Master's thesis

NTNU
Norwegian University of Science and Technology
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Measuring Social Justice Attitudes: Scale Development and Correlations with Values, Gender Roles and Big Five Personality Dimensions

Master's thesis in Generell psykologi (MGENPSY)
Supervisor: Timo Juhani Lajunen
Co-supervisor: Wei Wang
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Abstract

The social justice movement is increasingly prevalent in global discussions on fairness and equality. Despite this, only a few studies have explored the social justice movement and the attitudes associated with it. This study aimed to construct and validate a scale for measuring individuals' inclinations toward social justice-related attitudes. Candidate items were based on theories commonly associated with the social justice movement. Further, the study aimed to explore how social justice attitudes related to measures of personality, values, and sex roles. The study's sample consisted of 302 Norwegian-speaking participants who were obtained through internet sampling.

An exploratory factor analysis was conducted on the item pool, which yielded a Kaiser-Meyer-Olkin measure of sampling adequacy of 0.92 and a significant Bartlett's test (p = .001). Further, it indicated a three-factor structure: Language, Activism, and Intolerance, together explaining 42% of the variance within the dataset. Furthermore, a sum score reflecting the whole scale was created. All factors had acceptable internal consistencies, which indicates that the scales can be used as both a unidimensional and a three-dimensional measure. After ensuring that the scales were deemed reliable and valid in terms of construct validity, the study explored how the scales related to measures of personality, values, and sex roles.

Four hierarchical regression analyses revealed intricate relationships between each scale and various psychological traits. Language was positively associated with self-transcendence, agreeableness, and positive femininity while negatively associated with negative masculinity. Additionally, Activism was positively associated with agreeableness and conservation but negatively associated with conscientiousness. Intolerance was positively associated with neuroticism and positive femininity but negatively with imagination. The sum scale was positively associated with agreeableness and positive femininity and negatively associated with self-transcendence and negative masculinity.

Preface

Denne oppgåva har vore både spanande og krevjande å gjennomføre, og har ført til ny kunnskap som eg ynskjer å ta med meg vidare inn i arbeidslivet. Oppgåva sitt tema har vore eit hyppig diskusjonsemne blant vener, kollegar og familiemedlem. Dei ulike perspektiva frå diskusjonane har gjeve kvar sine unike bidrag i denne oppgåva.

Eg ynskjer å utnemne ein spesiell takk til vegleiar Timo Juhani Lajunen for det gode samarbeidet vi har hatt det siste året. Sluttproduktet og motivasjonen til å skrive oppgåva har vore heilt avhengig av di evne til å kombinere intelligens, humor og konstruktive tilbakemeldingar. Vidare vil eg takke alle dei flotte familiemedlemmane mine som har delt spørjeundersøkinga med sine vener og kjende. Takk for at de har vore både engasjerte og følgt meg opp gjennom skriveprosessen – og ikkje minst tvunge meg ut av han med naudsynte mellomrom. Sist, men ikkje minst, vil eg takke den artige venekretsen min. Utan dykk ville eg aldri skjønt kva det inneberer å vere student.

1. Introduction

1.1. The Social Justice Movement

In the matter of two decades, social justice has transformed from a philosophical concept to a widespread movement. Its ideas have led to discussions in everything from local activism to international policies (Wright, 2015; Finley, 2017). Various thinkers have ascribed different meanings to the concept of social justice throughout history, a common thread being their focus on addressing and remedying social inequalities (Mulligan, 2023). Following World War II, legal advances toward equality have been a major focus in the West (Mohammed & Brandford, 2024; Polenberg, 1992). As a response, social justice shifted its focus to challenge subtler forms of prejudice and discrimination, which it views as lingering in Western attitudes, language, and assumptions (Pluckrose & Linday, 2020). To combat these less visible challenges, scholars and activists created social justice theories as critical tools for analyzing and seeking change in society's power dynamics (Beemans, 2021).

Social justice theories are grounded in postmodern principles, they hold that: (1) objective knowledge is impossible to obtain, (2) knowledge is a construct of power, and (3) society is made up of power and privilege that needs to be disrupted (Pluckrose & Lindsay, 2020). According to these principles, the concept of subjectivity is a central key (Spiro, 1996). Knowledge is seen as truths differing from individual to individual, which makes obtaining objective and universal knowledge impossible. Further, knowledge is seen as a construct developed by powerful groups to serve their own needs and marginalize others (Spiro, 1996). A second key principle is skepticism toward language, which is highlighted in postmodern perspectives. Knowledge is transferred through language, which postmodernists view as an unstable method of conveying meaning. Illustrating this point, language can name pail-related emotions but cannot *be* the pain (Mehrabi et al., 2012). Because language is too weak to convey the intensity of individual feelings, it is seen as an inaccurate and unstable way of conveying truth and knowledge across individuals (Mehrabi et al., 2012).

While postmodernist ideas were highly descriptive rather than goal-oriented in their early stages, scholars made them applicable in the 1980s (Pluckrose & Lindsay, 2020). During this time, postmodern scholars started to focus on changing language and discourse, which in turn is thought to change what is considered knowledge (Mehrabi et al., 2012). As knowledge is thought to reflect the interest of the dominant groups, altering language to reshape knowledge is hypothesized to balance the unequal power dynamics in society (Mehrabi et al., 2012). The applicable turn of postmodernism gave way to new theories designed to address the situations

of marginalized groups by decomposing and changing the language used to address them (Beemans, 2021). These theories include Postcolonial Theory, Critical Race Theory, and Queer Theory, which have come to be known loosely as "social justice theories."

As social justice theories became more actionable, they gained popularity outside academic circles. This has become evident on social media platforms, where activists use hashtags such as #blackwriter, #changemakers, and #OnlineLiteracyMatters to address systematic racism, LGBTQ+ rights, and historical injustices (McDaniel, 2023). Increasingly, the general public is exposed to terminology like microaggression, cultural appropriation, and media representation (Corradini, 2024). These terms are part of a new vocabulary shaped by social justice theories, as the fight for equality extends beyond legal definitions. As the movement became more influential, the responses to social justice activism have been met with positive and negative responses. While some argue that social justice activism is important for achieving a fair and just society, others raise concerns about its effect on freedom of speech (Malik, 2023). Discussions on this topic are especially evident in debates around *cancel culture*, where, usually, social justice activists use collective boycotting as a tool for achieving social accountability after perceived wrongdoings (Strossen & Paresky, 2023).

Despite the global discussions about the movement's principles, few studies have explored the theme, and even fewer instruments to measure social justice attitudes have been created. The attempts that have been made could arguably be seen as biased and possibly lack a dimensional understanding of social justice. Against this backdrop, my thesis aims to create a robust survey instrument for measuring an individual's inclination toward social justice attitudes. Candidate items for the survey instrument will be designed based on the most common ideas found in social justice literature, such as Postcolonial Theory (Said, 1978), Critical Race Theory (Delgado & Stefancic, 2013), and Queer Theory (Butler, 1990). The items will capture perceptions of systematic racial disparities, attitudes towards LGBTQ+ rights, and acknowledgment of historical injustice. Moreover, the thesis will explore how social justice attitudes correlate with measures of personality, values, and sex roles.

2. Theory

2.1. Postcolonial Theory

From the late fifteenth century to the years following World War II, European empires colonized much of the world (Kennedy, 2016). *Colonialism*, as defined by the Oxford

Dictionary (2024), involves a country asserting control over another territory, settling it, and economically benefiting from it. After the war, nations worldwide quickly rejected colonial rule in practice and policy, resulting in widespread decolonization (Kennedy, 2016). In this era of change, critical thinkers such as Franz Fanon emerged. Born in Martinique under French colonial rule, Fanon's works "Black Skins, White Masks" (1952) and "The Wretched of the Earth" (1961) provided an influential critique of racism and colonialism. By the 1960s, the ethical concerns of colonialism caused intense debate, both in academics and amongst the general public (Young, 2016) – paving the way for the birth of Postcolonial Theory. Postcolonial Theory aims to dismantle colonialism's residues in all aspects of society, from cultural norms and values to language and literature (Ashcroft et al., 2000).

Under colonial times, it was common to believe that European countries were entitled to grow their land and control other people and regions (Young, 2016). According to Postcolonial Theory, the European empire's *metanarratives* upheld and reinforced this belief. Metanarratives refer to widespread and often unquestioned stories that were used to justify actions, such as colonialism (Lyotard, 1979). Examples of metanarratives can be seen in the French "la mission civilasatrice," where the French used the metanarrative of "improving" or "civilizing" the various African, Asian, and Pacific nations they overpowered (Young, 2016). A similar tendency can be seen in England, specifically in the influential poem "The White Man's Burden" by Rudyard Kipling. The poem's message states that it was the duty of the British to educate and civilize their colonies (Harris, 2007). According to Postcolonial Theory, these beliefs rationalized colonialism, as they made the colonial powers believe their actions brought benefit to both themselves and those they colonized. Implicit in this metanarrative was a self-view of European superiority: to civilize a region implied the region was uncivilized prior, and for the colonial power to be considered superior implied others were inferior.

