Peripheral - Emotividade
- Peripheral - Espiritualidade
- Peripheral - Estabelecimento de normas de conduta
- Peripheral - Humildade
- Peripheral - Idealismo
- Peripheral - Ideologias de oposição
- Peripheral - Incerteza
- Peripheral - Influência social
- Peripheral - Inquietação
- Peripheral - Insegurança
- Peripheral - Inteligência
- Peripheral - Luta
- Peripheral - Necessidades
- Peripheral - Orientação para o bem-estar individual
- Peripheral - Perda de identidade nacional
- Peripheral - Persistência
- Peripheral - Proteção
- Peripheral - Raça humana
- Peripheral - Relaxamento psicológico
- Peripheral - Simpatia
- Peripheral - Simplicidade
- Peripheral - Sistema político
- Peripheral - Territorialidade
- Peripheral - Trabalho
- Peripheral - Tristeza
- Peripheral - Violência
- Control - Acordeão
- Control - Agricultura alternativa
- Control - Alimentação
- Control - Ansiedade
- Control - Arquitectura contemporânea
- Control - Arte moderna
- Control - Artista
- Control - Aspirador automático hidráulico
- Control - Bailarina

- Control - Basquetebol
- Control - Bomba de gasolina
- Control - Carrinho de compras de supermercado
- Control - Cereais integrais
- Control - Chamariz
- Control - Cinema
- Control - Competitividade
- Control - Conferência
- Control - Construção civil e reabilitação urbana
- Control - Crescimento físico
- Control - Decoração minimalista
- Control - Desportista
- Control - Detetive
- Control - Electricidade
- Control - Empresa de telecomunicações
- Control - Estabelecimentos de regras de condução
- Control - Estacionamento
- Control - Exercício físico
- Control - Exploração arqueológica
- Control - Fanatismo pelo desporto
- Control - Fisionomia
- Control - Flúor
- Control - Fotografias
- Control - Futebol
- Control - Ginástica
- Control - Habitação
- Control - Hipermercado
- Control - Incompetência profissional
- Control - Inflação
- Control - Insucesso
- Control - Intervenção mecânica
- Control - Investimentos imobiliários de alto risco
- Control - Isolamento
- Control - Jóias
- Control - Lápis afiado
- Control - Lenhador
- Control - Luz acesa
- Control - Magreza
- Control - Máquina de lavar
- Control - Máquina fotográfica
- Control - Materialismo

- Control - Medo
- Control - Mesa
- Control - Molas
- Control - Mostarda
- Control - Movimentação bancária
- Control - Música clássica
- Control - Nacionalismo
- Control - Natação
- Control - Obesidade
- Control - Obscenidade
- Control - Observação de aves de rapina
- Control - Observação de golfinhos
- Control - Papel higiénico
- Control - Parquímetro de estacionamento
- Control - Património arqueológico protegido
- Control - Pele
- Control - Poltrona
- Control - Preconceito
- Control - Racismo
- Control - Refrigerantes
- Control - Roupa de algodão
- Control - Secretária
- Control - Seminário
- Control - Sucesso
- Control - Supermercado
- Control - Talheres
- Control - Tango argentino
- Control - Transporte de mercadoria inflamável
- Control - Transporte e reparação de electrodomésticos
- Control - Valsa
- Control - Veículo a motor
- Control - Voleibol
- Control - Xenofobia

B4. Study 4

Study 4: Description of instructions used in Study 4 (translated to English)

For the reading task, participants were instructed as follows: "A list of words will be presented on the screen. These words were used by participants in previous studies to describe the characteristics of "citizens of the world". Each word will appear and disappear automatically

from the screen. For 1 minute, please read carefully all the words, without interruptions, as some questions will be presented later on".

For the interference task, participants were instructed as follows: "Please write names of countries or cities anywhere in the world, with the first letter corresponding to an alphabet letter. You will have 5 minutes to complete the task. After 5 minutes the page will automatically move forward."

For the recall task, participants were instructed as follows: "Please, recall the words that you have read at the beginning of the study, which were used by participants in previous studies to describe the characteristics of 'citizens of the world'. You will have 3 minutes to recall the attributes of "citizens of the world", and write them down on the lines below."

For the recognition task, participants were instructed as follows: "Finally, following the previous task, please select from the list below the attributes that you have read at the beginning of the study".

Participants answered demographic questions (age; level of education completed; current employment status; sex; country of residence; nationality; country of birth; political orientation; religious orientation; satisfaction with present income) and were thanked and debriefed.

Study 4: Full protocol exported from Qualtrics

Informed consent

Bem-vindo(a) ao nosso estudo! Neste estudo procuramos perceber de que forma as pessoas processam informação e definem vários conceitos. Pode colaborar através do preenchimento de um questionário, com duração aproximada de 10 minutos. Estamos interessadas na primeira resposta que lhe ocorrer, não existem respostas certas ou erradas. Ao participar está a contribuir para o desenvolvimento do conhecimento científico em Psicologia, não havendo qualquer risco associado à sua participação. Não será analisada qualquer informação sobre indivíduos específicos. A informação será tratada estatisticamente. A sua participação é anónima e voluntária. Tem o direito de desistir em qualquer momento, e de recusar responder a qualquer questão, sem obrigatoriedade de justificação.

Apenas os investigadores terão acesso à informação. O seu endereço de e-mail apenas será utilizado para enviar informação sobre a participação no sorteio.

Caso preencha este questionário até ao dia 20 de Junho de 2018, poderá habilitar-se a ganhar um vale de 75€ em cartão, aplicável nas lojas e centro comerciais do grupo SONAE (ex.

Continente; Worten; Zippy; Sport Zone; Wells; Note) em Portugal (instruções sobre o concurso na última página).

Tenho 18 anos ou mais. Confirmo que li e entendi a explicação anterior e aceito participar neste estudo.

○ Sim

○ Não

Reading task - Instructions

Nas páginas que se seguem, irá visualizar palavras, que foram usadas por participantes de estudos anteriores para descrever as características dos CIDADÃOS DO MUNDO. As palavras irão aparecer e desaparecer automaticamente do ecrã, durante cerca de 1 minuto. Por favor, leia todas as palavras, com atenção e sem interrupções, pois no final serão apresentadas algumas perguntas.

Clique em >> para avançar **quando estiver pronto/a para ler as palavras**, **sem interrupções.**

Palavras que descrevem como são os Cidadãos do Mundo:

Reading task - Set 1 and 2
- SET 1 (Central) - Multiculturalidade
- SET 1 (Central) - Cosmopolitismo
- SET 1 (Central) - Globalização
- SET 1 (Central) - Adaptabilidade
- SET 1 (Central) - Abertura
- SET 1 (Central) - Orientação para a paz
- SET 1 (Central) - Partilha
- SET 1 (Central) - Deslocação geográfica
- SET 1 (Central) - Integridade moral
- SET 1 (Central) - Acção global de organizações internacionais
- SET 1 (Peripheral) - Coragem
- SET 1 (Peripheral) - Bom humor
- SET 1 (Peripheral) - Humildade
- SET 1 (Peripheral) - Bondade

- SET 1 (Peripheral) - Persistência
- SET 1 (Peripheral) - Ambição
- SET 1 (Peripheral) - Idealismo
- SET 1 (Peripheral) - Incerteza
- SET 1 (Peripheral) - Educação formal
- SET 1 (Peripheral) - Elevado estatuto socioeconómico

- SET 2 (Central) - Tolerância
- SET 2 (Central) - Diversidade
- SET 2 (Central) - Integração
- SET 2 (Central) - Respeito
- SET 2 (Central) - Igualdade
- SET 2 (Central) - Cidadania
- SET 2 (Central) - União
- SET 2 (Central) - Ajuda
- SET 2 (Central) - Orientação para o bem-estar do outro
- SET 2 (Central) - Orientação para o progresso
- SET 2 (Peripheral) - Emotividade
- SET 2 (Peripheral) - Proteção
- SET 2 (Peripheral) - Desprendimento
- SET 2 (Peripheral) - Inteligência
- SET 2 (Peripheral) - Desenvolvimento tecnológico e científico
- SET 2 (Peripheral) - Competência
- SET 2 (Peripheral) - Simplicidade
- SET 2 (Peripheral) - Ideologias de oposição
- SET 2 (Peripheral) - Perda de identidade nacional
- SET 2 (Peripheral) - Orientação para o bem-estar individual

Interference task - Instructions

Por favor, escreva nomes de países ou cidades, de qualquer parte do mundo, cuja primeira
letra corresponda a cada letra do abecedário.

Terá, no máximo, 5 minutos para completar a tarefa. Após 5 minutos a página avançará
automaticamente.

○ A _____

○ B _____

○ C _____

○ D _____

○ E _____

○ F _____

○ G _____

○ H _____

○ I _____

○ J _____

○ K _____

○ L _____

○ M _____

○ N _____

○ O _____

○ P _____

○ Q _____

○ R _____

○ S _____

○ T _____

○ U _____

○ V _____

○ W _____

○ X _____

○ Y _____

○ Z _____

Recall task - Instructions

Por favor, relembre as palavras que apareceram no ecrã no início deste estudo, as quais foram usadas por participantes de estudos anteriores para descrever as características dos CIDADÃOS DO MUNDO. Durante 3 minutos, recorde os atributos dos CIDADÃOS DO MUNDO que leu, e escreva-os nas linhas abaixo.

Durante **3 minutos, recorde os atributos dos CIDADÃOS DO MUNDO que leu, e escreva-os** nas linhas abaixo.

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

9 _____

10 _____

11 _____

12 _____

13 _____

14 _____

15 _____

16 _____

17 _____

18 _____

19 _____

20 _____

Recognition task - Instructions

Por fim, no seguimento da tarefa anterior, pedimos-lhe que assinale abaixo os atributos que apareceram no início deste estudo.

Recognition task - List of words from Set 1 and Set 2

☐   Multiculturalidade
☐   Humildade
☐   Cosmopolitismo
☐   Coragem
☐   Adaptabilidade
☐   Bom humor
☐   Orientação para a paz
☐   Bondade
☐   Partilha
☐   Persistência
☐   Deslocação geográfica
☐   Ambição
☐   Integridade moral
☐   Incerteza

- ☐ Abertura
- ☐ Idealismo
- ☐ Globalização
- ☐ Educação formal
- ☐ Acção global de organizações internacionais
- ☐ Elevado estatuto socioeconómico
- ☐ Diversidade
- ☐ Emotividade
- ☐ Integração
- ☐ Proteção
- ☐ Respeito
- ☐ Desprendimento
- ☐ Igualdade
- ☐ Inteligência
- ☐ Cidadania
- ☐ Desenvolvimento tecnológico e científico
- ☐ União
- ☐ Competência
- ☐ Ajuda
- ☐ Simplicidade
- ☐ Orientação para o progresso
- ☐ Ideologias de oposição
- ☐ Tolerância
- ☐ Perda de identidade nacional
- ☐ Orientação para o bem-estar do outro
- ☐ Orientação para o bem-estar individual

Demographic Information

Que idade tem? (utilize números para indicar anos)

_____

Qual o nível de escolaridade mais elevado que completou?

○ 1º Ciclo do Ensino Básico (1º ao 4º ano)

○ 2º Ciclo do Ensino Básico (5º ao 6º ano)

○ 3º Ciclo do Ensino Básico (7º ao 9º ano)

○ Ensino Secundário (10º ao 12º ano)

○ Cursos de especialização tecnológica

○ Bacharelato

○ Licenciatura

○ Pós-graduação/ Grau Avançado (Mestrado, Doutoramento, Pós-Doutoramento)

○ Não sei

Qual a sua situação laboral actual?

○ Estudante

○ Desempregado/a

○ Empregado/a (Se está empregado, por favor indique a sua profissão) _____

○ Reformado/a

○ Outra _____

Sexo

○ Masculino

○ Feminino

○ Prefiro não responder

Reside em Portugal?

○ Sim

○ Não. (Por favor, indique o país onde reside)
_____

Tem nacionalidade portuguesa?

○ Sim

○ Não

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Nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde nasceu)

_____

A sua mãe nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde a sua mãe nasceu)

_____

O seu pai nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde o seu pai nasceu)

_____

Com qual destes grupos mais se identifica?

○ Portugueses de origem portuguesa

○ Portugueses de origem africana

○ Portugueses de origem brasileira

○ Portugueses de origem ucraniana

○ Africanos

○ Brasileiros

○ Ucranianos

○ Outro _____

Se desejar, por favor deixe um comentário sobre o estudo.

_____

_____

Debriefing & End

O estudo em que participou insere-se num projecto de investigação, no âmbito de um Doutoramento em Psicologia, financiado pela Fundação para a Ciência e Tecnologia, intitulado "De identidades inclusivas a sociedades inclusivas: Identificação Humana Global e comportamentos pró-sociais orientados para a autonomia de imigrantes", a decorrer no Instituto Universitário de Lisboa (ISCTE-IUL). Um dos objectivos deste projecto é analisar o papel de representações identitárias inclusivas (e.g. identidade humana global) na promoção comportamentos pró-sociais. Especificamente, neste estudo pretendemos avaliar se características do conceito de Cidadão do Mundo são memorizadas, recordadas e reconhecidas de forma distinta, em função da sua centralidade para a definição do conceito. Esta explicação surge apenas no final para evitar respostas enviesadas. A sua participação foi fundamental para a realização do nosso estudo, e ajudar-nos-à a compreender melhor os processos psicossociais associados ao desenvolvimento de identidades inclusivas. Pode solicitar informações adicionais acerca deste estudo contactando: Margarida Carmona (margacarmona@gmail.com). Obrigado pela sua colaboração!