A core belief in Postcolonial Theory is that Western identities are formed by contrasting themselves with Eastern cultures (Said, 1978). Contrasting manifests in the language used to differentiate the West from the *Orient* (referring to the other, or the East), which creates a clear divide between the "normal" West and the "othered" East. This type of discourse is defined as *othering* and involves using language to diminish other groups to elevate one's own status, often through comparisons such as: "we are normal, and they are exotic" or "we are trustworthy, and they are deceitful" (Said, 1978). Edward Said, often described as the father of Postcolonial Theory, termed this specific form of othering as *Orientalism*, a systematic discourse by which the West represents the Orient as alien and

backward to position itself as culturally superior (Said, 1978). Said based his ideas partly on Foucault's idea of *power-knowledge*. This concept suggests that knowledge is shaped by those in power, as they influence and control conversations and thus get to define what is accepted as truth (Foucault, 1980). Since the West holds power, it shapes what is deemed culturally normative and decides which cultures are seen as deviating from this norm (Courville, 2007).

Historical evidence finds that texts from the nineteenth century often contained deeply entrenched colonialist attitudes (Soueif, 2009). One such text from 1871 categorizes races in a hierarchy, assigning them roles based on ethnicity and suggesting that this order was natural (Renan, 1871). These perspectives, once accepted, have been discredited over time (Ferguson, 2020). Postcolonial theory, however, considers these historical attitudes to have a lingering impact on current conversations and viewpoints (Said, 1978). The theory advocates disrupting and reversing the colonialist worldview that justifies such thinking. Said (1978) argued that *close reading* or *deconstructing* texts can be used as a method to dismantle the Western-centric perspective lingering in society. Scholars follow Said's deconstruction by examining texts exposing metanarratives and orientalism. Said's method of discourse analysis scrutinizes the power imbalances between dominant and marginalized cultures to reinterpret history through the lens of those who have been oppressed (Said, 1978). This approach aims first to recover and elevate silenced voices, thus enriching the historical record. Additionally, it critiques the notion of historical objectivity, suggesting that local and political interests have shaped the previous narratives.

Over the years, the term *decolonizing* has taken on a broader meaning. As postcolonial scholar Gurminder K. Bhambra and colleagues describe decolonizing (2018): "*Decolonizing involves a multitude of definitions, interpretations, aims, and strategies … First, it is a way of thinking about the world which takes colonialism, empire, and racism as its empirical and discursive objects of study; it resituates these phenomena as key shaping forces of the contemporary world, in a context where their world has been systematically effaced from view. Second, it purports to offer alternative ways of thinking about the world and alternative forms of political praxis.*" Postcolonial thinkers today seek to confront historical legacies and present-day knowledge systems. They argue that there is no universal form of knowledge because it has been shaped and defined by the West (Courville, 2007). According to Postcolonial thinkers, the West uses the claim of universal knowledge to assert global dominance and marginalize "other ways of knowing" (Pluckrose & Lindsay, 2020). Efforts have been made to compensate for this specific type of marginalization by calling for *decolonizing knowledge* (Sabaratnam, 2018). This is done by reevaluating Western

epistemologies and emphasizing the importance of non-Western methods of understanding. This act is often framed as seeking *research justice* (Jolivétte, 2015). Research justice efforts can be seen in campaigns such as the University College London's Why Is My Curriculum White?" (2015), which advocates for including scholars and perspectives from various national and racial backgrounds, particularly those from previously colonized regions. This social justice approach aims to correct power imbalances by increasing the volume of diverse voices and perspectives in academic settings.

Postcolonial scholarship began with a focus on analyzing literature, but over time, it has grown and become more accessible to a wider audience. Movements to decolonize broader cultural practices, such as hair styling norms and beauty standards, signify this shift (Norwood, 2017). The push to reevaluate historical and cultural symbols also reflects this change. Discussions on whether statues of figures like Winston Churchill and Rudyard Kipling should stand are intensifying (Chao-Fong, 2020; Gopen, 2018). Some see this as a necessary step to right historical wrongs, while others caution against losing a more complex grasp of history. Postcolonialists emphasize that the action of removing such symbols is key to create a future that acknowledges and heals from past inequities.

2.2. Critical Race Theory

Critical Race Theory (CRT) originated in the United States as a reaction to the slow pace of racial reform following the Civil Rights Movement of the 1960s (Du Bois, 2019). By the 1970s, a group of lawyers, activists, and scholars observed that despite the Civil Rights Movement's big wins, racial equality had not progressed as much as one had hoped (Douglass, 2013). Drawing on inspiration from Antonio Gramsci's analysis of power dynamics within society (Jordan & Hoopla Digital, 2012), Jacques Derrida's exploration of the fluidity of language (Delgado & Stepfancic, 2017), and the historical battles against injustice waged by figures like Sojourner Truth (Truth, 2012) and Frederick Douglass (Douglass, 2013), CRT was established to challenge how people think and talk about race.

CRT views race as a *social construct*, which is an idea society created to organize people into different groups (Bell, 1992). This concept has been used to uphold *white supremacy*, a belief that white people should be dominant and hold power in society (Bell, 1992). In turn, such beliefs give way to *white privilege*, which refers to the advantages white people may receive as part of the social and political systems in place (Bell, 1992). White privilege can become evident in hiring decisions, loan approvals, and housing market benefits (Pager & Shepherd, 2008). CRT argues that though there are some average differences in

human populations, these differences do not justify the creation of distinct racial categories. Rather, CRT suggests that these categories, defined as "races," were a tool developed and solidified during colonial times to morally justify the exploitation and oppression by European colonizers (Neill, 1998). After the colonial era, the growing trust in science combined with the brutal practices of colonialism and slavery brought about new ways of defining race. Due to this combination, science was misused to perpetuate racial hierarchies, which critical race theorists refer to as the "scientific origin" of racism (Pluckrose & Lindsay, 2020). According to Derrick Bell (1992), a consequence of colonial history is the permanence of racism. He suggests adopting r*acial realism*, the acknowledgment that racism is permanent and that successful efforts to combat racism are only a short-lived victory.

Many people believe that Western societies have reached a stage where everyone, irrespective of their racial background, has access to the same opportunities (Goldberg, 2016). Scholars with this perspective argue that focusing on and discussing race only increases bias and divisions (Gilroy, 2000). CRT scholars, on the other hand, argue that a focus on race is important to dismantle attitudes perpetuating discrimination, even in subtle forms (Delgado & Stepfancic, 2012). According to CRT, racism is an ordinary experience in society rather than an anomaly, manifesting in both obvious and not-so-obvious ways (Delgado & Stepfancic, 2017). CRT argues that racism is engrained in the fabric of society and is not limited to overt actions or slurs but also exists in subtler forms, such as through policies and practices that claim to be "colorblind" (Pluckrose & Lindsay, 2020). While outwardly neutral, these policies may maintain differences by neglecting racial groups' historical and social contexts (Delgado & Stepfancic, 2017). Additionally, CRT posits the concept of *interest convergence*, which means that the dominant racial group's interests dictate the progress of racial policies (Bell, 2008). To simplify this, imagine a school offering scholarships to students of all backgrounds. While this may seem like a fair move that gives minorities more opportunities, the school primarily started the program to improve its image and attract more funding. Moreover, CRT proposes that people of color possess a unique perspective on race and racism, informed by personal experience (Bell, 2008). According to CRT, individuals who are white may not inherently grasp these perspectives due to their different experiences in society.

Within CRT, two branches have emerged: namely, the *materialist* and the p*ostmodernis*t. Materialist theorists examine socioeconomic conditions that disadvantage racial minorities, advocating for changes in policy and economic structures as a path to racial justice (Delgado and Stefancic, 2017). Postmodernist theorists focus on linguistics and social systems and aim to deconstruct discourses, detect implicit biases, and counter underlying

racial assumptions and attitudes (Delgado and Stefancic, 2017). Materialist theorists dominated the CRT movement from the 1970s to the 1990s, though the postmodern approach has gained significant prominence over the past three decades (Pluckrose & Lindsay, 2020). This change is largely due to black feminists such as bell hooks, Audre Lorde, and Patricia Collins, who influenced the postmodern branch of CRT (Williams, 1991). Their work has brought to light what they view as subtle forms of racism, such as microaggression, cultural appropriation, and media representation.

CRT is dynamic and incorporates new perspectives in response to unfolding historical events. *Intersectionality*, a concept developed by Kimberlé Crenshaw (1991), has become particularly influential to CRT in recent years. Intersectionality maps how different discriminations, like race and gender, intersect in the lives of individuals, especially those with multiple marginalized identities. Through this lens, individuals belong to intersectional spheres of privilege and oppression due to race, gender, sexuality or socioeconomic status (de los Reyes & Mulinari, 2005). Further, those who belong to multiple oppressed groups are seen as more oppressed than those who belong to fewer oppressed groups (Crenshaw, 1991). Crenshaw illustrated this with the metaphor of an intersection, where a person could be "hit" by multiple biases at once, just as a pedestrian might be hit by traffic from any number of converging roads. This idea highlights the unique discrimination faced by those with overlapping marginalized identities, such as black women, and how they differ from those faced by white women or black men. Crenshaw argues that ignoring group differences can perpetuate discrimination and prejudice (Crenshaw, 1991). Further, recognizing individuals as representatives of social groups, each with distinct intersections of race, gender, sexuality and other identities, is essential for understanding the layered experiences of discrimination (Crenshaw, 1991).

As CRT continues to evolve, it has gained popularity beyond academia and legal studies, entering mainstream conversations on race and equality in America. For example, CRT has become a part of campus culture at many universities. As Delgado and Stefancic (2012) describe: "*As this book went to press, students on several dozen campuses were demonstrating for "safe spaces" and protection from radically hostile climates with daily insults, epithets, slurs, and displays of Confederal symbols and flags. These "campus climate" issues are prompting serious reconsideration among university administrators, and for good reason. With affirmative action under sharp attack, universities need to ensure that their campuses are as welcoming as possible. At the same time, a new generation of*

millennials seems to be demonstrating a renewed willingness to confront illegitimate authority."

The global reach extends to European countries, where discussions around CRT principles are becoming increasingly prevalent. This signals a growing awareness and engagement with issues of race and racism, even in contexts quite different from where the theory originated. The British Educational Research Association concluded: "*CRT has developed rapidly into a major branch of social theory and has been taken up beyond the United States to include work in Europe, South America, Australia, and Africa. It is often denigrated by people working with alternative perspectives, who view the emphasis on race and racism as misguided and even threatening. Despite such attacks, which frequently on a lack of understanding and oversimplification of the approach, CRT continues to grow and is becoming one of the most important perspectives on the policy and practice of race inequality in the U.K.*" (Rollock & Gillborn, 2011).

2.3. Queer Theory

Queer Theory is a field of critical thinking that emerged in the late 20th century, informed by the influential works of scholars like Gayle Rubin (1986), Judith Butler (1990), and Eve Kosofsky Sedgwick (1990). Much like Postcolonial Theory and Critical Race Theory, Queer theory emerged as a response to a multitude of historical contexts. Inspired by the Civil Rights Movement of the 1960s and ignited by the Stonewall Riots in 1969, gay rights became a central point of interest to scholars, feminists, and activists (Amory et al., 2022). This interest was further reinforced in the shadows of the AIDS crisis during the 1980s, where AIDS was inaccurately characterized as a "gay plague," leading to widespread discrimination against homosexual individuals (Fitzsimons, 2018). The misinterpretation intensified the urgency of a theoretical framework to challenge these misconceptions. Queer Theory answered these calls by providing a means to critique and redefine societal narratives and language that contributed to the marginalization of *queer* people.

Defining the word *queer* can be a challenging task because it deliberately resists categorization. Queer scholar David Halperin (2003) attempts to define the term by stating it as "whatever is at odds with the normal." Typically, queer is understood as anything that falls outside binary categories that are used to capture the human condition, such as "man or woman," "straight or gay," or "masculine or feminine" (Goldberg et al., 2019). Queer Theory critically examines categorization, viewing it with skepticism due to its potential to limit and oppress those who do not conform (Butler, 1990). It adopts a *social constructivist* lens, which

views knowledge and understanding as the results of interactions and shared experiences (Moodle, 2015). In other words, it believes that how we understand the human condition and further what is considered normal or abnormal is constructed through language.

Queer Theory views science as an important contributor to what is talked about by people and, therefore how human "normalcy" is defined (Landén & Innala, 2002). This perspective draws heavily on Michel Foucault and his concept of *biopower,* which refers to how science and medicine, as supreme authorities, influence how we define normalcy (Foucault, 2007). Foucault argued that as scientists started to put labels on sexuality, they simultaneously constructed and created the norms that accompanied the labels. The norms get further reinforced by people talking about the scientific findings, resulting in the norms becoming an unquestionable truth (Foucault, 1978). Further, the concept of biopower influenced queer scholar Judith Butler's (1990) idea of *gender performativity.* This term refers to how society's discussions reinforce expectations about gender roles. Through this lens, gender roles and sexuality are learned behaviors shaped by interactions and expectations from other people. They are something you *do* rather than who you *are*. As society teaches you how to act as a man or a woman, you learn to perform the role (Butler, 1990).

Historical practices in ancient Greek society suggest early examples of fluid sexual relationships, which contrasts with modern binary understandings of sexuality and gender (Ross, 2020). During this time, it was not unusual for men to engage in sexual relationships with adolescent boys. It was common practice during this time and ceased only once the boys had married a woman (Ross, 2020). As societies adopted different religious, moral, and legal frameworks, the categorization of "homosexual" became associated with abnormality and illness (Drescher, 2015). Queer theorists argue that what seems obvious today, for example, that there are two genders, could be viewed very differently in the future. To liberate people who do not fit traditional labels of sex, gender, or sexuality, the theory celebrates the idea of queer as a unifying identity that frees people from societal expectations.

Queer theorists argue that by rejecting biology and embracing a perspective of labels as social constructs, one can combat viewing sexes, gender, and sexualities as fixed categories (Butler, 1990). One way to achieve this is through Judith Butler's (1990) concept of *subversive repetition.* With this concept, she proposes that gender roles and expectations about them can be disrupted by portraying gender and sexualities in ways that challenge what is considered "normal." Today, this is often done by performers through drag, where typically, a man adopts a feminine persona with an exaggerated costume and make-up (Oxford Dictionary, 2024). The goal of subversive repetition is to make people realize that

gender, sex, and sexualities – and the roles associated with them – are socially constructed (Butler, 1990). It is hypothesized that this realization will lead to liberation from categorization.

Queer Theory is highly abstract and does not translate into clear-cut data or direct observation. However, its principles have become a part of mainstream conversations on gender and sexuality worldwide. As noted by Dr. Fanquin Wu: "*Queer theory opens up another way to guide the public to understand the LGBT+ community indirectly. Currently, the majority of people in the United States get exposure to queer people through social networking or media, especially blogs and posts in the media. On the other hand, queer theory focuses on the close textual analysis of texts with explicit or implicit homoerotic and homosexual characteristics. As people apply it to criticize mainstream literature, more opportunities are provided for "queer" literature as classics of a new standard."* Queer Theory has started to revolutionize academic critique but also shapes everyday engagement with and interpretation of LGBTQ+ stories and identities in the public.

2.4. Prior Research on Social Justice Attitudes

2.4.1. Aerielle Allen (2020)

There is little existing data on the nature of social justice, but a few attempts have been made to construct a survey scale to measure social justice attitudes. American postgraduate student Aerielle Allen (2020) attempted to do so, using Critical Race Theory (Delgado & Stefancic, 2013) and Postcolonial Theory (Said, 1978) as a foundation for the measure. The survey scale focused primarily on racism and discrimination against black individuals. The scale items covered five key principles: (1) acknowledgment that racism is widespread, ongoing, and linked to historical oppression, (2) motivation to recognize racism's existence, (3) seeing racism as an integrated societal problem not limited to isolated events, (4) being aware of anti-racist efforts and movements, and (5) a sense of personal responsibility to educate oneself on racial issues. The study's sample consisted of 1052 participants who answered 35 survey items that addressed each of the five key principles. The results of the study demonstrated the scale to be a comprehensive metric for assessing awareness in social justice contexts (Allen, 2020).