Para participar no sorteio de dois prémios de 75€ em cartão, aplicável nas lojas e centro comerciais do grupo SONAE em Portugal, por favor escreva abaixo o seu e-mail. Após escrever o seu e-mail, clique em >> para finalizar e submeter as suas respostas.

_____

B5. Study 5

Study 5: Description of instructions used (translated to English)

The target descriptions were headed by an introductory text: "You will see two short paragraphs describing characteristics of some groups of people. These descriptions represent other participants' opinions, from previous studies, to whom it was asked to describe them".

The central target was described as follows: "They demonstrate adaptability and openness, as well as concern for others' well-being, for peace and progress. They reveal moral integrity, tolerance, and respect. They recognize globalization, citizenship, multiculturalism, and diversity, along with homogeneity, integration, cosmopolitanism, and global action of international organizations. They move around the world. They demonstrate help, union, and sharing".

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The peripheral target was described as follows: "They demonstrate sensibility and good mood, as well as courage, humility, and kindness. They reveal unattachment, simplicity, and persistence. They recognize technoscientific development, formal education, concern for own well-being and nurture, along with uncertainty, lack of national identity, opposition ideologies, and idealism. They have high socioeconomic status. They demonstrate ambition, intelligence, and competence".

The neutral target was described as follows: "They demonstrate focus and stability, as well as assurance, balance, and reasoning. They reveal maturity, prudence, and firmness. They recognize medical development, biology, a healthy and disciplined lifestyle, along with time spent outdoors, physical activity, a balanced diet, and good quality sleep. They enjoy music. They demonstrate assertiveness, determination, and confidence".

Participants answered demographic questions (age; level of education completed; current employment status; sex; country of residence; nationality; country of birth; political orientation; religious orientation; satisfaction with present income) and were thanked and debriefed.

Study 5: Full protocol exported from Qualtrics

Informed consent
Same as Study 4

Instructions

Nas páginas seguintes, irá ler dois textos breves, nos quais apresentamos a descrição de características de algumas pessoas. Esta descrição representa a opinião de participantes de estudos anteriores, a quem foi pedido que as descrevessem. Por favor, leia atentamente os textos que se seguem e responda às questões.

Targets

Central target

"Demostram adaptabilidade e abertura, bem como orientação para o bem-estar do outro, para a paz e para o progresso. Revelam integridade moral, tolerância e respeito. Reconhecem a globalização, a cidadania, a multiculturalidade e a diversidade, bem como a igualdade, a integração, o cosmopolitismo e a ação global de organizações internacionais. Deslocam-se geograficamente. Demonstram ajuda, união e partilha."

Por favor, pense nas pessoas descritas no texto, e indique, usando a escala, o quanto concorda com cada uma das seguintes afirmações.

Peripheral target

"Demonstram emotividade e bom humor, bem como coragem, humildade e bondade. Revelam desprendimento, simplicidade e persistência. Reconhecem o desenvolvimento tecnológico e científico, a educação formal, o bem-estar individual e a proteção, bem como a incerteza, a perda de identidade nacional, as ideologias de oposição e o idealismo. Têm um elevado estatuto socioeconómico. Demonstram ambição, inteligência e competência."

Neutral target

"Demonstram foco e estabilidade, bem como segurança, equilíbrio e bom senso. Revelam maturidade, sensatez e firmeza. Reconhecem o desenvolvimento da medicina, da biologia, de um estilo de vida saudável e regrado, bem como o tempo passado ao ar livre, o exercício físico, a alimentação equilibrada e a qualidade do sono. Gostam de música. Demonstram assertividade, determinação e confiança."

Scales items

Por favor, pense nas pessoas descritas no texto, e indique, usando a escala, o quanto concorda com cada uma das seguintes afirmações.

	Discordo fortemente 1	Discordo 2	Discordo em parte 3	Não concordo nem discordo 4	Concordo em parte 5	Concordo 6	Concordo fortemente 7
As pessoas descritas são verdadeiramente cidadãos do mundo	◯	◯	◯	◯	◯	◯	◯
É provável que as pessoas descritas sejam vistas como cidadãos do mundo	◯	◯	◯	◯	◯	◯	◯
A maioria das pessoas concorda que as pessoas descritas sejam	◯	◯	◯	◯	◯	◯	◯

cidadãos do mundo							
Na minha opinião, e com base nesta descrição, as pessoas descritas são cidadãos do mundo	○	○	○	○	○	○	○
É fácil gostar das pessoas descritas	○	○	○	○	○	○	○
As pessoas descritas são fisicamente atraentes	○	○	○	○	○	○	○
As pessoas descritas são alguém com quem é divertido estar	○	○	○	○	○	○	○

Citizen of the world-related scale items

1. As pessoas descritas são verdadeiramente cidadãos do mundo
2. É provável que as pessoas descritas sejam vistas como cidadãos do mundo
3. A maioria das pessoas concorda que as pessoas descritas sejam cidadãos do mundo
4. Na minha opinião, e com base nesta descrição, as pessoas descritas são cidadãos do mundo

Non-related positive scale items

5. É fácil gostar das pessoas descritas
6. As pessoas descritas são fisicamente atraentes
7. As pessoas descritas são alguém com quem é divertido estar

	Discordo fortemente 1	Discordo 2	Discordo em parte 3	Não concordo nem discordo 4	Concordo em parte 5	Concordo 6	Concordo fortemente 7
As pessoas descritas são verdadeiramente portuguesas	○	○	○	○	○	○	○
É provável que as pessoas descritas sejam	○	○	○	○	○	○	○

vistas como portuguesas							
A maioria das pessoas concorda que as pessoas descritas sejam portuguesas	○	○	○	○	○	○	○
Na minha opinião, e com base nesta descrição, as pessoas descritas são portuguesas	○	○	○	○	○	○	○

National-related scale items

9. As pessoas descritas são verdadeiramente portuguesas
10. É provável que as pessoas descritas sejam vistas como portuguesas
11. A maioria das pessoas concorda que as pessoas descritas sejam portuguesas
12. Na minha opinião, e com base nesta descrição, as pessoas descritas são portuguesas

Demographic Information

Que idade tem? (utilize números para indicar anos)
_____

Qual o nível de escolaridade mais elevado que completou?

○ 1º Ciclo do Ensino Básico (1º ao 4º ano)

○ 2º Ciclo do Ensino Básico (5º ao 6º ano)

○ 3º Ciclo do Ensino Básico (7º ao 9º ano)

○ Ensino Secundário (10º ao 12º ano)

○ Cursos de especialização tecnológica

○ Bacharelato

○ Licenciatura

○ Pós-graduação/ Grau Avançado (Mestrado, Doutoramento, Pós-Doutoramento)

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○ Não sei

Qual a sua situação laboral actual?

○ Estudante

○ Desempregado/a

○ Empregado/a (Se está empregado, por favor indique a sua profissão) _____

○ Reformado/a

○ Outra _____

Sexo

○ Masculino

○ Feminino

○ Prefiro não responder

Reside em Portugal?

○ Sim

○ Não. (Por favor, indique o país onde reside)
_____

Tem nacionalidade portuguesa?

○ Sim

○ Não

Nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde nasceu)
_____

A sua mãe nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde a sua mãe nasceu)

_____

O seu pai nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde o seu pai nasceu)

_____

Com qual destes grupos mais se identifica?

○ Portugueses de origem portuguesa

○ Portugueses de origem africana

○ Portugueses de origem brasileira

○ Portugueses de origem ucraniana

○ Africanos

○ Brasileiros

○ Ucranianos

○ Outro _____

Se desejar, por favor deixe um comentário sobre o estudo.

_____

_____

Debriefing & End

O estudo em que participou insere-se num projecto de investigação, no âmbito de um Doutoramento em Psicologia, financiado pela Fundação para a Ciência e Tecnologia, intitulado "De identidades inclusivas a sociedades inclusivas: Identificação Humana Global e comportamentos pró-sociais orientados para a autonomia de imigrantes", a decorrer no

Instituto Universitário de Lisboa (ISCTE-IUL). Um dos objectivos deste projecto é analisar o papel de representações identitárias inclusivas (e.g. identidade humana global) na promoção comportamentos pró-sociais. Especificamente, neste estudo pretendemos avaliar em que medida determinadas características do conceito de Cidadão do Mundo são identificadas como descritivas do conceito, em função da sua centralidade para a definição do mesmo. Esta explicação surge apenas no final para evitar respostas enviesadas. A sua participação foi fundamental para a realização do nosso estudo, e ajudar-nos-à a compreender melhor os processos psicossociais associados ao desenvolvimento de identidades inclusivas.   Pode solicitar informações adicionais acerca deste estudo contactando: Margarida Carmona (margacarmona@gmail.com). Obrigado pela sua colaboração!

Para participar no sorteio de dois prémios de 75€ em cartão, aplicável nas lojas e centro comerciais do grupo SONAE em Portugal, por favor escreva abaixo o seu e-mail.
Após escrever o seu e-mail, clique em >> para finalizar e submeter as suas respostas.

B6. Study 6

Study 6: Description of instructions used (translated to English)

First, participants were instructed as follows: "In this study, we ask you to think about yourself as a [*citizen of the world / Portuguese citizen*]. Please, write down 3 characteristics that describe yourself as a [*citizen of the world / Portuguese citizen*].

Then, participants were instructed as follows: "To complement your description, please find below a list of characteristics which you can use to describe yourself as *a* [*citizen of the world / Portuguese citizen, respectively*]".

Participants answered demographic questions (age; level of education completed; current employment status; sex; country of residence; nationality; country of birth; political orientation; religious orientation; satisfaction with present income) and were thanked and debriefed.

Study 6: Full protocol exported from Qualtrics

Informed consent
Same as Study 4

Condition block - Instructions

Neste estudo, pedimos-lhe que, durante alguns minutos, pense em si próprio(a) como um(a) "${e://Field/Condition}" [*cidadão do mundo / cidadão português*].

Por favor, escreva três características que o(a) descrevem como um(a) "${e://Field/Condition}" [*cidadão do mundo / cidadão português*].

○   1 _____

○   2 _____

○   3 _____

Task - Instructions

Para complementar a sua descrição, abaixo apresentamos uma lista de características que poderá usar para descrever como se vê como um(a) "${e://Field/Condition}" [*cidadão do mundo / cidadão português*].

Por favor, leia as características e indique a sua opinião sobre o grau em que cada uma se relaciona com a forma como se descreve, usando a seguinte escala:

1 = Esta característica não está nada relacionada com a forma como me vejo como um(a) "${e://Field/Condition}" [*cidadão do mundo / cidadão português*].

8 = Esta característica está extremamente relacionada com a forma como me vejo como um(a) "${e://Field/Condition}" [*cidadão do mundo / cidadão português*].

	1 Nada relacionada	2	3	4	5	6	7	8 Extremamente relacionada
Multiculturalidade	○	○	○	○	○	○	○	○
Cosmopolitismo	○	○	○	○	○	○	○	○
Globalização	○	○	○	○	○	○	○	○
Adaptabilidade	○	○	○	○	○	○	○	○

Abertura	○	○	○	○	○	○	○	○
Orientação para a paz	○	○	○	○	○	○	○	○
Partilha	○	○	○	○	○	○	○	○
Deslocação geográfica	○	○	○	○	○	○	○	○
Integridade moral	○	○	○	○	○	○	○	○
Acção global de organizações internacionais	○	○	○	○	○	○	○	○
Tolerância	○	○	○	○	○	○	○	○
Diversidade	○	○	○	○	○	○	○	○
Integração	○	○	○	○	○	○	○	○
Respeito	○	○	○	○	○	○	○	○
Igualdade	○	○	○	○	○	○	○	○
Cidadania	○	○	○	○	○	○	○	○
União	○	○	○	○	○	○	○	○
Ajuda	○	○	○	○	○	○	○	○
Orientação para o bem-estar do outro	○	○	○	○	○	○	○	○
Orientação para o progresso	○	○	○	○	○	○	○	○
Coragem	○	○	○	○	○	○	○	○
Bom humor	○	○	○	○	○	○	○	○

Humildade	○	○	○	○	○	○	○	○
Bondade	○	○	○	○	○	○	○	○
Persistência	○	○	○	○	○	○	○	○
Ambição	○	○	○	○	○	○	○	○
Idealismo	○	○	○	○	○	○	○	○
Incerteza	○	○	○	○	○	○	○	○
Educação formal	○	○	○	○	○	○	○	○
Elevado estatuto socioeconómico	○	○	○	○	○	○	○	○
Emotividade	○	○	○	○	○	○	○	○
Proteção	○	○	○	○	○	○	○	○
Desprendimento	○	○	○	○	○	○	○	○
Inteligência	○	○	○	○	○	○	○	○
Desenvolvimento tecnológico e científico	○	○	○	○	○	○	○	○
Competência	○	○	○	○	○	○	○	○
Simplicidade	○	○	○	○	○	○	○	○
Ideologias de oposição	○	○	○	○	○	○	○	○
Perda de identidade nacional	○	○	○	○	○	○	○	○

| Orientação para o bem-estar individual | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Demographic Information

Que idade tem? (utilize números para indicar anos)
_____

Qual o nível de escolaridade mais elevado que completou?