2.4.2. Oskari Lahtinen (2024)

The Finnish researcher Oskari Lahtinen (2024) attempted to construct and validate a scale to measure social justice attitudes and examine the connection between attitudes to

social justice and psychological well-being. In this study, the author defines social justice as the degree to which individuals believe in core notions of Critical Race Theory (Delgado & Stefancic, 2013), Queer Theory (Butler, 1990), Postcolonial Theory (Hodge & Mishra, 1991), and Intersectional Feminism (Crenshaw, 1990). The study's sample consisted of 848 participants who answered an online survey examining social justice-related attitudes and psychological well-being. The researcher conducted an exploratory and confirmatory factor analysis to create a long- and short-form scale version. The long-form version contained fifteen items, and the short-form version contained ten items. The results of the study showed high reliability and model fit. Further, the findings indicated that social justice-related attitudes correlated with depression, anxiety, and reduced happiness, especially among those with high scores of social justice attitudes (Hildal, 2023; Appendix A).

2.4.3. The Need for a New Survey Scale

The survey scale developed by Allen (2020) focused on specific aspects of social justice, namely racism and discrimination against black individuals, based on Postcolonial Theory (Said, 1978) and Critical Race Theory (Delgado & Stefancic, 2013). Though these are important aspects of social justice, including other theories from social justice literature is important for creating a more holistic perspective of social justice attitudes. As the current thesis includes Queer Theory (Butler, 1990), incorporating perspectives of gender identity might give a more nuanced perspective of social justice-related attitudes.

The research contributed by Lahtinen (2024) was based on the same theories as my own. On the other hand, his phrasing of the scale items heavily favored a perspective aligned with social justice principles. Such phrasing might have led to response bias, such as *social desirability* bias in the reporting of the candidates. Socially desirable reporting can occur if there are explicit social norms regarding behavior or an attitude, where reporting of behaviors and attitudes that correspond to the social norms is considered desirable, and reporting of actions or behavior that contradicts the social norms is considered undesirable (Tourangeau & Rasinski, 1988). An example of an item in the previous scale that could lead to socially desirable reporting is the following: "You should not say things that might offend an oppressed person." This item aligns with a specific ideological perspective on appropriate conduct and speech in interactions with oppressed individuals. Such phrasing could potentially shape respondents' answers toward conforming to socially endorsed norms of behavior within the context of social justice principles (Hildal, 2023; Appendix A). Furthermore, the survey instrument measured social justice attitudes through a single-factor

approach, which may lack a dimensional understanding of different characteristics possibly associated with social justice attitudes. More detailed and nuanced approaches might help better capture social justice as a multidimensional construct and further consider other dimensions.

The new scale will prioritize neutral wording in item formulation to address the potential for social desirability bias in responses. In contrast with the old scale by Lahtinen (2024), a revised version of such an item would be "I avoid using terms or words that might make me seem narrow-minded." By steering away from language that strongly aligns with any specific ideological stance, the new scale aims to create a more inclusive and unbiased assessment tool. This approach may elicit more authentic and diverse responses, allowing individuals to express their attitudes without feeling pressured to conform to preconceived social norms (Hildal, 2023; Appendix A). Further, the measurement will include many different aspects from social justice literature, possibly capturing a broader understanding of social justice attitudes.

2.4.4. Exploring psychological correlates

The Big Five Model is a widely recognized framework in psychological personality research, representing a broad range of human behavior and personality (McCrae & John, 1992). The personality traits encompassed by the Big Five Model include the traits of: "Agreeableness" (e.g., "I sympathize with other people's feelings), "Conscientiousness" (e.g., "I get chores done right away"), Neuroticism (e.g., "I easily get upset"), "Extraversion" (e.g., "I am the life of the party"), and "intellect/imagination" (e.g., "I have a vivid imagination"). These traits are considered fundamental to individual personality differences and have been reliably measured across various cultures (John & Srivastava, 1999). Personality characteristics have among other things been demonstrated to be associated with a range of attitudes, including political preferences (Gerber et a., 2010). Specific traits such as conscientiousness have been positively associated with political conservativism (Mondak, 2010), while openness to change has been reported to be negatively associated with political conservativism (Osborne & Sibley, 2015). Such findings suggest the appropriateness of including personality characteristics when examining social justice attitudes.

Further, social justice literature represents a broad range of values associated with the movement. Values refer to desirable goals that motivate and shape judgments of behaviors, policies, and events (Schwartz, 2010). Schwartz's values have become a leading framework for value research over the past three decades (Lechner et al., 2024), which include ten motivationally distinct values, representing a broad spectrum of human motivations: power,

achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. Schwartz suggested that by averaging the scores of specific values, one can obtain four broader measures, referred to as "higher-order" values: *Self-transcendence*, *Self-enhancement*, *Openness to change*, and *Conservation* (Schwarz, 1992). Self-transcendence refers to valuing the welfare and interests of others. Self-enhancement is the counterpart to self-transcendence and reflects valuing to pursue one's own success and to have dominance over others. Openness to change encompasses valuing independent thought, action, and readiness for new experiences. Conservation is the counterpart to openness to change and emphasizes preserving traditional practices, protecting stability, and a preference for the status quo. Schwartz (1994) argues that these motivational values underlie our attitudes, which can manifest in various ways. In recent research, Schwartz values have been demonstrated to be a predictive power for both attitudes and behaviors (Lee et al., 2022). As the current thesis aims to construct a survey scale for measuring social justice attitudes, exploring how values relate to them seems fitting.

Lastly, perspectives on sex roles are prevalent in social justice literature, especially in Queer Theory (Butler, 1990). Due to this emphasis, it was decided to measure sex roles and their relationship with social justice attitudes, by using measures of desirable and undesirable masculine and feminine traits through the PN-SRI questionnaire (Krahé et al., 2007). The measure consists of positive feminine traits (e.g., "affectionate"), negative feminine traits (e.g., "dependence"), positive masculine traits (e.g., "self-reliant"), and negative masculine traits (e.g., "aggressive"). By including this measure, this thesis will explore how traditional and non-traditional gender roles shape the reporting of social justice attitudes, potentially highlighting different levels of advocacy and resistance within these roles.

3.5. Objectives of the present thesis

This thesis aims to create a robust survey instrument for measuring an individual's inclination toward social justice attitudes. Candidate items for the survey instrument will be designed based on the most common ideas found in social justice literature, including Postcolonial Theory (Said, 1978), Critical Race Theory (Delgado & Stefancic, 2013), and Queer Theory (Butler, 1990). The items will capture perceptions of systematic racial disparities, attitudes towards LGBTQ+ rights, and acknowledgment of historical injustice. Moreover, the thesis will explore how social justice attitudes correlate with measures of personality, human values, and sex roles.

The research objectives are listed below:

1. ***Develop a survey scale to measure social justice attitudes.***
2. ***Study how personality factors, human values, and sex roles are related to social justice attitudes.***

3. Method

3.1. Participants

The study surveyed 302 participants, 59.9% women (*n* = 181) and 37.7% men (*n* = 114). A further 0.7% identified as "other" (*n* = 2), while 1.7% preferred not to disclose their gender (*n* = 5). Participants' ages were categorized, ranging from under 18 to over 65 years old. A majority were within the 18-24 category (54%, *n* = 162), followed by those aged 25-34 (25%, *n* = 77), 35-44 (5%, *n* = 16), 45-54 years, (5%, *n* = 16), 55-64 (3%, *n* = 9), 65 years or older (1%, *n* = 3), with 6% being under 18 years (6%, *n* = 17).

Regarding educational attainment, the largest group of respondents had completed high school (37.09%, *n* = 112), closely followed by those with a bachelor's degree or equivalent (35.43%, *n* = 107). Those with a university degree or doctoral degree accounted for 15.56% (*n* = 47). Smaller proportions of the sample reported having completed middle school (6.62%, *n* = 20) or vocational training/apprenticeship certification (5.30%, *n* = 16). At the time of the survey, 61.26% (*n* = 185) of the participants reported currently enrolled as students.

Two participants were excluded from the analysis: one for exhibiting extremely anomalous response patterns, such as claiming to have obtained a Ph.D. while being under 18 years old, and another due to incomplete responses and non-filled forms.

3.2. Procedure

The online survey was conducted using the survey solution Nettskjema. The data collection procedure included internet sampling, such as distributing invitations via online platforms like Instagram, Facebook, and TikTok, as well as through email and advertisement. To expand the survey's reach, the snowball sampling method was employed, where initial respondents were encouraged to share the survey with others. The goal of the collection procedure was to make the survey accessible to the entire Norwegian-speaking part of Norway with internet access. Data collection started on September 1st and ended on January 1st, spanning four months.

Respondents were presented with a page detailing informed consent at the outset of the questionnaire. This page outlined the purpose of the research and affirmed that their

participation was entirely voluntary. Consent was implied when participants submitted their responses by clicking "send" at the conclusion of the questionnaire.

The questionnaire did not collect personal identifiers to ensure confidentiality. Responses were anonymized in the electronic database upon submission. The survey avoided collecting any direct or indirect information that could potentially identify participants. Consequently, the questionnaire was deemed exempt from review by SIKT (Kunnskapssektorens tenesteleverandør), and its use received verbal and written approval (Appendix B).