○ 1º Ciclo do Ensino Básico (1º ao 4º ano)

○ 2º Ciclo do Ensino Básico (5º ao 6º ano)

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○ Bacharelato

○ Licenciatura

○ Pós-graduação/ Grau Avançado (Mestrado, Doutoramento, Pós-Doutoramento)

○ Não sei

Qual a sua situação laboral actual?

○ Estudante

○ Desempregado/a

○ Empregado/a (Se está empregado, por favor indique a sua profissão) _____

○ Reformado/a

○ Outra _____

Sexo

○ Masculino

○ Feminino

○ Prefiro não responder

Reside em Portugal?

○ Sim

○ Não. (Por favor, indique o país onde reside)
_____

Tem nacionalidade portuguesa?

○ Sim

○ Não

Nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde nasceu)
_____

A sua mãe nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde a sua mãe nasceu)
_____

O seu pai nasceu em Portugal?

○ Sim

○ Não (Por favor, indique o país onde o seu pai nasceu)
_____

Com qual destes grupos mais se identifica?

○ Portugueses de origem portuguesa

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○ Portugueses de origem africana

○ Portugueses de origem brasileira

○ Portugueses de origem ucraniana

○ Africanos

○ Brasileiros

○ Ucranianos

○ Outro _____

Se desejar, por favor deixe um comentário sobre o estudo.

_____

_____

Debriefing & End

O estudo em que participou insere-se num projecto de investigação, no âmbito de um Doutoramento em Psicologia, financiado pela Fundação para a Ciência e Tecnologia, intitulado "De identidades inclusivas a sociedades inclusivas: Identificação Humana Global e comportamentos pró-sociais orientados para a autonomia de imigrantes", a decorrer no Instituto Universitário de Lisboa (ISCTE-IUL). Um dos objectivos deste projecto é analisar o papel de representações identitárias inclusivas (e.g. identidade humana global) na promoção comportamentos pró-sociais. Especificamente, neste estudo pretendemos avaliar em que medida as pessoas utilizam determinadas características para se descreverem, em função da centralidade destas para a definição do conceito de Cidadão do Mundo.

Esta explicação surge apenas no final para evitar respostas enviesadas.

A sua participação foi fundamental para a realização do nosso estudo, e ajudar-nos-à a compreender melhor os processos psicossociais associados ao desenvolvimento de identidades inclusivas.   Pode solicitar informações adicionais acerca deste estudo contactando: Margarida Carmona (margacarmona@gmail.com). Obrigado pela sua colaboração!

Para participar no sorteio de dois prémios de 75€ em cartão, aplicável nas lojas e centro comerciais do grupo SONAE em Portugal, por favor escreva abaixo o seu e-mail.

Após escrever o seu e-mail, clique em >> para finalizar e submeter as suas respostas.

Annex C: Chapter 4

C1. Study 1: Materials and additional analyses

Study 1: List and order of measures
Informed consent
Eligibility: Country of birth, residence and nationality
Group identification
Social value orientation
Perceived diversity of "citizens of the world" and "humans"
Relative ingroup prototypicality
Helping preferences
Helping orientations
Sociodemographic information
Debriefing / Completion code

Study 1: Full protocol exported from Qualtrics

Informed consent

Welcome to our study!

ISCTE-University Institute of Lisbon (Portugal) is studying what people think about migration experiences. To get the most out of this survey, we ask you to fill out all the questions. In total, this should take approximately 20 minutes.

The information that you provide will not be used to judge you in any way, and this research follows the recommendations of the CIS-IUL Ethics Committee. We are interested in the first answer that comes to your mind, so there are no right or wrong answers

If you want more information, now or in the future, you are free to contact the researchers by e-mail (dr. Margarida Carmona - mgfcl@iscte-iul.pt).

Thank you!

The research team,

Please read the following consent: I am aged 18 years or older. I agree to voluntarily participate in this study. I am free to withdraw at any time, without giving a reason. If my results are used in scientific publications, or are published in any other way, my data will be completely anonymous. My data will not be sent to third parties. Only researchers will have access to data. There are no physical, legal or economic risks associated with participating in this study.

At the end of the survey, you will be given a **unique completion code** to insert in MTurk platform. Be sure to enter your completion code correctly to ensure prompt payment.

I confirm that I have read and understood the above and freely consent to participating in this study:

- ○ Yes

- ○ No

Captcha

Country of birth

_____

Country of residence at the moment (Country order from A to Z)

○ Afghanistan

○ Albania

○ Algeria

○ Andorra

○ Angola

○ Antigua and Barbuda

○ Argentina

○ Armenia

○ Australia

○ Austria

○ Azerbaijan

○ Bahamas

○ Bahrain

○ Bangladesh

○ Barbados

○ Belarus

○ Belgium

○ Belize

○ Benin

- ○ Bhutan
- ○ Bolivia
- ○ Bosnia and Herzegovina
- ○ Botswana
- ○ Brazil
- ○ Brunei
- ○ Bulgaria
- ○ Burkina Faso
- ○ Burundi
- ○ Cape Verde
- ○ Cambodia
- ○ Cameroon
- ○ Canada
- ○ Central African Republic
- ○ Chad
- ○ Chile
- ○ China
- ○ Colombia
- ○ Comoros
- ○ Congo, Democratic Republic of the
- ○ Congo, Republic of the
- ○ Costa Rica
- ○ Cote d'Ivoire
- ○ Croatia
- ○ Cuba
- ○ Cyprus
- ○ Czech Republic
- ○ Denmark

○ Djibouti

○ Dominica

○ Dominican Republic

○ Ecuador

○ Egypt

○ El Salvador

○ Equatorial Guinea

○ Eritrea

○ Estonia

○ Eswatini

○ Ethiopia

○ Fiji

○ Finland

○ France

○ Gabon

○ Gambia

○ Georgia

○ Germany

○ Ghana

○ Greece

○ Grenada

○ Guatemala

○ Guinea

○ Guinea-Bissau

○ Guyana

○ Haiti

○ Honduras

○ Hungary

○ Iceland

○ India

○ Indonesia

○ Iran

○ Iraq

○ Ireland

○ Israel

○ Italy

○ Jamaica

○ Japan

○ Jordan

○ Kazakhstan

○ Kenya

○ Kiribati

○ Kosovo

○ Kuwait

○ Kyrgyzstan

○ Laos

○ Latvia

○ Lebanon

○ Lesotho

○ Liberia

○ Libya

○ Liechtenstein

○ Lithuania

○ Luxembourg

○ Madagascar

○ Malawi

○ Malaysia

○ Maldives

○ Mali

○ Malta

○ Marshall Islands

○ Mauritania

○ Mauritius

○ Mexico

○ Micronesia

○ Moldova

○ Monaco

○ Mongolia

○ Montenegro

○ Morocco

○ Mozambique

○ Myanmar

○ Namibia

○ Nauru

○ Nepal

○ Netherlands

○ New Zealand

○ Nicaragua

○ Niger

○ Nigeria

○ North Korea

○ North Macedonia

○ Norway

○ Oman

- ○ Pakistan
- ○ Palau
- ○ Palestine
- ○ Panama
- ○ Papua New Guinea
- ○ Paraguay
- ○ Peru
- ○ Philippines
- ○ Poland
- ○ Portugal
- ○ Qatar
- ○ Romania
- ○ Russia
- ○ Rwanda
- ○ Saint Kitts and Nevis
- ○ Saint Lucia
- ○ Saint Vincent and the Grenadines
- ○ Samoa
- ○ San Marino
- ○ Sao Tome and Principe
- ○ Saudi Arabia
- ○ Senegal
- ○ Serbia
- ○ Seychelles
- ○ Sierra Leone
- ○ Singapore
- ○ Slovakia
- ○ Slovenia

○ Solomon Islands

○ Somalia

○ South Africa

○ South Korea

○ South Sudan

○ Spain

○ Sri Lanka

○ Sudan

○ Suriname

○ Sweden

○ Switzerland

○ Syria

○ Taiwan

○ Tajikistan

○ Tanzania

○ Thailand

○ Timor-Leste

○ Togo

○ Tonga

○ Trinidad and Tobago

○ Tunisia

○ Turkey

○ Turkmenistan

○ Tuvalu

○ Uganda

○ Ukraine

○ United Arab Emirates

○ United Kingdom

○ United States of America

○ Uruguay

○ Uzbekistan

○ Vanuatu

○ Vatican City (Holy See)

○ Venezuela

○ Vietnam

○ Yemen

○ Zambia

○ Zimbabwe

Nationality (Country order from A to Z). If you are a dual-citizen, pick one nationality to select here, and then write down the second one below.

○ Afghan _____

○ Albanian

○ Algerian

○ Andorran

○ Angolan

○ Antiguan/Barbudan

○ Argentine

○ Armenian

○ Australian

○ Austrian

○ Azerbaijani

○ Bahamian

○ Bahraini

○ Bangladeshi

○ Barbadian

○ Belarusian

- ○ Belgian
- ○ Belizean
- ○ Beninese
- ○ Bhutanese
- ○ Bolivian
- ○ Bosnian/Herzegovinian
- ○ Batswana
- ○ Brazilian
- ○ Bruneian
- ○ Bulgarian
- ○ Burkinabe
- ○ Burundian
- ○ Cape Verdean
- ○ Cambodian
- ○ Cameroonian
- ○ Canadian
- ○ Central African
- ○ Chadian
- ○ Chilean
- ○ Chinese
- ○ Colombian
- ○ Comoran
- ○ Congolese (DRC)
- ○ Congolese (RC)
- ○ Costa Rican
- ○ Ivoirian
- ○ Croatian
- ○ Cuban

- ○ Cypriot
- ○ Czech
- ○ Danish
- ○ Djiboutian
- ○ Dominican
- ○ Dominican (DR)
- ○ Ecuador
- ○ Egyptian
- ○ Salvadoran
- ○ Equatorial Guinean
- ○ Eritrean
- ○ Estonian
- ○ Swazi
- ○ Ethiopian
- ○ Fijian
- ○ Finnish
- ○ French
- ○ Gabonese
- ○ Gambian
- ○ Georgian
- ○ German
- ○ Ghanaian
- ○ Greek
- ○ Grenadian
- ○ Guatemalan
- ○ Guinean
- ○ Bissau-Guinean
- ○ Guyanese

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- ◯ Haitian
- ◯ Honduran
- ◯ Hungarian
- ◯ Icelandic
- ◯ Indian
- ◯ Indonesian
- ◯ Iranian
- ◯ Iraqi
- ◯ Irish
- ◯ Israeli
- ◯ Italian
- ◯ Jamaican
- ◯ Japanese
- ◯ Jordanian
- ◯ Kazakhstani
- ◯ Kenyan
- ◯ I-Kiribati
- ◯ Kosovan
- ◯ Kuwaiti
- ◯ Kyrgyzstani
- ◯ Laotian
- ◯ Latvian
- ◯ Lebanese
- ◯ Basotho
- ◯ Liberian
- ◯ Libyan
- ◯ Liechtenstein
- ◯ Lithuanian

- ○ Luxembourg
- ○ Malagasy
- ○ Malawian
- ○ Malaysian
- ○ Maldivian
- ○ Malian
- ○ Maltese
- ○ Marshallese
- ○ Mauritanian
- ○ Mauritian
- ○ Mexican
- ○ Micronesian
- ○ Moldovan
- ○ Monegasque
- ○ Mongolian
- ○ Montenegrin
- ○ Moroccan
- ○ Mozambican
- ○ Myanmarese
- ○ Namibian
- ○ Nauruan
- ○ Nepali
- ○ Dutch
- ○ New Zealand
- ○ Nicaraguan
- ○ Nigerien
- ○ Nigerian
- ○ North Korean

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- ○ North Macedonian
- ○ Norwegian
- ○ Omani
- ○ Pakistani
- ○ Palauan
- ○ Palestinian
- ○ Panamanian
- ○ Papua New Guinean
- ○ Paraguayan
- ○ Peruvian
- ○ Philippine
- ○ Polish
- ○ Portuguese
- ○ Qatari
- ○ Romanian
- ○ Russian
- ○ Rwandan
- ○ Kittitian/Nevisian
- ○ Saint Lucian
- ○ Saint Vincentian
- ○ Samoan
- ○ Sammarinese
- ○ Sao Tomean
- ○ Saudi
- ○ Senegalese
- ○ Serbian
- ○ Seychellois
- ○ Sierra Leonean

○ Singaporean

○ Slovak

○ Slovenian

○ Solomon Islander

○ Somali

○ South African

○ South Korean

○ South Sudanese

○ Spanish

○ Sri Lankan

○ Sudanese

○ Surinamese

○ Swedish

○ Swiss

○ Syrian

○ Taiwanese

○ Tajikistani

○ Tanzanian

○ Thai

○ Timorese

○ Togolese

○ Tongan

○ Trinidadian/Tobagonian

○ Tunisia

○ Turkey

○ Turkmen

○ Tuvaluan

○ Ugandan

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○ Ukrainian

○ UA-Emirati

○ British

○ US-American

○ Uruguayan

○ Uzbekistani

○ Ni-Vanuatu

○ Vatican

○ Venezuelan

○ Vietnamese

○ Yemeni

○ Zambian

○ Zimbabwean

If you are a dual-citizen, please indicate your second nationality.

_____

Group identification

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I think that citizens of the world have a lot to be proud of.	○	○	○	○	○	○	○
It is pleasant to be a citizen of the world.	○	○	○	○	○	○	○
Being a citizen of the world gives me a good feeling.	○	○	○	○	○	○	○
I am glad to be a citizen of the world.	○	○	○	○	○	○	○
I often think about the fact that I am a	○	○	○	○	○	○	○

citizen of the world.

The fact that I am a citizen of the world is an important part of my identity.

○　○　○　○　○　○　○

Being a citizen of the world is an important part of how I see myself.

○　○　○　○　○　○　○

I feel a bond with citizens of the world.

○　○　○　○　○　○　○

I feel solidarity with citizens of the world.

○　○　○　○　○　○　○

I feel committed to citizens of the world.

○　○　○　○　○　○　○

I have a lot in common with the average citizen of the world.

○　○　○　○　○　○　○

I am similar to the average citizen of the world.

○　○　○　○　○　○　○

Citizens of the world have a lot in common with each other.

○　○　○　○　○　○　○

Citizens of the world are very similar to each other.

○　○　○　○　○　○　○

This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.

○　○　○　○　○　○　○

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I think that humans have a lot to be proud of.	○	○	○	○	○	○	○
It is pleasant to be a human.	○	○	○	○	○	○	○
Being a human gives me a good feeling.	○	○	○	○	○	○	○
I am glad to be a human.	○	○	○	○	○	○	○
I often think about the fact that I am a human.	○	○	○	○	○	○	○
The fact that I am a human is an important part of my identity.	○	○	○	○	○	○	○
Being a human is an important part of how I see myself.	○	○	○	○	○	○	○
I feel a bond with humans.	○	○	○	○	○	○	○
I feel solidarity with humans.	○	○	○	○	○	○	○
I feel committed to humans.	○	○	○	○	○	○	○
I have a lot in common with the average human.	○	○	○	○	○	○	○
I am similar to the average human.	○	○	○	○	○	○	○
Humans have a lot in common with each other.	○	○	○	○	○	○	○
Humans are very similar to each other.	○	○	○	○	○	○	○

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.	○	○	○	○	○	○	○

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I think that the ${ME3/ChoiceGroup/SelectedChoices} have a lot to be proud of.	○	○	○	○	○	○	○
It is pleasant to be ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
Being ${ME3/ChoiceGroup/SelectedChoices} gives me a good feeling.	○	○	○	○	○	○	○
I am glad to be ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
I often think about the fact that I am ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
The fact that I am ${ME3/ChoiceGroup/SelectedChoices} is an important part of my identity.	○	○	○	○	○	○	○
Being ${ME3/ChoiceGroup/SelectedChoices} is an important part of how I see myself.	○	○	○	○	○	○	○
I feel a bond with the ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
I feel solidarity with the ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○

I feel committed to the ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
I have a lot in common with the average ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
I am similar to the average ${ME3/ChoiceGroup/SelectedChoices}.	○	○	○	○	○	○	○
The ${ME3/ChoiceGroup/SelectedChoices} have a lot in common with each other.	○	○	○	○	○	○	○
The ${ME3/ChoiceGroup/SelectedChoices} are very similar to each other.	○	○	○	○	○	○	○
This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.	○	○	○	○	○	○	○

Altruistic orientation

Instructions

In this task, imagine that you have been randomly paired with another person, whom we will refer to as **the other**. This other person is someone you do not know and will remain mutually anonymous. All of your choices would be completely confidential. You will be making a series of decisions about allocating resources between you and this other person. For each of the following questions, please indicate the distribution you prefer most by **selecting the button below the payoff allocations (points that can be converted into real money)**. You can only make one selection for each question. Your decisions will yield money for both yourself and the other person. In the example below, a person has chosen to distribute the payoff so that he/she receives 50 points, while the anonymous other person receives 40 points.

There are no right or wrong answers, this is all about personal preferences. After you have made your decision, **select the resulting distribution of points by clicking on button below your choice**. As you can see, your choices will influence both the amount of money you receive as well as the amount of money the other receives

Item 1

You Receive	85	85	85	85	85	85	85	85	85
	|	|	|	|	|	|	|	|	|
	|	|	|	|	|	|	|	|	|
Other Receives	85	76	68	59	50	41	33	24	15
	○	○	○	○	○	○	○	○	○

Item 2

You Receive	85	87	89	91	93	94	96	98	100
	|	|	|	|	|	|	|	|	|
	|	|	|	|	|	|	|	|	|
Other Receives	15	19	24	28	33	37	41	46	50
	○	○	○	○	○	○	○	○	○

Item 3

You Receive	50	54	59	63	68	72	76	81	85
	|	|	|	|	|	|	|	|	|
	|	|	|	|	|	|	|	|	|
Other Receives	100	98	96	94	93	91	89	87	85
	○	○	○	○	○	○	○	○	○

Item 4

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You Receive	50	54	59	63	68	72	76	81	85
Other Receives	100	89	79	68	58	47	36	26	15
	○	○	○	○	○	○	○	○	○

Item 5

You Receive	100	94	88	81	75	69	63	56	50
Other Receives	50	56	63	69	75	81	88	94	100
	○	○	○	○	○	○	○	○	○

Item 6

You Receive	100	98	96	94	93	91	89	87	85
Other Receives	50	54	59	63	68	72	76	81	85
	○	○	○	○	○	○	○	○	○

Perceived diversity of the superordinate categories Scales

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
There is not "the one" typical citizen of the world but rather many different kinds of citizens of the world.	○	○	○	○	○	○	○
One of citizen of the world's characteristics is its great diversity.	○	○	○	○	○	○	○
Citizens of the world share a lot of common attributes.	○	○	○	○	○	○	○

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
Citizens of the world similarities outweigh their differences.	○	○	○	○	○	○	○

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
There is not "the one" typical human but rather many different kinds of humans.	○	○	○	○	○	○	○
One of humans's characteristics is its great diversity.	○	○	○	○	○	○	○
Humans share a lot of common attributes.	○	○	○	○	○	○	○
Humans similarities outweigh their differences.	○	○	○	○	○	○	○

Relative Ingroup Prototypicality Scales

Ingroup attributes: Please write down 3 attributes that you consider characteristic of [*national group*], compared to migrants:

1. __*Ingroup attribute 1*__
2. __*Ingroup attribute 2*__
3. __*Ingroup attribute 3*__

Outgroup attributes: Please write down 3 attributes that you consider characteristic of migrants, compared to [*national group*]

1. __*Outgroup attribute 1*__
2. __*Outgroup attribute 2*__
3. __*Outgroup attribute 3*__

When answering these questions, you thought of migrants living in:

[List of countries]

Please, rate to what extent each attribute you've mentioned applies to CITIZENS OF THE WORLD.

1= Does not apply at all to CITIZENS OF THE WORLD

2 = Applies very much to CITIZENS OF THE WORLD

	Does not apply at all to CITIZENS OF THE WORLD 1	2	3	4	5	6	Applies very much to CITIZENS OF THE WORLD 7
${RIP_1/ChoiceTextEntryValue/1} _Ingroup attribute 1_	○	○	○	○	○	○	○
${RIP_1/ChoiceTextEntryValue/2} _Ingroup attribute 2_	○	○	○	○	○	○	○
${RIP_1/ChoiceTextEntryValue/3} _Ingroup attribute 3_	○	○	○	○	○	○	○
${RIP_2/ChoiceTextEntryValue/1} _Outgroup attribute 1_	○	○	○	○	○	○	○
${RIP_2/ChoiceTextEntryValue/2} _Outgroup attribute 2_	○	○	○	○	○	○	○
${RIP_2/ChoiceTextEntryValue/3} _Outgroup attribute 3_	○	○	○	○	○	○	○

Please, rate to what extent each attribute you've mentioned applies to HUMANS.

	Does not apply at all to HUMANS 1	2	3	4	5	6	Applies very much to HUMANS 7
${RIP_1/ChoiceTextEntryValue/1} _Ingroup attribute 1_	○	○	○	○	○	○	○
${RIP_1/ChoiceTextEntryValue/2} _Ingroup attribute 2_	○	○	○	○	○	○	○

${RIP_1/ChoiceTextEntryValue/3}

 Ingroup attribute 3 ○ ○ ○ ○ ○ ○ ○

${RIP_2/ChoiceTextEntryValue/1}

 Outgroup attribute 1 ○ ○ ○ ○ ○ ○ ○

${RIP_2/ChoiceTextEntryValue/2}

 Outgroup attribute 2 ○ ○ ○ ○ ○ ○ ○

${RIP_2/ChoiceTextEntryValue/3}

 Outgroup attribute 3 ○ ○ ○ ○ ○ ○ ○

Helping preferences

Instructions

Please watch carefully this 30 seconds video (press Play button to start. If you are using a mobile phone, please click on expansion screen button).

Introductory video' shots:
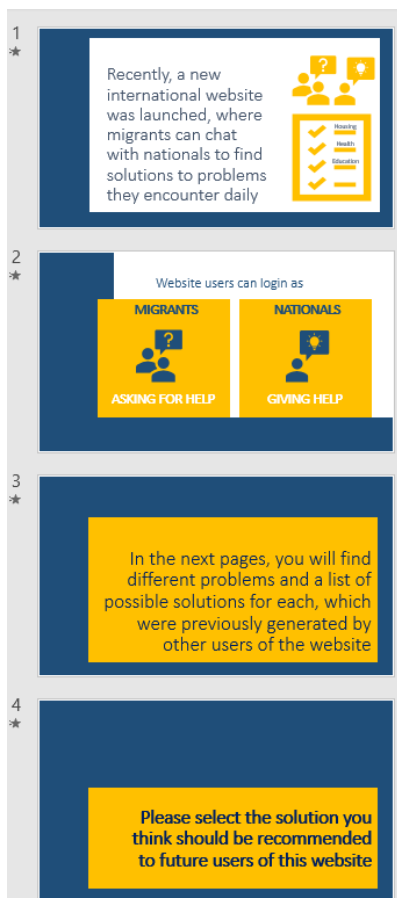
Scenarios

1.

Problem presented by a migrant user:
"I need to make an appointment in a health facility"

As [*nationality*], please select the solution you think should be recommended to future users of the website:

Dependency: The [*nationality*] user should contact the health facility and make the appointment for the migrant user

*Autonomy***:** The [*nationality*] user should inform and support the migrant user on how to identify a health facility and how to make an appointment

*No help***:** The [*nationality*] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

2.

Problem presented by a migrant user: "**I have an appointment with the school teacher of my children, but we don't speak a common language** "

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should find an official interpreter to be present in the meeting

Autonomy: The [nationality] user should inform and support the migrant user on how to find an official interpreter to be present at the meeting

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

3.

Problem presented by a migrant user: "**I would like to bring my family to the new country I'm living in** "

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should contact the appropriate government services to get information about the legal procedures

Autonomy: The [nationality] user should inform and support the migrant user regarding the appropriate government services to get information about the legal procedures

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

4.

Problem presented by a migrant user: **"I was a victim of discrimination."**

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should report the incident to the legal authorities

Autonomy: The [nationality] user should inform and support the migrant user on how to report the incident to the legal authorities

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

5.

Problem presented by a migrant user: **" I need to create a CV to apply to job in the new country."**

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should prepare the CV for the migrant user

Autonomy: The [nationality] user should inform and support the migrant user on how to prepare a good CV

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

6.

Problem presented by a migrant user: **"I have a tourist visa, but I want to obtain a residence permit"**

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should contact the appropriate government services to get information about the legal procedures

Autonomy: The [nationality] user should inform and support the migrant user regarding the appropriate government services to get information about the legal procedures

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

7.

Problem presented by a migrant user: **"I need to analyze my rental agreement, but I do not understand the legal standards in the new country"**

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should find legal assistance

Autonomy: The [nationality] user should inform and support the migrant user to find legal assistance

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

8.

Problem presented by a migrant user: **"I need to write a document in the official language of the new country, which I do not speak"**

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should find an official translator

Autonomy: The [nationality] user should inform and support the migrant user on how to find an official translator

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

9.

Problem presented by a migrant user: "**I want to meet and interact with people in the new country.**"

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should find the migrant user a social activity or community event for him/her to attend

Autonomy: The [nationality] user should inform and support the migrant citizen on how to be updated about the social activities and events in the community

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"

None of the above.

10.

Problem presented by a migrant user: "**I would like to travel across the new country**"

As [nationality], please select the solution you think should be recommended to future users of the website:

Dependency: The [nationality] user should get the travel tickets for the migrant user

Autonomy: The [nationality] user should inform and support the migrant user on how to get the travel tickets

No help: The [nationality] user shouldn't help, because the migrant user should find a solution to this problem on his/her own"
None of the above.

Helping orientations

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
Teaching migrants to take care of themselves is good for society because it makes them independent.	)	)	)	)	)	)	)
The goal of helping should be to make sure migrants can eventually take care of their own needs.	)	)	)	)	)	)	)
Helping migrants now makes them better able to solve their own problems in the future.	)	)	)	)	)	)	)
I help migrants so that they can learn to solve their own problems.	)	)	)	)	)	)	)
Helping migrants is all about making them better able to fix their own problems.	)	)	)	)	)	)	)
I like to help migrants develop the skills and knowledge to help themselves.	)	)	)	)	)	)	)
Helping migrants makes them better able to solve their own problems.	)	)	)	)	)	)	)
When helping migrants, equipping them with knowledge and skills is the most important thing.	)	)	)	)	)	)	)
I help migrants because I like solving other people's problems.	)	)	)	)	)	)	)

The goal of helping should be to make sure that migrants have their immediate needs met.

In general, solving migrants' problems for them is good for society because it helps meet immediate needs.

I like to try to help people even if the issue might come up again.

I help migrants because they are unable to help themselves.