3.3. Measures

3.3.1. Personality

To measure the Big Five personality traits, participants answered the 20-item scale version of the International Personality Item Pool (mini IPIP-20) created by Donnellan et al. (2006). The mini IPIP-20 scale consists of four-item subscales of the Big Five personality traits. Participants rated each item on a five-point Likert scale, ranging from 1 ("Very inaccurate") to 5 ("Very accurate.") Previous studies have shown the mini IPIP-20 to yield psychometrically acceptable results (Donnellan et al., 2006) and is seen as a practical short measure of the Big Five factors of personality.

Reliability analyses were calculated to analyze internal consistency. Internal consistency describes the extent to which all items in a test measure the same concept or construct (Tavakol & Dennick, 2011). Coefficient alpha (Cronbach, 1951) is considered the most common reliability criterion for measuring scale reliability (Taber, 2018). The alpha score ranges from 0 to 1.00, with values close to 1.00 indicating high consistency (Collins, 2007). A value over 0.6 is generally considered acceptable and preferred for measuring scales' psychometric quality (Gliem & Gliem, 2003). In this thesis, the Cronbach minimum of 0.6 is expected, and variables below the 0.6 threshold will be corrected and possibly eliminated. Furthermore, the Mean Corrected Item-Total Correlation (*M CITC*) will be assessed to ensure that each item correlates well with the total score of the other items, contributing positively to the consistency of the construct being measured. Items with a *M CITC* score above 0.30 are generally considered to have adequate correlation with the scale, thus contributing meaningfully to the measurement of the construct (Nunnally & Bernstein, 1994).

Reliability analyses demonstrated a Cronbach's alpha over 0.6 for all the Big Five personality traits: Extraversion (α = .79, *M CITC* = .59), Agreeableness (α = .74, *M CITC* =

.54), Neuroticism (α = .73, *M CITC* = .53), Intellect/Imagination (α = .70, *M CITC* = .49), and Conscientiousness (α = .71, *M CITC* = .50). Further, none of the subscale's alpha scores increased if items were deleted. The mini IPIP-20 scale will be listed in Appendix C.

3.3.2. Human Values

Participants completed Schwartz's 21-item short scale (ESS-10) (Schwartz, 2004) to assess motivationally distinct values. This short version is derived from a 40-item portrait value questionnaire (PVQ) grounded in Schwartz's value theory (Schwartz, 2004).

In the ESS-10 scale, each item presents a short verbal portrait of different individuals, reflecting their goals, aspirations, or desires, implicitly indicating the importance of a specific value type (Schwartz, 2004). For instance, one item might describe a person for whom self-direction values are significant (e.g., "Thinking up new ideas and being creative is important to him. He likes to do things in his own original way"), while another may portray someone who values Power (e.g., "It is important to him to be rich. He wants to have a lot of money and expensive things".) Participants rated their resemblance to each portrait on a six-point Likert scale ranging from 6 ("Very much like me") to 1 ("not like me at all").

Schwartz suggested that by averaging the scores of specific values, one can obtain four broader measures, referred to as "higher-order" values: Self-transcendence, Self-enhancement, Openness to change, and Conservation. Self-transcendence can be obtained by averaging the scores of universalism and benevolence items. Self-enhancement can be obtained by combining the means of achievement and power. Openness to change is obtained by combining the means of self-direction, stimulation, and hedonism. Conservation can be obtained by combining the means for security, conformity, and tradition.

Conducted reliability analyses demonstrated a Cronbach's alpha over 0.6 for the higher-order values of self-transcendence (α = .71, *M CITC* = .54), self-enhancement (α = .72, *M CITC* = .56), openness to change (α = .70, *M CITC* = .48), and conservation (α = 0.63, *M CITC* = .44). Further, none of the higher-order alpha values increased if items were deleted. The ESS-10 scale will be listed in Appendix D.

3.3.3. Sex Roles

The Positive-Negative Sex-Role Inventory (PN-SRI), a revised version of the Bem Sex-Role Inventory (BSRI), was used to measure femininity and masculinity scores in participants. Unlike traditional masculinity-femininity scales, the BSRI scale treats femininity and masculinity as independent dimensions. This approach enables respondents to express

their gender identity more accurately as they can score high in both dimensions or a combination of high in one and low in the other (Bem, 1974).

The original BSRI contains sixty personality characteristics, where one-third of the items describe stereotypically feminine characteristics (e.g., “affectionate,” “gentle,” “understanding,” and “sensitive to the needs of others”). The second third describes stereotypically masculine characteristics (e.g., “ambitious,” “self-reliant,” “independent,” and “assertive”). The last third serves as filler items (e.g., “truthful,” “happy,” and “conceited”). The researchers developed items reflecting cultural norms of gender-specific social desirability. Traits seen as more desirable for women than for men in North American society were labeled feminine, while those preferred for men over women were categorized as masculine (Bem, 1974).

Research typically frames gender identity around desirable traits that vary between men and women (Berger & Krahé, 2013). Addressing this, Krahé, Berger, and Möller (2007) revised the BSRI into the PN-SRI, which assesses gender identity through positive and negative attributes. This revised model halved the original BSRI scale and consists of 30 items. It further includes four subscales – two each for masculinity and femininity, each containing six items. Positive masculinity traits, such as logic and objectivity, are traditionally male-associated and preferred by men. In contrast, traits like aggressiveness, part of the negative masculinity subscale, are seen as male-typical but less desirable. Femininity is similarly divided, with nurturing and empathy considered positive and desirable, especially by women, while dependence and passivity are included in the negative femininity subscale and are viewed less favorably (Berger & Krahé, 2013). When respondents answered the PN-SRI questionnaire, they were asked to indicate on a 7-point scale how well each of the 30 characteristics describes themselves. The scale used a response scale that ranged from 1 (“Never or almost never true”) to 7 (“Always or almost always true”).

The internal consistencies of the four subscales were determined using Cronbach´s alpha. All subscales demonstrated a Cronbach’s alpha over 0.7. For the negative masculinity subscale ($\alpha = 0.78$, *M CITC* = .54) positive masculinity ($\alpha = .72$, *M CITC* = .46), negative femininity ($\alpha = .72$, *M CITC* = .46) and positive femininity, ($\alpha = .81$, *M CITC* = .57). The complete PN-SRI questionnaire used in the study can be found in Appendix E.

2.3.4. Social Justice Attitudes

Firstly, an item pool was identified using a deductive method called “logical partitioning.” Using this method, the item pool is identified through a literature review. The

scale items were designed based on the most common ideas found in Critical Race Theory (Delgado & Stefancic, 2013), Queer Theory (Butler, 1990), Postcolonial Theory (Said, 1978), and Intersectional feminism (Crenshaw, 1990). Items capture perceptions of systematic racial disparities, attitudes towards LGBTQ+ rights, recognition of intersecting identities' roles in inequalities, and acknowledgment of historical injustice.

Thirty-five items were identified in the item pool (Appendix F). A large pool should not be a problem because a successful evaluation systematically removes undesirable items. To ensure the quality of the construct measurement, all items were phrased in simple, understandable language to ensure consistent comprehension among respondents. Further, all items were phrased neutrally to prevent response bias.

To ensure content validity, the supervisor and co-supervisor of this project were consulted for feedback on the initial item pool. Additionally, students were used as pilot testers, and their feedback was used to fine-tune details in phrasing. The questionnaire was published online when consensus was attained on the domain definition and the items that could be used. The questionnaire utilized a five-point Likert scale recommended for unipolar items such as attitude questions (Vannette & Krosnick, 2019). Answer options for these items were 1 = "Completely disagree", 2 = "Disagree", 3 = "Neither agree or disagree", 4 "Agree" and 5 = "Completely agree" (Hildal, 2023; Appendix A).

2.3.5. Background variables

While this study's primary aim is to develop a survey instrument for measuring an individual's inclination toward social justice-related attitudes, certain demographic variables, such as age and gender, serve an exploratory purpose, such as diversity of social justice related attitudes across different societal groups in Norway.

Participants were asked to report their gender, age, the highest level of education they reached, and whether they were currently enrolled as students.

3.4. Statistical Analyses

The statistical analysis conducted in this present study includes exploratory factor analysis, descriptive statistics, t-test, and hierarchical regression analyses. All the statistical analyses were executed using IBM SPSS version 29 (SPSS). Microsoft Excel and Microsoft Word were further utilized to create the tables presented in this thesis. All the tables are based on the SPSS outputs from the statistical analyses.