All people deserve help equally regardless of their personality and life circumstances.

I help migrants because we like taking care of people's problems.

Helping is all about fixing migrants's problems for them.

Helping migrants only makes them more needy in the future.

Helping creates a weaker society because migrants will come to depend on others in times of hardship.

In general, solving migrants' problems for them is bad for society because they come to expect it in the future.

Teaching migrants to take care of themselves is bad for society because it makes them dependent.

Helping others now will only make them dependent on others to solve their problems in the future.

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Helping migrants can weaken society because it divides society into those who can help and those who need help.	)	)	)	)	)	)	)
Helping migrants makes them less able to solve their own problems.	)	)	)	)	)	)	)
Solving migrants 'problems for them makes their situation worse in the long run.	)	)	)	)	)	)	)
This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.	)	)	)	)	)	)	)

Sociodemographic information

Please enter your **mTurk worker ID**. Pasting the ID is advised.

At the end of the survey, you will be given a **unique completion code** to insert in MTurk platform. Be sure to enter your completion code correctly to ensure prompt payment.

Age
How old are you? (Please use numbers to represent years)

Sex

○   Male

○   Female

○   I prefer not to answer this question

Migration experience
If you ever lived or you are currently living outside your country, for how long did that experience lasted/lasts?

○ I´ve never lived outside my country

○ Less than a month

○ 1-6 months

○ 6-12 months

○ 1-3 years

○ 3-5 years

○ More than 5 years

Educational level

What is the highest level of education you have completed?

○ Elementary school

○ Junior high school

○ High school

○ College Associate's degree

○ College Bachelor's degree

○ Graduate/Professional degree

○ Don't know

Political orientation

In politics people sometimes talk of "left" and "right". Where would you place yourself on this scale?

Left 1	2	3	4	5	6	Right 7	Don't know 77
○	○	○	○	○	○	○	○

Employment status

What is your current employment status?

○ Student

○ Unemployed

○   Employed (If chosen, indicate what your profession is)
_____

○   Retired

○   Other _____

Migration background

Where did your mother born?

_____

Where did your father born?

_____

Additional questions

How frequently do you:

	Never 1	Rarely 2	Sometimes 3	Often 4	Very often 5
Travel to foreign countries for short periods (e.g. vacations)	○	○	○	○	○
Interact with migrant citizens	○	○	○	○	○
Hear or use the expression "citizen of the world"	○	○	○	○	○
Hear or use the expression "human"	○	○	○	○	○

Perceived financial situation

Which of the descriptions comes closest to how you feel about your household's present income?

○   I find it very difficult to live on the present income

○   I find it difficult to live on present income

○   I am managing with the present income

○   I´m living comfortably on the present income

○   Don't know

Debriefing

THE END! PLEASE READ THE INFORMATION BELOW

The present study is part of a Ph.D. project "From inclusive identities to inclusive societies: Global human identification and autonomy-oriented prosocial behavior regarding immigrants", funded by Fundação para a Ciência e Tecnologia – Portugal (FCT) and being conducted at Instituto Universitário de Lisboa (ISCTE- IUL).

At the beginning, you were told that this study aims to understand what people think about migration experiences and you were informed about an international website developed on this topic. However, the major goal of this project is to identify the psychosocial processes (e.g., social identification, individual characteristics) that are associated with different forms of helping and prosocial behavior regarding immigrants. This is a common approach in this type of research to avoid biased responses, if the real purpose of the study was known.

Your participation was very important and will help us to better understand the psychosocial processes associated with helping behaviors.
You can request additional information about this study by contacting the research team:
Margarida Carmona e Lima, mgfcl@iscte-iul.pt
Thank you for your participation in our study!

Please, click ">>" to get you unique completion code

Here is your unique completion code: ${e://Field/mTurkcode}
 Copy this value to paste into MTurk. Be sure to enter your completion code correctly to ensure prompt payment. When you have copied this CODE, please, click ">>" to submit your responses
If you want to let us know about your thoughts, please leave your comments below.

Study 1: Additional analysis

Study 1: Multicomponent Ingroup Identification Scales reliability

		Global citizenship identification	Human identification	National identification
Unidimensional scale	M	4.84	5.22	4.99
	α	.94	.90	.95
SELF-INVESTMENT	M	4.92	5.24	5.04
	α	**.94**	**.90**	**.94**
1. Satisfaction	M	5.13	5.31	5.06
	α	.87	.85	.91
2. Centrality	M	4.60	5.15	4.92
	α	.87	.69	.82
3. Solidarity	M	4.97	5.24	5.13
	α	.88	.85	.89
SELF-DEFINITION	M	4.63	5.16	4.88
	α	**.86**	**.83**	**.85**
4. Self-Stereotyping	M	4.66	5.18	4.82
	r	.67**	.71**	.83**
5. Ingroup Homogeneity	M	4.60	5.14	4.93
	r	.70**	.53**	.65**

** $p < .001$

Study 1: Exploratory Factor Analysis - Group identification

An EFA with Principal Axis Factoring with *oblimin* rotation and Kaiser normalization was conducted to examine whether global citizenship and human identifications are empirically distinct from each other, and from national identification, when measured in a sequential randomized order. Results reveal a three-factor structure, explaining 72.22% of variance (Table 14). All subdimensions of self-investment (i.e., satisfaction, centrality, solidarity) of global citizenship and human identifications loaded together in a single factor (Factor 1), as well as all subdimensions of self-definition (i.e., ingroup homogeneity, self-stereotyping; Factor 3). National identification reproduced the theoretical structure, with all its self-investment and self-definition subdimensions loading together in a unique factor (Factor 2), correlating negatively with the other factors. Results indicate a clear empirical distinction between all-inclusive forms of identification and national identification. However, an empirical distinction between the two forms of all-inclusive identification it is not clear when participants are asked to rate their

identification with *citizens of the world* and *humans* sequentially. A clearer distinction can be made at the level of their self-definition and self-investment dimensions.

Study 1: Exploratory Factor Analysis of group identification scales

	Factor		
	1	**2**	**3**
Citizen of the world identification: Satisfaction (Self-investment dimension)	.87		
Citizen of the world identification: Solidarity (Self-investment dimension)	.87		
Citizen of the world identification: Centrality (Self-investment dimension)	.82		
Human identification: Solidarity (Self-investment dimension)	.58		
Human identification: Centrality (Self-investment dimension)	.55		
Human identification: Satisfaction (Self-investment dimension)	**.46**	**-.40**	
National identification: Solidarity (Self-investment dimension)		-.91	
National identification: Satisfaction (Self-investment dimension)		-.85	
National identification: Self-stereotyping (Self-definition dimension)		**-.79**	**.33**
National identification: Centrality (Self-investment dimension)		-.74	
National identification: Ingroup homogeneity (Self-definition dimension)		-.59	
Human identification: Ingroup homogeneity (Self-definition dimension)			.79
Human identification: Self-stereotyping (Self-definition dimension)			.71
Citizen of the world identification: Ingroup homogeneity (Self-definition dimension)	**.47**		**.50**
Citizen of the world identification: Self-stereotyping (Self-definition dimension)	**.44**		**.47**

Extraction Method: Principal Axis Factoring. Rotation Method: Oblimin with Kaiser Normalization.

Study 1: SVO Slider measure descriptive analysis

	M	*SD*	Min	Max	*n*	%
SVO angle	26.88	13.58	-16.26	53.49	168	
Types						
Altruist					0	0
Prosocial					110	65.5
Individualist					57	33.9
Competitive					1	0.6

Study 1: Perceived diversity of superordinate categories Scales

Scale items

Perceived diversity of the superordinate category 'citizen of the world'

Item 1. There is not "the one" typical citizen of the world, but rather many different kinds of citizens of the world

Item 2. One of citizen of the world's characteristics is its great diversity

Item 3. Citizens of the world share a lot of common attributes (Reverse coded)

Item 4. Citizens of the world similarities outweigh the differences (Reverse coded)

Perceived diversity of the superordinate category 'human'

Item 1. There is not "the one" typical human, but rather many different kinds of humans

Item 2. One of human's characteristics is its great diversity

Item 3. Humans share a lot of common attributes (Reverse coded)

Item 4. Humans similarities outweigh the differences (Reverse coded)

Study 1: Perceived diversity of superordinate categories Scales: descriptive and reliability analysis (n = 168)

	M	SD	α	Item 2	Item 3	Item 4
Citizen of the world (4-item scale)	4.33		.08			
Item 1	5.54	1.31		.18*	-.05	.07
Item 2	5.69	1.22		-	-.38**	-.34**
Item 3 (reverse coded)	2.96	1.23			-	.61**
Item 4 (reverse coded)	3.13	1.39				-
Diversity of Citizens of the World (Items 1 and 2)	5.61	0.97				
Similarity of Citizens of the World (Items 3 and 4 not reverse coded)	4.96	1.18				
Human (4-item scale)	4.22		.18			
Item 1	5.50	1.34		.43**	-.12	.02
Item 2	5.79	1.07		-	-.52**	-.15
Item 3 (reverse coded)	2.53	1.20			-	.54**
Item 4 (reverse coded)	3.06	1.45				-
Diversity of Humans (Items 1 and 2)	5.64	1.02				
Similarity of Humans (Items 3 and 4 not reverse coded)	5.21	1.17				

Study 1: Relative Ingroup Prototypicality Scales: Descriptive analysis

	M	SD	N
Citizen of the world			
Mean typicality ratings of characteristic ingroup attributes	4.35	1.38	168
Mean typicality ratings of characteristic outgroup attributes	4.98	1.26	167
Relative ingroup prototypicality for 'citizen of the world'	-0.62	1.48	167
Human			
Mean typicality ratings of characteristic ingroup attributes	4.83	1.48	168
Mean typicality ratings of characteristic outgroup attributes	4.93	1.46	167
Relative ingroup prototypicality for 'human'	-0.09	1.37	167

Study 1: Hierarchical multiple regression analysis predicting relative ingroup prototypicality for 'citizens of the world' from ingroup and superordinate identifications: Standardized regression coefficients

		Relative ingroup prototypicality for 'citizens of the world'		
		Step 1	Step 2	Step 3
National identification		.21**	.20*	.24**
Global ident.: Self-definition			.03	.11
Global ident.: Self-investment				-.14
	R^2 **change**	.188	.239	.283
	F-change	11.248	40.059	92.466

Note. Model = "Enter" method in SPSS Statistics; * $p < .05$; ** $p < .01$; *** $p < .001$

Study 1: Hierarchical multiple regression analysis predicting relative ingroup prototypicality for 'humans' from ingroup and superordinate identifications: Standardized regression coefficients

		Relative ingroup prototypicality for 'humans'		
		Step 1	Step 2	Step 3
National identification		.11	.08	.05
Human ident.: Self-definition			.11	.10
Human ident.: Self-investment				.04
	R^2 **change**	.012	.011	.001
	F-change	1.992	1.802	0.164

Note. Model = "Enter" method in SPSS Statistics; * $p < .05$; ** $p < .01$; *** $p < .001$

Study 1: Helping preferences Scale: Frequencies and MCA discrimination measures

	N	Dim. 1
Scenario nº 1 - **"I need to make an appointment in a health facility"**		.422
Dependency: "[...] should contact the health facility and make the appointment for the migrant user"	18	
Autonomy: "[...] should inform and support the migrant user on how to identify a health facility and how to make an appointment"	133	
No help: "[...] shouldn't help, because the migrant user should find a solution to this problem on his/her own"	15	
None of the above solution should be recommended to the website users.	2	
Scenario nº 2 - **"I have an appointment with the school teacher of my children, but we don't speak a common language."**		.219
Dependency: "[...] should find an official interpreter to be present in the meeting."	24	
Autonomy: "[...] should inform and support the migrant user on how to find an official interpreter to be present at the meeting	121	
No help: "[...] shouldn't help [...]"	19	
None of the above solution should be recommended to the website users.	4	
Scenario nº 3 - **"I would like to bring my family to the new country I'm living in".**		.323
Dependency: "[...] should contact the appropriate government services to get information about the legal procedures"	20	
Autonomy: "[...] should inform and support the migrant user regarding the appropriate government services to get information about the legal procedures"	133	
No help: "[...] shouldn't help [...]"	13	

None of the above solution should be recommended to the website users.	2	

Scenario nº 4 - "I was a victim of discrimination." | | .094

Dependency: "[...] should report the incident to the legal authorities" — 37

Autonomy: "[...] should inform and support the migrant user on how to report the incident to the legal authorities" — 114

No help: "[...] shouldn't help [...]" — 15

None of the above solution should be recommended to the website users. — 2

Scenario nº 5 - "I need to create a CV to apply to job in the new country." — .429

Dependency: "[...] should prepare the CV for the migrant user" — 22

Autonomy: "[...] should inform and support the migrant user on how to prepare a good CV" — 127

No help: "[...] shouldn't help [...]" — 17

None of the above solution should be recommended to the website users. — 2

Scenario nº 6 - "I have a tourist visa, but I want to obtain a residence permit." — .395

Dependency: "[...] should contact the appropriate government services to get information about the legal procedures" — 28

Autonomy: "[...] should inform and support the migrant user regarding the appropriate government services to get information about the legal procedures" — 123

No help: "[...] shouldn't help [...]" — 13

None of the above solution should be recommended to the website users. — 4

Scenario nº 7 - "I need to analyze my rental agreement, but I do not understand the legal standards in the new country." — .269

Dependency: "[...] should find legal assistance" — 20

Autonomy: "[...] should inform and support the migrant user to find legal assistance" — 133

No help: "[...] shouldn't help [...]" — 12

None of the above solution should be recommended to the website users. — 3

Scenario nº 8 - "I need to write a document in the official language of the new country, which I do not speak." — .134

Dependency: "[...] should find an official translator" — 22

Autonomy: "[...] should inform and support the migrant user on how to find an official translator" — 124

No help: "[...] shouldn't help [...]" — 16

None of the above solution should be recommended to the website users. — 6

Scenario nº 9 - "I want to meet and interact with people in the new country." — .244

Dependency: "[...] should find the migrant user a social activity or community event for him/her to attend" — 42

Autonomy: "[...] should inform and support the migrant citizen on how to be updated about the social activities and events in the community" — 113

No help: "[...] shouldn't help [...]" — 12

None of the above solution should be recommended to the website users. — 1

Scenario nº 10 - "I would like to travel across the new country." — .381

Dependency: "[...] should get the travel tickets for the migrant user" — 11

Autonomy: "[...] should inform and support the migrant user on how to get the travel tickets" — 132

No help: "[...] shouldn't help [...]" — 20

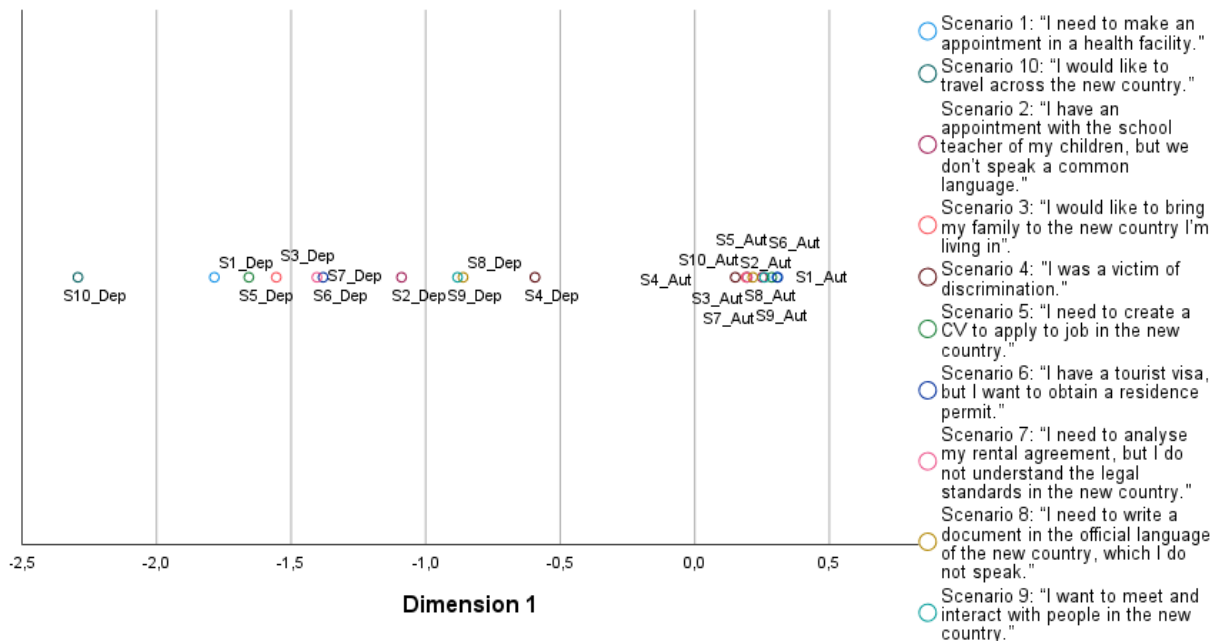None of the above solution should be recommended to the website users. — 5

Figure 1. Helping preferences Scale: Topological configuration of helping preferences - Dependency-oriented and autonomy-oriented responses

Study 1: Helping Orientations Inventory - Exploratory factor pattern matrix - Step1

	1	*2*	*3*
1 (2/aut): Teaching migrants to take care of themselves is good for society because it makes them independent.	.74		
2 (5/aut): The goal of helping should be to make sure migrants can eventually take care of their own needs.	.72		
8 (30/aut): When helping migrants, equipping them with knowledge and skills is the most important thing.	.71		
4 (16/aut): I help migrants so that they can learn to solve their own problems.	.68		
5 (17/aut): Helping migrants is all about making them better able to fix their own problems.	.64		
6 (24/aut): I like to help migrants develop the skills and knowledge to help themselves.	.63		
3 (10/aut): Helping migrants now makes them better able to solve their own problems in the future.	.60		
7 (29/aut): Helping migrants makes them better able to solve their own problems.	.59		
14 (23/dep): All people deserve help equally regardless of their personality and life circumstances.	**.42**	**.31**	
11 (19/dep): In general, solving migrants' problems for them is good for society because it helps meet immediate needs.		.66	
9 (8/dep): I help migrants because I like solving other people's problems.		.66	
15 (25/dep): I help migrants because we like taking care of people's problems.		.58	
10 (11/dep): The goal of helping should be to make sure that migrants have their immediate needs met.		.56	
13 (22/dep): I help migrants because they are unable to help themselves.		.47	
12 (21/dep): I like to try to help people even if the issue might come up again.	**.41**	**.45**	
16 (32/dep): Helping is all about fixing migrants's problems for them.		**.43**	**.40**

17 (4/opp): Helping migrants only makes them more needy in the future.					.85
19 (7/opp): In general, solving migrants' problems for them is bad for society because they come to expect it in the future.					.84
23 (26/opp): Helping migrants makes them less able to solve their own problems.					.84
24 (27/opp): Solving migrants 'problems for them makes their situation worse in the long run.					.78
22 (20/opp): Helping migrants can weaken society because it divides society into those who can help and those who need help.					.77
18 (6/opp): Helping creates a weaker society because migrants will come to depend on others in times of hardship.					.75
21 (13/opp): Helping others now will only make them dependent on others to solve their problems in the future.					.72
20 (9/opp): Teaching migrants to take care of themselves is bad for society because it makes them dependent.					.66

Study 1: Helping Orientations Inventory - Exploratory factor pattern matrix - Step 2

	1	*2*	*3*	*α*	*M*
Orientation to opposition to helping				.93	3.09
17 (4/opp): Helping migrants only makes them more needy in the future.	.85				
19 (7/opp): In general, solving migrants' problems for them is bad for society because they come to expect it in the future.	.84				
23 (26/opp): Helping migrants makes them less able to solve their own problems.	.83				
24 (27/opp): Solving migrants 'problems for them makes their situation worse in the long run.	.78				
22 (20/opp): Helping migrants can weaken society because it divides society into those who can help and those who need help.	.77				
18 (6/opp): Helping creates a weaker society because migrants will come to depend on others in times of hardship.	.74				
21 (13/opp): Helping others now will only make them dependent on others to solve their problems in the future.	.71				
20 (9/opp): Teaching migrants to take care of themselves is bad for society because it makes them dependent.	.65				
Orientation for dependency				.76	4.38
11 (19/dep): In general, solving migrants' problems for them is good for society because it helps meet immediate needs.		.68			
9 (8/dep): I help migrants because I like solving other people's problems.		.66			
10 (11/dep): The goal of helping should be to make sure that migrants have their immediate needs met.		.56			
15 (25/dep): I help migrants because we like taking care of people's problems.		.56			
13 (22/dep): I help migrants because they are unable to help themselves.		.48			
Orientation for autonomy				.88	5.51
1 (2/aut): Teaching migrants to take care of themselves is good for society because it makes them independent.			.73		

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2 (5/aut): The goal of helping should be to make sure migrants can eventually take care of their own needs.	.72
8 (30/aut): When helping migrants, equipping them with knowledge and skills is the most important thing.	.70
4 (16/aut): I help migrants so that they can learn to solve their own problems.	.66
5 (17/aut): Helping migrants is all about making them better able to fix their own problems.	.64
6 (24/aut): I like to help migrants develop the skills and knowledge to help themselves.	.62
3 (10/aut): Helping migrants now makes them better able to solve their own problems in the future.	.61
7 (29/aut): Helping migrants makes them better able to solve their own problems.	.58

Study 1: Means, SDs, and zero-order correlations among main and secondary variables.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1. Global ident.: Self-investment	-																					
2. Human ident: Self-investment	.71**																					
3. Global ident.: Self-definition	.65**	.56**																				
4. Human ident: Self-definition	.39**	.46**	.62**																			
5. Pref. for helping in general	.21**	.26**	.17*	.25**																		
6. Orient. to opposition to helping	.01	.02	.07	-.06	-.44**																	
7. Preference for dependency	.09	.03	.07	.07	-.18*	.39**																
8. Orientation for dependency	.37**	.32**	.35**	.34**	.29**	.13	.35**															
9. Preference for autonomy	-.09	-.03	-.07	-.07	.18*	-.39**	-	-.35**														
10. Orientation for autonomy	.32**	.34**	.22**	.29**	.62**	-.28**	-.17*	.40**	.17*													
11. National identification	.44**	.62**	.37**	.31**	.04	.25**	.09	.26**	-.09	.16*												
12. Altruistic orientation	.07	.03	-.01	-.05	.20**	-.25**	-.09	-.03	.09	.19*	-.13											
13. RIP for citizens of the world	.04	.10	.11	-.01	-.07	.24**	-.02	-.04	.02	-.14	.21**	-.18*										
14. RIP for humans	.13	.12	.18*	.13	.10	.03	.09	.10	-.09	.10	.11	-.10	.42**									
15. Age	-.02	-.02	-.05	-.10	-.09	-.16*	-.14	-.11	.14	-.08	-.07	-.12	-.03	-.07								
16. Migration experience	.24**	.11	.08	-.02	-.05	.19*	.21**	.08	-.21**	.06	.17*	.02	.00	-.02	.11							
17. Educational level	.11	.05	.10	.01	.02	.14	.14	.08	-.14	.03	.12	-.20*	.03	.04	.07	.28**						
18. Political orientation	-.09	-.03	-.09	-.08	-.43**	.59**	.35**	.04	-.35**	-.36**	.22**	-.20*	.16*	.07	-.01	.11	.13					
19. Freq. of traveling	.04	.02	-.05	-.08	-.04	.24**	.12	.07	-.12	.01	.20*	-.04	.13	-.05	.03	.35**	.34**	.13				
20. Freq. of interaction with migrants	.19*	.16*	.16*	.13	.10	.10	.19*	.23**	-.19*	.11	.17*	.23**	-.02	.08	-.14	.28**	.17*	.04	.34**			
21. Freq. of hearing or using the expression "citizen of the world"	.38**	.22**	.29**	.19*	-.02	.34**	.31**	.24**	-.31**	.07	.16*	-.01	.06	.03	.04	.25**	.11	.06	.26**	.35**		
22. Freq. of hearing or using the expression "human"	.37**	.38**	.23**	.20*	.08	.06	.10	.09	-.10	.15*	.20*	.01	-.06	-.06	.15*	.20**	.07	-.10	.08	.18*	.49**	
23. Perceived financial situation	.08	.06	.09	-.07	-.06	.04	-.04	-.06	.04	-.05	.03	-.04	.17*	.15	-.06	.04	.16*	.00	.08	.02	-.08	.03

Study 2: Materials and additional analyses

Study 2: List and order of measures
Informed consent
Eligibility: Nationality and country of residence
Experimental manipulation and manipulation check
Group identification
Helping preferences
Willingness to help
Costs and benefits of helping
Helping orientations
Willingness to participate in collective action
Feelings towards migrants
Relative prototypicality
Entitativity
Essentialism
Group representations
Migrants' origin
Social Dominance Orientation
National identification
Sociodemographic information
Debriefing / Completion code

Informed consent

Informed consent

Welcome to our study!

ISCTE-University Institute of Lisbon (Portugal) is studying how people use online platforms. You will watch videos, and your opinion about related topics will be asked. In total, this should take approximately 20 minutes.

For the specific purpose of this study, there are 2 conditions to be eligible to participate, and be paid:

1) You must be fluent in English

2) You must be currently living in the country in which you and your parents were born

If you do not meet these conditions, please do not fill out the survey.

We ask you to fill out all the questions. We are interested in the first answer that comes to your mind, there are no right or wrong answers. The information that you provide will not be used to judge you in any way, and this research follows the recommendations of the ISCTE-IUL Ethics Committee.

If you want more information, now or in the future, you are free to contact the researchers by e-mail (mgfcl@iscte-iul.pt).

Thank you!

The research team,

Please read the following consent: I am aged 18 years or older. I agree to voluntarily participate in this study. I am free to withdraw at any time, without giving a reason. If my results are used in scientific publications, or are published in any other way, my data will be completely anonymous. My data will not be sent to third parties. Only researchers will have access to data. There are no physical, legal or economic risks associated with participating in this study.

To ensure your payment: 1) Along the survey you will find control questions to screen out random clicking. You must carefully read all the questions and respond correctly to the control questions. If you fail to respond correctly to control questions, you will not receive your completion code/payment; 2) At the end of the survey you will be given a completion code to copy and paste into Clickworker platform. Be sure to enter your completion code correctly to ensure payment.

I confirm that I have read and understood the above and freely consent to participating in this study. *Multiple choice question:* Yes/No (*If "no" is select, participant will be automatically directed to the end of the survey*)

○   Yes

○   No

I confirm that I'm fluent in English.

○   Yes

○   No

I confirm that I am currently living at the country where me and my parents were born.