3.4.1. Exploratory Factor Analysis

SPSS was utilized to perform Classical Test Theory (CTT), assessing the functionality of the items. Additionally, inter-item and item-total correlations were examined to understand the relationship between individual items and the overall scale (Raykov & Marcoulides, 2011). Items with correlations below 0.30, contributing less than 10% of the measured construct's variation through inter-item and adjusted item-total correlations, were deemed less desirable and excluded from the tentative scale. Further, items displaying cross-loadings, failing to load uniquely on individual factors, were removed with a cutoff set at 0.5 (Hair et al., 2010).

Factor extraction through exploratory factor analysis (EFA) determines the optimal number of factors for scale development (Raykov & Marcoulides, 2011). The EFA was conducted to assess the social justice attitude scale's factor structure and to evaluate the potential impact of excluding poorly performing items on the factor structure and scale reliability. Various criteria were considered to determine the number of factors to extract, such as Kaiser's criterion, a visual inspection of the scree plot, and a parallel analysis. According to Kaiser's criterion, components with an eigenvalue larger than one should be retained, and the rest should be discarded (Kaiser, 1960). A scree plot is a graphic tool that visualizes the eigenvalues in decreasing order. To retain factors, the researcher selects the index of the last component, commonly known as the "elbow" or "point of inflection" (Hubert, 2009). In parallel analysis, the observed eigenvalues derived from the dataset are compared to the eigenvalues obtained from a random dataset of equivalent size generated by another statistical program. Factors are retained for further analysis if their eigenvalues exceed those derived from the random data, suggesting that they account for a significant amount of variance above what would be expected by chance (O'Connor, 2000).

Kaiser-Meyer-Olkin (KMO) assesses the adequacy of the sampling (Kaiser, 1970), while Bartlett's test of sphericity (Bartlett, 1954) assesses the strength of the relationship among variables (Field, 2017). A significant Bartlett's test of sphericity value is $<.05$, indicating that the variables are related and, therefore, suitable for factor analysis (Pallant, 2020).

3.4.2. Descriptive Statistics

Descriptive statistics were computed to summarize the central tendency, dispersion, and shape of the dataset's distribution prior to further analysis. The mean (M) measured the average score on each factor derived from the exploratory factor analysis, indicative of the

typical respondents' attitudes within our sample. The standard deviation (*SD*) assessed the variability in responses, reflecting the extent to which individual scores deviated from the mean.

In addition, the range is denoted by the minimum (*Min*.) and maximum (*Max.*) values obtained, which were reported for each factor. This range gave an interval that encapsulated the full spectrum of respondent scores, highlighting the diversity of attitudes toward each SJA factor among participants.

3.4.3. T-Test

Independent samples t-tests were conducted to compare the means between male and female participants across the SJA factors derived from the EFA. The intent of employing t-tests was to explore the potential differences in responses based on gender. This measurement was not done to test hypotheses but rather for illustrative purposes.

The independent samples t-test is designed to determine if there are significant differences between two unpaired groups (Field, 2017). Under the null hypothesis, the group means for any of the derived factors are assumed to be the same. A significant t-test would indicate that the differences observed in the sample means are statistically unlikely to have occurred by chance alone, suggesting a real-life difference in the population (Field, 2017).

3.4.4. Pearson Correlation

Pearson correlation analysis assessed the strength and direction of the linear relationship between pairs of continuous variables within the dataset (Field, 2017). The Pearson correlation coefficient I ranges from -1 to +1, with -1 indicating a perfect negative linear correlation, +1 indicating a perfect positive linear correlation, and 0 indicating no linear correlation.

In this study, Pearson's *r* was calculated for each pair of SJA factors to explore their linear relationship. Further, Pearson's *r* was calculated for all variables in the study to explore their linear relationship with the SJA factors. This approach provides insights into the degree to which the factors change together and allows us to examine whether increases in one factor are systematically associated with increases or decreases in another.

The significance of each correlation was determined by using a *p*-value <.05 as the threshold for statistical significance. A *p*-value <.05 indicates that the observed correlation is unlikely to be due to random variation in the sample, which allows us to infer that the relationship observed also exists in the larger population from which the sample was drawn.

3.4.5. Hierarchical Regression Analyses

Regression analyses enable a researcher to explore the predictive relationship between multiple independent variables and a single dependent variable. Hierarchical regression analysis, a form of multiple regression, is particularly useful for examining the relationship between a continuous dependent variable and several independent variables (Pallant, 2010). This method allows for the stepwise (or blockwise) entry of variables, assessing the predictive ability of each independent variable on the dependent variable while controlling for other variables (Pallant, 2010). A control variable is used to rule out that connections between the dependent and independent variables occurred due to the omission of a third variable (Pallant, 2010).

The present study employed hierarchical regression analyses to determine how personality, human values, and sex roles predict social justice-related attitudes (SJA). For these analyses, the SJA factors identified in the EFA were the SJA factors, while personality, values, and sex roles were the independent variables. All the regression analyses were performed at a significance level of <.05. The magnitude of the relationships, or effect sizes, will be reported using Cohen's conventions (1988) to contextualize the practical significance of the findings alongside their statistical significance.

All variables were assessed for normality and linearity, which are crucial assumptions for parametric tests. To confirm linearity, which posits a straight-line relationship between the independent and dependent variables, we visually inspected the scatter plots for each predictor against the outcome variable. Linearity was confirmed to be satisfactory across all variables. Normality was evaluated by analyzing skewness and kurtosis with acceptable ranges typically between -1 and 1 (George & Mallery, 2003). While most variables fell within this acceptable range, self-transcendence, negative masculinity, and agreeableness initially exhibited values outside the preferred range. Self-transcendence had a skewness of 1.534 and kurtosis of 3.120, which were corrected to .415 and .282 after log transformation. Negative masculinity initially had a skewness of 1.024 and kurtosis of 1.620, but post-transformation, the values were adjusted to .086 and -.235. Agreeableness showed a negative skewness value of -1.186 and kurtosis of 1.500, which were modified to .406 and -.591 following log transformation. Further, The Variance Inflation Factor (VIF) was checked to detect any potential multicollinearity, using a threshold of 5 as the upper limit for acceptable levels (Menard, 2002). The VIF values for all variables were below the threshold of 5, indicating that multicollinearity was not a concern.

4. Results

This study aims to develop a survey instrument for measuring an individual's inclination toward social justice-related attitudes. Candidate items in the survey instrument have been designed based on the most prevalent ideas in social justice literature. Firstly, the results will present the findings in the exploratory factor analysis and will further present the results from the descriptive statistics, T-test, and hierarchical regression.

4.1. Development of the Social Justice Attitude Scale (SJAS)

An exploratory factor analysis (EFA) was run to assess the scale's factor structure and evaluate the potential impact of excluding poorly performing items on the factor structure and scale reliability. The EFA employed Principal Axis Factoring with a Varimax rotation. The choice of the common factor model over Principal Component Analysis was decided based on "the primary objective of identifying the latent dimensions represented in the original variables" (Hair et al., 2010). Initially, Principal Axis Factoring with an Oblique Rotation was selected for its suitability in analyzing scales that measure human responses with potentially correlated factors (Field, 2017). However, further review of the factor correlation matrix revealed that all correlations were below 0.30. Such low correlations suggest the appropriateness of conducting the EFA with a Varimax rotation (Tabachnick & Fidell, 2013).

The EFA was initially performed on the entire 35-item scale, yielding a Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy of 0.91, with Bartlett's test indicating statistical significance (p = .001). Various criteria, such as the scree plot, Kaiser criterion, and parallel analysis, were considered to determine the number of factors to extract. Seven factors had eigenvalues over the Kaiser criterion of 1, which explained 58% of the variance. However, a parallel analysis with Principal Axis factoring (PA-PAF) and the scree plot's point of inflection indicated four factors. Given that only two items in the fourth factor loaded above the threshold, a decision was made to extract three factors instead of four. Two items: ("*Jeg føler et press til å ikke støtte uthengte sosiale aktører/bedrifter/personer, selv om jeg liker arbeidet/produktet deres*") and ("*Jeg unngår å fortelle sannheten, fordi jeg er redd for å krenke andre rundt meg*") were excluded from the tentative scale, due loading below the 0.30 threshold.

After excluding the worst-performing items, the factor analysis was rerun, and the three factors were renamed according to what the items in each factor represented: (1) Language, (2) Activism, and (3) Intolerance. The first factor comprised language-related items, such as correctly using pronouns and being mindful when speaking not to offend

others. The second factor included items describing activist traits, such as a desire to educate others about societal issues. The third and final factor included items related to intolerance when encountering people with opposing views. The Language factor accounted for 28% of the variance in the scale. Activism accounted for 7% of the scale. Likewise, Intolerance accounted for 7% of the scale. The KMO improved to 0.92 and had a significant Bartlett's test (p = .001). The final items and their corresponding factor loadings are presented in Table 1.