○   Yes

○   No

Nationality (A to Z). (If you hold multiple nationalities, please select the one with which you identify the most. This is a long A- Z menu. If your nationality is missing

in the list, please select "Other" at the bottom and then type it in the text box that will appear next)

List of countries similar to Study1

Country where you and your parents were born, and where you are currently living in (This is a long A- Z menu. If your country is missing in the list, please select "Other" at the bottom and then type it in the text box that will appear next)

List of countries similar to Study1

Experimental manipulation and check

Intro. This section of the study analyses a platform of online learning. Please watch carefully this 2-minute video. Please, click on EXPANSION SCREEN button and then press PLAY button to start.

Video content. In this study, our goal is to better understand online learning. We aim to understand if a voice over in online presentations helps to retain information more effectively. Please imagine that you are taking an online Psychology course. You will watch a short presentation explaining an important concept in this scientific field. Some participants will see a presentation using a voice over, that is, they will hear a narrator - a person who provides a voice over - and others will see a presentation without it. You will be asked a few questions at the end. Please pay full attention to the information you will see, without interruptions. You don't need to have any prior knowledge in Psychology, nor will you receive a grade. However, we will ask you a few brief questions about the content and what you thought of the material at the end.

Please note that you have been randomly assigned to a presentation without a voice over. That is, you will not hear a narrator.

The presentation will start now:

"One important concept in Psychology is identification with groups. This happens when people see themselves as members of a group. Groups can be small and involve only a few people, or larger and involve many more people, and ultimately everyone. An example of a large group with whom people can identify with is **citizens of the world (condition 1)/ humans (condition 2)/ daughters and sons (control)**. When you identify with **citizens of the world/humans/daughters and sons**, you think that you have a lot in common and you are similar to other **citizens of the world/humans/daughters and sons**; you feel that being a **citizen of the world/human/daughters or a son** is an important part of who you are, your identity; you have a good feeling about it; and you feel solidarity with other **citizens of the world/humans/daughters and sons**."

The presentation is over.

Video' shots (example for citizens of the world condition):

Manipulation check

1. Thank you for watching. Please answer a few questions about the presentation.
Please choose the appropriate word, from the list below, to complete the following sentence: "The concept referred in the presentation describes what happens when people see themselves as members of a _____":

○   Company

○   Group

○   Sports team

2. Which example was given to exemplify the concept, in the presentation?
Open question

3. Please characterize the voice over you have heard during the presentation.

- ○   I heard a female voice over

- ○   I heard a male voice over

- ○   I did not hear any voice over

4. Please describe, in a few words, what does it mean to you to belong to the group of **citizens of the world (condition 1)/ humans (condition 2)/ daughters and sons (control),** and how important (or not) it is to you.
Open question

Group identification

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I identify with ${e://Field/Condition}.	○	○	○	○	○	○	○
I have a lot in common with the average ${e://Field/Condition}.	○	○	○	○	○	○	○
I am similar to the average ${e://Field/Condition}.	○	○	○	○	○	○	○
I feel a bond with ${e://Field/Condition}.	○	○	○	○	○	○	○
I feel solidarity with ${e://Field/Condition}.	○	○	○	○	○	○	○
I feel committed to ${e://Field/Condition}.	○	○	○	○	○	○	○
This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.	○	○	○	○	○	○	○

Helping preferences

Instructions

This section of the study analyses a platform of online interaction. Please watch carefully this 1-minute video. Please, click on EXPANSION SCREEN button and then press PLAY button to start.

Video content. "Recently, a new international website was launched, where migrants can chat with nationals to find solutions to problems they encounter. Website users can sign up as MIGRANTS (requesting help) and NATIONALS (providing help). Please imagine you have signed up as a national user and received requests from migrant users to provide help. In the next pages, you will find different requests and a list of possible solutions for each request, which were previously suggested by other users. Please select the solution you think you would most likely adopt, and that you would recommend to future users of the website. Please keep in mind that all the solutions can be easily implemented in an online interaction between people."

1.

Problem presented by a migrant user: "**I need to make an appointment in a health facility**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would contact the health facility and make the appointment, for the migrant user.

Autonomy: I would explain to the migrant user how to identify a health facility and how to make an appointment.

No help: I would/could not help the migrant user in relation to this issue.

2.

Problem presented by a migrant user: "**I have an appointment with the school teacher of my children, but we don't speak a common language**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would find an official interpreter to be present at the meeting, for the migrant user.

Autonomy: I would explain to the migrant user how to find an official interpreter to be present at the meeting.

No help: I would/could not help the migrant user in relation to this issue.

3.

Problem presented by a migrant user: "**I would like to bring my family to the new country I'm living in**".

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would contact the appropriate government services to get information about the legal procedures, for the migrant user.

Autonomy: I would explain to the migrant user how to contact the appropriate government services to get information about the legal procedures.

No help: I would/could not help the migrant user in relation to this issue.

4.

Problem presented by a migrant user: "**I was a victim of discrimination**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would report the incident to the legal authorities, for the migrant user.

Autonomy: I would explain to the migrant user how to report the incident to the legal authorities.

No help: I would/could not help the migrant user in relation to this issue.

5.

Problem presented by a migrant user: "**I need to create a CV to apply to a job in the new country**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would prepare a good CV model for the migrant user.

Autonomy: I would explain to the migrant user how to prepare a good CV.

No help: I would/could not help the migrant user in relation to this issue.

6.

Problem presented by a migrant user: "I have a tourist visa, but I want to obtain a residence permit."

Multiple choice question: Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would contact the appropriate government services to get information about the legal procedures, for the migrant user.

Autonomy: I would explain to the migrant user how to contact the appropriate government services to get information about the legal procedures.

No help: I would/could not help the migrant user in relation to this issue.

7.

Problem presented by a migrant user: "**I need to analyse my rental agreement, but I do not understand the legal standards in the new country**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would find legal assistance for the migrant user.

Autonomy: I would explain to the migrant user how to find legal assistance.

No help: I would/could not help the migrant user in relation to this issue.

8.

Problem presented by a migrant user: "**I need to write a document in the official language of the new country, which I do not speak**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would find an official translator, for the migrant user.

Autonomy: I would explain to the migrant user how to find an official translator.

No help: I would/could not help the migrant user in relation to this issue.

9.

Problem presented by a migrant user: "**I want to meet and interact with people in the new country.**"

 Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would find a social activity or community event for the migrant user to attend.

Autonomy: I would explain to the migrant user how to be updated about the social activities and events in the community.

No help: I would/could not help the migrant user in relation to this issue.

10.

Problem presented by a migrant user: "**I want to travel in the new country**."

Please select the solution you think you would most likely adopt if you were a [nationality] user, and that you would recommend to future users of the website

Dependency: I would get the travel tickets for the migrant user.

Autonomy: I would explain to the migrant user how to get the travel tickets.

No help: I would/could not help the migrant user in relation to this issue.

11. If you want to comment your choices, please use the space below.

Open question

Willingness to help

Please indicate how much you agree or disagree with the following statement, using the scale. *Likert scale:* 1 (not at all) to 7 (very much). To what extent do you see yourself using this website and helping migrants, in your daily life?

Not at all 1	2	3	4	5	6	Very much7
○	○	○	○	○	○	○

Costs and benefits of helping

Intro. Please think about the costs and benefits of helping a migrant who is living in your country of residence. Please rate to what extent helping would represent a cost or a benefit, using the slide below.

Helping a migrant, who is living in ${NIC_2/ChoiceGroup/SelectedChoices} *[country of residence]*, would represent…

1= More costs than benefits to myself   7 = More benefits than costs to myself

1	2	3	4	5	6	7

Helping a migrant, who is living in ${NIC_2/ChoiceGroup/SelectedChoices} *[country of residence]*, would represent…

1= More costs than benefits to ${NIC_2/ChoiceGroup/SelectedChoices} *[country of residence]*   7 = More benefits than costs to ${NIC_2/ChoiceGroup/SelectedChoices} *[country of residence]*

1	2	3	4	5	6	7

Helping a migrant, who is living in ${NIC_2/ChoiceGroup/SelectedChoices} *[country of residence]*, would represent…

1= More costs than benefits to the migrant						7 = More benefits than costs to the migrant
1	2	3	4	5	6	7

Helping orientations

Same as in Study 1

Items dropped out in Study 2 from orientation for dependency scale:
- "I like to try to help people even if the issue might come up again."
- "All people deserve help equally regardless of their personality and life circumstances."
- "Helping is all about fixing migrants' problems for them."

Willingness to participate in collective action

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
I would sign a petition that demands civic and political rights for migrants to ensure their integration in society, for example the right to vote or to became members of political parties.	○	○	○	○	○	○	○
I would sign a petition that demands social and economic rights for migrants to ensure their integration in society, for example protection against poverty and the right to housing.	○	○	○	○	○	○	○

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Feelings towards migrants

Instructions

Below is something that looks like a thermometer. We call it a 'feeling thermometer' because it measures your feelings towards others. Here's how it works. If you don't know too much about a group of people, or don't feel particularly warm or cold towards them, then you should place the thermometer in the middle, at the 50-degree mark. If you have a warm feeling, or feel favourably towards them, you would give it a score somewhere between 50 and 100 depending on how warm your feeling is. On the other hand, if you don't feel very favourably, or if you don't care for too much about that people, then you would place the mark somewhere between the 0 and 50-degree mark

How do you feel towards migrants who are living in ${NIC_2/ChoiceGroup/SelectedChoices} *[country of residence]*?

Cold		Warm
0	50	100

Relative prototypicality

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
${NIC_1/ChoiceGroup/SelectedChoices} people are prototypical ${e://Field/Condition} *[Nationality] are prototypical citizens of the world/ humans/ daughters and sons.*	○	○	○	○	○	○	○

Please indicate how much you agree or disagree with the following statement, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
Migrants are prototypical ${e://Field/Condition} *Migrants are prototypical citizens of the world/ humans/ daughters and sons.*	○	○	○	○	○	○	○

Entitativity

Please think about **"${e://Field/Condition}" as a social category**. For each question below, we would like you to rate the **category ${e://Field/Condition}**, using the rating scale provided for each question.

To what extent do **${e://Field/Condition}** 'not qualify at all as a group' or 'very much qualify as a group'?

1 = Not qualify at all as a group   7 = Very much qualify as a group

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

In some categories, people interact very much with one another. In some, there is almost no interaction between members of the category. To what extent do **${e://Field/Condition}** 'not interact at all with one another' or 'interact very much with one another'?

1 = Not interact at all with one another   7 = Interact very much with one another

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Some categories are very important in the eyes of the people that are part of it. Some have no importance at all in their eyes. To what extent is the category do **${e://Field/Condition}** 'not at all important' or 'very much important' to the people that are part of it?

1 = Not at all important   7 = Very much important

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

In some categories, members of the category share with one another common fate. In some categories, members are not linked by a common fate. To what extent do **${e://Field/Condition}** 'not share a common fate' or 'share a common fate'?

1 = Not share a common fate						7 = Share a common fate
1	2	3	4	5	6	7

In some categories, members of the category pursue common goals. In some categories, members are not linked by any common goals. To what extent do ${e://Field/Condition} 'not have common goals' or 'pursue common goals'?

1 = Not have common goals						7 = Pursue common goals
1	2	3	4	5	6	7

Some categories allow people to make many judgments about their members; in other words, knowing that someone belongs to the category tells us a lot about that person, meaning that membership is very informative. Other categories only allow a few judgments about their members, meaning that membership is not very informative. To what extent knowing that someone belongs to the category ${e://Field/Condition} 'is not very informative' or 'tells a lot about that person'?

1 = Is not very informative						7 = Tells a lot about that person
1	2	3	4	5	6	7

Some categories contain members who are very similar to one another; they have many things in common. Other categories contain members who differ greatly from one another, and don't share many characteristics. To what extent are **${e://Field/Condition}** 'diverse' or 'similar' to one another?

| 1 = Diverse						7 = Similar
1	2	3	4	5	6	7

Essentialism

Some categories have sharper boundaries than others. For some, membership is clear-cut, definite, and of 'either/or' variety; people belong to the category or they do not. For others, membership is more 'fuzzy'; people belong to the category in varying degrees. To what extent belonging to **${e://Field/Condition}** is 'clear-cut' or 'fuzzy'?

1 = Clear-cut   7 = Fuzzy

1	2	3	4	5	6	7

Some categories are more natural than others, whereas others are more artificial. To what extent is the category of **${e://Field/Condition}** more 'artificial' or more 'natural'?

1 = Artificial   7 = Natural

1	2	3	4	5	6	7
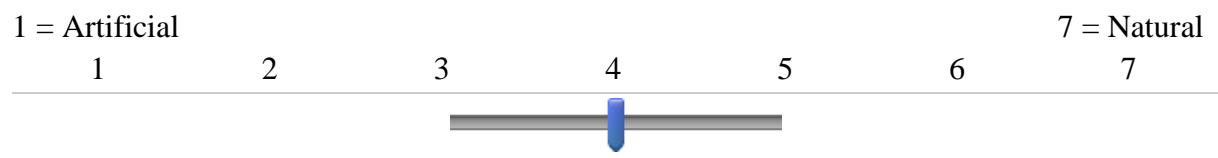
Membership in some categories is easy to change; it is easy for group members to become non-members. Membership in other categories is relatively immutable; it is difficult for category members to become non-members. To what extent is belonging to **${e://Field/Condition}** 'easily changed' or 'not easily changed'?

1 = Easily changed   7 = Not easily changed

1	2	3	4	5	6	7

Some categories are more stable over time than others; they have always existed, and their characteristics have not changed much throughout history. Other categories are less stable; their characteristics have changed substantially over time, and they may not always have existed. To what degree do **${e://Field/Condition}** 'change much over time' or 'change little over time'?

1 = Change much over time   7 = Change little over time

1	2	3	4	5	6	7

Some categories have necessary features or characteristics; without these characteristics someone cannot be a category member. Other categories have many similarities, but no features

or characteristics are necessary for membership. To what extent do **${e://Field/Condition}** 'have necessary characteristics' or 'do not have necessary characteristics' to be members?

| 1 = Have necessary characteristics						7 = Do not have necessary characteristics
1	2	3	4	5	6	7

Some categories have an underlying reality, which means that although members have similarities and differences on the surface, underneath they are basically the same. Other categories also have many similarities and differences on the surface, but do not have an underlying sameness. To what extent do **${e://Field/Condition}** 'have an underlying sameness' or 'do not have an underlying sameness'?

1 = Have an underlying sameness						7 = Do not have an underlying sameness
1	2	3	4	5	6	7

Additional items

Membership in some categories is the result of an individual choice to belong to a group. Other categories do not have this element of choice; members must be born into the group or possess certain predefined characteristics outside of their control that will determine their membership. To what extent belonging to the group of **${e://Field/Condition}** 'is the result of a choice' or 'does not result from a choice'?
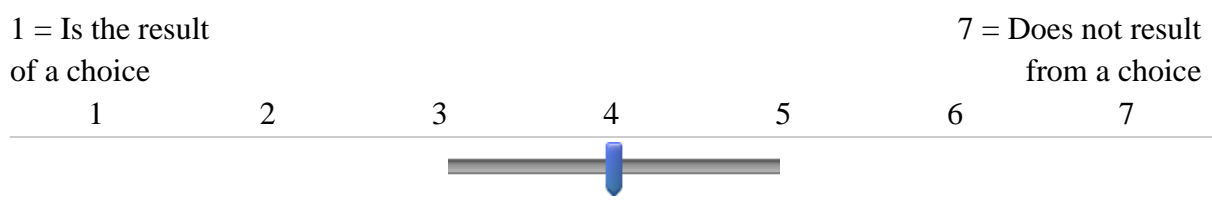
1 = Is the result of a choice						7 = Does not result from a choice
1	2	3	4	5	6	7

Please indicate how much you agree or disagree with the following statements, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
Generally speaking, people highly respect and admire ${e://Field/Condition}.	○	○	○	○	○	○	○

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
Generally speaking, people have a positive image of ${e://Field/Condition}.	○	○	○	○	○	○	○
The group of ${e://Field/Condition} includes every person on Earth.	○	○	○	○	○	○	○
This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.	○	○	○	○	○	○	○

Group representations

Please indicate how much you agree or disagree with the following statement, using the scale.

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
When I think of migrants and ${NIC_1/ChoiceGroup/SelectedChoices}, who are living in ${NIC_2/ChoiceGroup/SelectedChoices}, I see them as one group.	○	○	○	○	○	○	○

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
When I think of migrants and ${NIC_1/ChoiceGroup/SelectedChoices}, who are living in ${NIC_2/ChoiceGroup/SelectedChoices}, I see them as two separate groups.	○	○	○	○	○	○	○

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
When I think of migrants and ${NIC_1/ChoiceGroup/SelectedChoices}, who are living in ${NIC_2/ChoiceGroup/SelectedChoices}, I see them as two groups on the same team.	○	○	○	○	○	○	○

Migrant's origin

When you think about migrants who are living in ${NIC_2/ChoiceGroup/SelectedChoices}, where are they from?

- ☐ East Asia and Pacific
- ☐ Europe and Central Asia
- ☐ Latin America and Caribbean
- ☐ Middle East and North Africa
- ☐ North America
- ☐ South Asia
- ☐ Sub-Saharan Africa

Social dominance orientations

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
In setting priorities, we must consider all groups.	○	○	○	○	○	○	○
We should not push for group equality.	○	○	○	○	○	○	○
Group equality should be our ideal.	○	○	○	○	○	○	○

Superior groups should dominate inferior groups.	○	○	○	○	○	○	○
This is a control question to screen out random clicking. Please select "disagree" to demonstrate you have read this.	○	○	○	○	○	○	○

National identification

	Strongly disagree 1	Disagree 2	Somewhat disagree 3	Neither agree nor disagree 4	Somewhat agree 5	Agree 6	Strongly agree 7
I identify with the ${NIC_1/ChoiceGroup/SelectedChoices} people.	○	○	○	○	○	○	○

Sociodemographic information

Migration experience
If you ever lived outside your country, for how long did that experience last? (please exclude vacations)

○   I´ve never lived outside my country

○   Less than a month

○   1-6 months

○   6-12 months

○   1-3 years

○   3-5 years

○   More than 5 years

Political orientation
In politics, people sometimes talk of "left" and "right". Where would you place yourself on this scale? *Slide scale:* 1 (left) to 7 (right)

1 = Left   7 = Right

1	2	3	4	5	6	7

Age
How old are you? (Please use numbers to represent years)

Sex

○   Male

○   Female

○   Other

○   I prefer not to answer this question

Level of education
What is the highest level of education you have completed?

○   Elementary school

○   Junior high school

○   High school

○   College Associate's degree

○   College Bachelor's degree

○   Graduate/Professional degree

○   I don't know

Employment status
What is your current employment status?

○   Student

○   Unemployed

    ○   Employed (If chosen, indicate what your profession is)
    _____

○   Retired

○   Other _____

Satisfaction with present income
Which of the descriptions comes closest to how you feel about your household's present income?

○   I find it very difficult to live on the present income

○   I find it difficult to live on present income

○   I am managing with the present income

○   I´m living comfortably on the present income

○   Don't know

Intro. Please indicate your opinion using the rating scale provided.

1. On March 11th, 2020, COVID-19 was declared as a pandemic, a viral disease that has swept the globe. COVID-19 might be seen as a national matter, towards which [country of residence] should work alone to guarantee an effective national response, or as a global matter, towards which countries should act together to guarantee an effective global response. To what extent do you think that COVID-19 is a 'national matter' or a 'global matter'?

1 = National matter   7 = Global matter

1	2	3	4	5	6	7
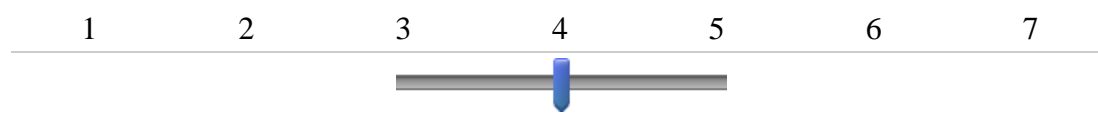
Which device are you using to fill out this survey?

○   Computer

○   Smartphone

○   Tablet or Ipad

Debriefing/ Completion code

THE END!
PLEASE READ THE INFORMATION BELOW
AT THE NEXT PAGE YOU WILL BE GIVEN A COMPLETION CODE TO INSERT IN CLICKWORKER PLATFORM TO ENSURE YOUR PAYMENT.

The present study is part of a PhD project "From inclusive identities to inclusive societies: Global human identification and autonomy-oriented prosocial behavior regarding immigrants", funded by Fundação para a Ciência e Tecnologia – Portugal (FCT) and being conducted at Instituto Universitário de Lisboa (ISCTE- IUL).
At the beginning, you were told that this study aims to studying how people use online platforms. However, the major goal of this project is to identify the psychosocial processes (e.g., social identification, individual characteristics) that are associated with different forms of helping and prosocial behavior regarding migrants. This is a common approach in this type of research to avoid biased responses, if the real purpose of the study was known. Your participation was very important and will help us to better understand the psychosocial processes associated with helping behaviors. You can request additional information about this study by contacting the research team: Margarida Carmona e Lima, mgfcl@iscte-iul.pt

Thank you for your participation in our study!
Please, click ">>" to get your completion code

Here is your completion code: 11S9G9PGR. Please copy the above code and paste it into the field provided within your Clickworker task form. Your Clickworker fee cannot be credited without the input of this code. If you want to let us know about your thoughts, please leave your comments below. Once you have copied this CODE, please, click ">>" to submit your responses.

Study 2: Additional analysis

Study 2: Helping preferences Scale - Frequencies and MCA discrimination measures

|	N	Dim. 1
Scenario nº 1 - **"I need to make an appointment in a health facility"**		.435
Dependency	32	
Autonomy	190	
Scenario nº 2 -**"I have an appointment with the school teacher of my children, but we don't speak a common language."**		.474
Dependency	56	
Autonomy	155	
Scenario nº 3 - **"I would like to bring my family to the new country I'm living in".**		.434
Dependency	34	
Autonomy	176	
Scenario nº 4 - **"I was a victim of discrimination."**		.070
Dependency	45	
Autonomy	167	
Scenario nº 5 - **"I need to create a CV to apply to job in the new country."**		.151
Dependency	57	
Autonomy	153	
Scenario nº 6 - **"I have a tourist visa, but I want to obtain a residence permit."**		.320
Dependency	28	
Autonomy	183	
Scenario nº 7 - **"I need to analyze my rental agreement, but I do not understand the legal standards in the new country."**		.433
Dependency	58	
Autonomy	159	
Scenario nº 8 - **"I need to write a document in the official language of the new country, which I do not speak."**		.562
Dependency	74	
Autonomy	138	
Scenario nº 9 - **"I want to meet and interact with people in the new country."**		.245
Dependency	86	
Autonomy	129	
Scenario nº 10 - **"I would like to travel across the new country."**		.270
Dependency	12	
Autonomy	208	
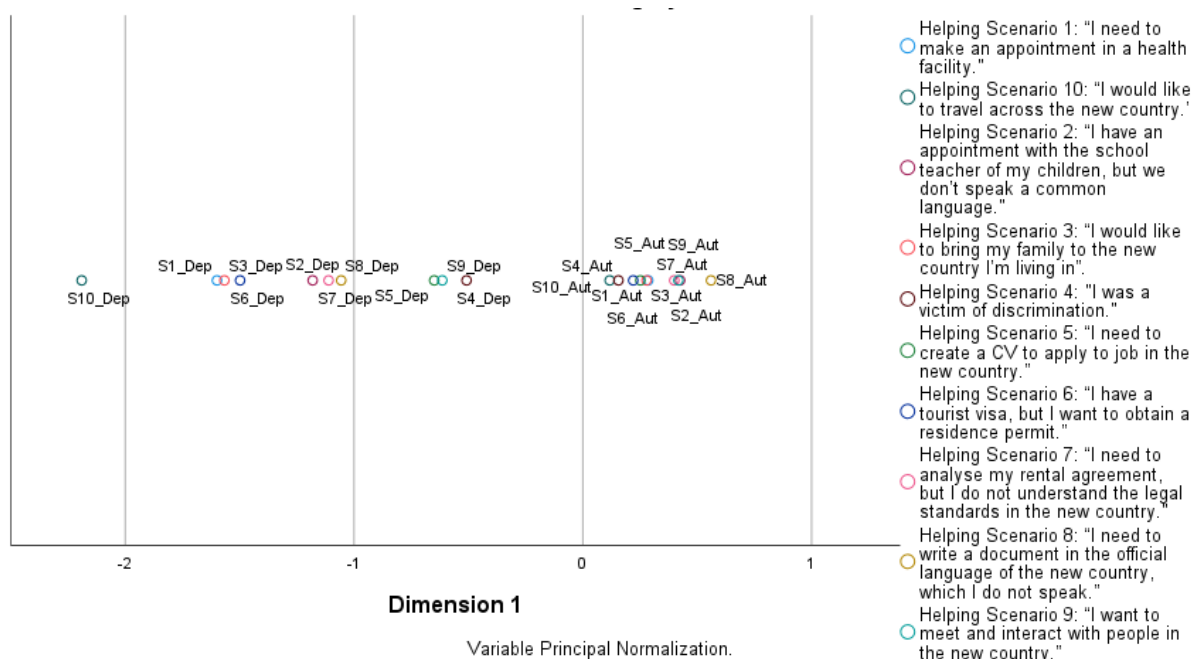
Figure 2. Study 2: Helping preferences Scale - Topological configuration of helping preferences - Dependency-oriented and autonomy-oriented responses

Study 2: Means and standard deviations regarding the impact of the categories "citizens of the world" and "humans"

	Control ($n = 83$)	C. World ($n = 67$)	Humans ($n = 74$)	*Test*
	M (SD)	*M (SD)*	*M (SD)*	
Collective action				
Petition on civic/political rights	4.95 (1.50)	4.60 (1.49)	4.64 (1.84)	$F(4, 440) = 1.208$, $p = .306$;
Petition on social/economic rights	5.25 (1.63)	5.12 (1.57)	5.34 (1.59)	*Wilks' Λ* = .978, partial η^2 =.01
Feelings				
Feelings towards migrants	66.92 (22.32)	64.82 (22.24)	69.85 (21.93)	$F(2, 221) = 0.921$, $p = .400$; partial η^2 =.01

Willingness to participate in collective action. A one-way MANOVA did not reveal a significant effect of priming on participants' willingness to sign petitions advocating for migrants' rights in the host country, neither univariate simple contrasts.

Feelings towards migrants. A one-way ANOVA did not reveal a significant effect of priming on feelings towards migrants, neither univariate simple contrasts.