Table 1

*Summary of the Factor Analysis for the Social Justice Attitude items SPSS (*N = *300)*

	Language	Activism	Intolerance	Communalities
Man bør respektere og bruke andres foretrukne pronomen (han/hun/hen)	**.78**	.16	.16	.66
Måten språk og uttrykk brukes på kan ha stor betydning for marginaliserte grupper	**.69**	.13	.17	.53
Det er greit at folk velger egne pronomen	**.67**	.17		.48
Kjønn og seksualitet eksisterer på et spektrum	**.66**	.28		.52
Jeg unngår å bruke utdaterte begreper som kan vurderes som upassende i moderne tid	**.65**	.10	.18	.46
Folk bør være forsiktige med ordvalg for å ikke fornærme bestemte personer, minoriteter eller etniske grupper	**.64**	.17	**.40**	.60
Jeg unngår å bruke begreper og ord som kan få meg til å virke trangsynt	**.62**		.14	.41
Jeg tror det er en god idé å legge til egne pronomen i sosiale medier biografier	**.61**	.21	.27	.49
Det er viktig å bruke inkluderende og ikke-krenkende begreper i hverdagslige samtaler	**.60**		.33	.48
Jeg tror på folks frihet til å uttrykke seg, selv om det betyr å bruke språk og uttrykk som kan fornærme eller krenke enkelte grupper/personer (*rev.*)	**.60**			.51

Jeg mener at det er viktig å jobbe aktivt for å skape et mer egalitært og rettferdig samfunn, selv om det krever ubehag eller ulemper	**.57**		**.42**	.39
Det er greit å være stolt av å tilhøre en minoritet	**.56**	.29		.33
Å nekte å bruke riktig pronomen kan ses som en voldsutøvelse	**.54**		.18	.51
Jeg mener at medie- og underholdningsindustrien har et ansvar for å representere ulike perspektiver og erfaringer nøyaktig og respektfullt	**.54**	.29	.36	.30
Skadelige ord er en like stor trussel som fysisk vold	**.53**	.13		.42
Jeg prøver å holde meg oppdatert på sosiale problemer som omhandler kjønn, seksualitet, minoriteter og miljøet	**.52**		.37	.40
Jeg opplever at det er likestilling i dagens samfunn (*rev.*)	**.48**	**.41**		.26
Det er riktig å anmode til opptøyer og demonstrasjoner dersom det oppstår en urettferdighet	.38	.24	.23	.23
Når jeg uttrykker meningene mine, fokuserer jeg på å få budskapet mitt frem, i stedet for å bekymre meg for hvordan andre kan reagere på ordene jeg bruker (*rev.*)	.35	.33		.22
Jeg føler et ansvar for å belyse andre om sosiale eller politiske spørsmål som jeg brenner for	.35		.33	.50

Jeg søker aktivt etter muligheter til å fremme sosiale problemer som stemmer overens med mine personlige holdninger og verdier		**.69**	-.16	.44
Jeg er villig til å bruke mine sosiale medieplattformer til å øke bevisstheten og fremme aktivisme rundt viktige saker		**.66**		.36
Jeg prøver å endre andres holdninger dersom disse ikke stemmer overens med mine egne	.17	**.57**		.27
Jeg støtter boikotting av selskaper som driver uetisk eller skadelig praksis, selv om det betyr å ofre bekvemmelighet eller kostnadsbesparelser		**.51**		.27
Jeg mener at enkeltpersoner og bedrifter bør holdes ansvarlige for sine tidligere handlinger og atferd, selv om de i etterkant har forsøkt å endre seg og/eller gjøre det godt igjen	.32	**.41**		.18
Det er to biologiske kjønn (*rev.*)		**.40**	.15	.22
Jeg er åpen for å delta i dialoger/diskusjoner med mennesker som har andre meninger og holdninger enn mine (*rev.*)	.37	.39	.22	.38
Skriftlige tekster med utdatert innhold bør revideres slik at de samhandler med moderne holdninger	-.20		**.59**	.39
Det er ikke nødvendig å delta i dialoger/diskusjoner med mennesker som har sexistiske, homofobiske eller hatefulle meninger	.29	.20	**.50**	.24

Jeg tror på å gi enkeltpersoner/bedrifter muligheten til å lære av sine feil og å gjøre opp for seg (*rev.*)			**.46**	.35
Historiske figurer med utdaterte holdninger bør ikke representeres i dagens samfunn	-.25	.23	**.45**	.34
Hvite mennesker bør unnskylde seg for tidligere handlinger	.33	.24	**.41**	.43
Dersom en aktør/bedrift/person blir uthengt på sosiale medier, velger jeg å ikke støtte vedkommende videre	.38	.36	.39	.34
Eigenvalue	28.28	7.37	6.80	
% of variance	28%	7%	7%	
Total variance	42%			

Note: Factor loadings above .40 are marked with bold writing. The extraction method is Principal Axis Factoring, and the rotation method is Varimax with Kaiser Normalization. The factor loadings are reported from Rotated Factor Matrix.

For reliability, Cronbach's alpha was used to assess the internal consistency of the scale items. The language factor initially comprised 19 items and demonstrated an alpha value of $\alpha = .92$, *M CITC* = .61. Further, the alpha stayed the same if two items were deleted, therefore the items "*Det er riktig å anmode til opptøyer og demonstrasjoner dersom det oppstår en urettferdighet,*" and "*Når jeg uttrykker meningene mine, fokuserer jeg på å få budskapet mitt frem, i stedet for å bekymre meg for hvordan andre kan reagere på ordene jeg bruker (rev.*)," were deleted from the scale, as they did not improve the scale's reliability, and a shorter questionnaire was preferred. The second factor, Activism, comprised seven items and scored a Cronbach alpha of $\alpha = .72$, *M CITC* = .43. Since this score did not increase if items were deleted, it was left as it was. The third factor, Intolerance, comprised seven items with an alpha score of $\alpha = .70$, *M CITC* = .41. This score did not increase if items were deleted. Therefore, it was unchanged. As no items displayed cross-loadings above the 0.5 threshold, they were kept in the analyses.

A sum scale of social justice attitudes was created to explore if the scale could be used as a unidimensional tool. The sum scale was designed based on the best-performing items in the whole survey scale, rather than solely the subscales. The initial Cronbach's alpha value was α = .91. However, the alpha increased with the removal of certain items, leading to the deletion of eight specific items from the scale: "*Jeg tror på å gi enkeltpersoner/bedrifter muligheten til å lære av sine feil og å gjøre opp for seg (rev.)*", "*Jeg er åpen for å delta i dialoger/diskusjoner med mennesker som har andre meninger og holdninger enn mine (rev.)*", "*Jeg prøver å endre andres holdninger dersom disse ikke stemmer overens med mine egne*", "*Jeg søker aktivt etter muligheter til å fremme sosiale problemer som stemmer overns med mine personlige holdninger og verdier*", "*Det er ikke nødvendig å delta i dialoger/diskusjoner med mennesker som har sexistiske, homofobiske eller hatefulle meninger*", "*Jeg føler et ansvar for å belyse andre om sosiale eller politiske spørsmål som jeg brenner for*", "*Jeg er villig til å bruke mine sosiale medieplattformer til å øke bevisstheten og fremme aktivisme rundt viktige saker*", and, "*Jeg støtter boikotting av selskaper som driver uetisk eller skadelig praksis, selv om det betyr å ofre bekvemmelighet eller kostnadsbesparelser*". The alpha value of the sum scale improved to α = .93, *M CITC* = .48.

4.2. Social Justice Scale

Table 2 shows the descriptive statistics for the independent variables in the study, answered by all the survey respondents. The average scores for the SJA-factor Language (*M* = 4.88), Activism (*M* = 4.71), and the SJA sum scale (*M* = 4.52) were in the upper middle, while Intolerance (*M* = 3.86) scored roughly in the middle. The descriptive statistics are illustrated in table 2.

Table 2

*Descriptive statistics for the scales in the study (*N = *300)*

Variables	*N*	*M*	*SD*	*Min.*	*Max.*	*Skewness*	*Kurtosis*
Language	300	4.88	.75	1.18	4.88	-.70	.36
Activism	300	4.71	.67	1.00	4.71	.19	.07
Intolerance	300	3.86	.58	1.00	3.86	.18	-.34
Sum SJA	300	4.52	.72	1.14	4.52	-.56	.02

Note: *M* = mean, *SD* = standard deviation, *Min.* = minimum value, *Max*. = maximum value

4.3. Gender Differences in Social Justice Attitudes

This study used an independent-sample t-test to compare men's and women's Language, Activism, Intolerance, and sum scores of social justice attitudes (SUM SJA).

Men and women had a significant difference in their means scores in Language, where women (*M* =3.79, *SD* =.55) had a higher average than men (*M* = 2.95, *SD* = .75; t (293) = 10.95, *p* <.001), Cohen's *d* = .63. Men and women also had a significant difference in their means in the SUM SJA score, where women (*M* = 3.42, *SD* = .54) had a higher average than men (*M* = 2.62, *SD* = .70; t (293) = 10.96, *p* = .001), Cohen's *d* = .61.

There was no significant effect between gender and activism, despite women (*M* = 2.89, *SD* = .66) attaining a slightly higher average than men (*M* = 2.71, *SD* = .66; t (293) = 7.89, *p* = .620). Likewise, there was no significant effect between gender and Intolerance, despite the fact that women (*M* = 2.23, *SD* = .51) attained a higher average than men (*M* = 1.73, *SD* = .56; t (293) = 7.89, *p* = .261). The independent-sample t-test will be illustrated in table 3.

Table 3

*Independent samples t-test showing the difference between men and women and scores in the SJA factors language, activism, and intolerance (*N = *293).*

	Women			**Men**				
	n	*M*	*SD*	*n*	*M*	*SD*	*p*	Cohen's *d*
Language	181	3.79***	.55	114	2.95***	.75	<.001	.63
Activism	181	2.89	.66	114	2.71	.66	.62	.66
Intolerance	181	2.23	.51	114	1.73	.56	.26	.52
Sum SJA	181	3.42***	.54	114	2.62***	.70	.001	.61

Note: *M* = mean, *SD* = standard deviation, ** p = .001, ***p <.001.*

4.4. Pearson Correlations Between Social Justice Attitudes Scales

This study employed Pearson correlation to examine the relationships between the study's variables of Language, Activism, Intolerance, and the SUM SJA score. There was a

significant positive correlation between the SJA-Factor Language and Activism ($r(298) = .44$, $p < .001$), indicating that higher schores in Language were associated with higher Activism scores. Similarly, there was a significant positive correlation between the SJA-factor Language and Intolerance ($r(298) = .50$, $p < .001$), with higher Language scores accompanying higher Intolerance scores. The Sum SJA score showed a very strong positive correlation with the factor Language ($r(298) = .98$, $p < .001$). Furthermore, a positive correlation between Activism and Intolerance was found $r(298) = .37$, $p < .001$), as well as a significant positive correlation between the SJA Sum Scale and Activism ($r(298) = .51$, $p < .001$). Lastly, a positive correlation was found between the SJA Sum Scale and Intolerance ($r(298) = .63$, $p < .001$.) Table 4 illustrates the Pearson correlation conducted.

Table 4

*Pearson Correlations between Language, Activism, Intolerance, and SJA sum score (*N=*300)*

Variables	Language	Activism	Intolerance	SJA SUM
Language	1			
Activism	.44***	1		
Intolerance	.50***	.37***	1	
SJA SUM	.98***	.51***	.63***	1

Note: SJA = Social Justice Attitudes, ***$p < .001$

Pearson correlation was employed to examine the linear relationships between the SJA scales, and gender, age, personality traits, human values, and sex roles. The strongest positive correlation with the Language scale was with gender ($r(293) = .54$, $p < .001$), followed by positive femininity ($r(298) = .45$, $p < .001$), agreeableness ($r(298) = .41$, $p < .001$), neuroticism ($r(298) = .26$, $p < .001$), negative femininity ($r(298) = .25$, $p < .001$), and age ($r(298) = .15$, $p = .011$). The strongest negative correlation for the Language scale was with negative masculinity ($r(298) = -.35$, $p < .001$), and self-transcendence ($r(295) = -.23$, $p < .001$). The strongest positive correlation with the Activism scale was with agreeableness ($r(298) = .21$, $p < .001$), followed by positive femininity ($r(298) = .21$, $p < .001$), gender ($r(293) = .13$, $p = .022$), and extraversion ($r(298) = .13$, $p = .022$). The strongest negative correlation for the Activism scale was with openness to change ($r(295) = -.14$, $p = .016$), conscientiousness ($r(298) = -.14$, $p = .015$), and

self-transcendence ($r(295) = -.13$, $p = .024$). The strongest positive correlation between the Intolerance scale was with gender ($r(293) = .42$, $p < .001$), followed by neuroticism ($r(298) = .25$, $p < .001$), positive femininity ($r(298) = .24$, $p < .001$), negative femininity ($r(298) = .21$, $p < .001$), and openness to change ($r(295) = .16$, $p = .007$). The strongest negative correlation between the Intolerance scale was with imagination ($r(298) = -.25$, $p < .001$), followed by positive masculinity ($r(297) = -.21$, $p < .001$), and extraversion ($r(298) = -.12$, $p = .042$). The strongest positive correlation with the sum SJA scale was with gender ($r(293) = .54$, $p < .001$), followed by positive femininity ($r(298) = .44$, $p < .001$), agreeableness ($r(298) = .37$, $p < .001$), neuroticism ($r(298) = .26$, $p < .001$), negative femininity ($r(298) = .26$, $p < .001$), age ($r(298) = .15$, $p = .012$), and self enhancement ($r(295) = .13$, $p = .031$). The strongest negative correlation between the sum SJA scale was with negative masculinity ($r(298) = -.32$, $p < .001$), followed by self-transcendence ($r(295) = -.21$, $p < .001$). The remaining correlations were insignificant. Table 5 illustrates the Pearson correlation conducted.

Table 5

*Pearson Correlations between Language, Activism, Intolerance, and SJA sum score with age, gender, personality traits, human values, and gender roles (*N*=300)*

Variables	Language	Activism	Intolerance	SJA SUM
Age	.15*	.02	.09	.15*
Gender	.54***	.13*	.42***	.54***
Extraversion	-.03	.13*	-.12*	-.04
Agreeableness	.41***	.21***	.03	.37***
Conscientiousness	.05	-.14*	-.03	.02
Neuroticism	.26***	.09	.25***	.26***
Imagination/Intellect	-.02	.09	-.25***	-.05
Self-transcendence	-.23***	-.13*	.04	-.21***
Self-enhancement	.11	.00	.10	.13*

Openness to change	.05	-.14*	.16**	.06
Conservation	-.07	.08	.02	-.06
Positive masculinity	-.08	-.02	-.21***	-.10
Negative masculinity	-.35***	-.03	-.10	-.32***
Positive femininity	.45***	.21***	.24***	.44***
Negative femininity	.25***	.11	.21***	.26***

Note: SJA = Social Justice Attitudes, * $p < .05$, ** $p = <.01$ *** $p = < .001$

4.5. Psychological Correlates of Social Justice Attitudes

The first hierarchical regression analysis used the SJA-factor Language as the dependent variable. The following independent variables were included: self-transcendence, self-enhancement, openness to change, conservation, extraversion, agreeableness, conscientiousness, neuroticism, imagination, positive masculinity, negative masculinity, positive femininity, negative femininity, age, and gender.

Model 1, containing the control variables of sex and age, explained 31% of the variance in the dependent variable Language (Adj. $R^2 = .31$, $F(2,290) = 64.93$, $p < .001$). In Model 2, the independent variables of the higher-order Schwartz values were added, increasing the explanatory percentage of the model by an additional 5% (Adj. $R^2 = .36$, $F(4,286) = 28.00$, $p < .001$). Model 3 included the Big Five personality traits, further increasing the explanatory percentage of the model by 2% (Adj. $R^2 = .38$, $F(5,281) = 17.51$, $p = .005$). Model 4 added positive and negative masculinity and femininity traits, which further increased the explanatory percentage of the model by 3% (Adj. $R^2 = .41$, $F(4,277) = 14.578$, $p = .002$).

The biggest effect in the analysis was self- transcendence's negative effect on Language, $\beta = -.30$, $p < .001$, followed by agreeableness, $\beta = .21$, $p < .001$, negative masculinity, $\beta = -.16$, $p = .011$, and positive femininity, $\beta = .16$, $p = .023$. The remaining predictor variables explained some of the variance, but the findings were insignificant. Table 6 provides an overview of the regression analysis.

Table 6

*Hierarchical regression analysis for SJA-scale Language (*N = 292)

Variable	*B*	95% CI for B		*SE b*	β	*Adj.* R^2	ΔR^2
		LL	UL				
Model 1						.305***	.309
Age	.083	.020	.147	.032	.126*		
Gender	.829	.680	.977	.075	.536***		
Model 2						.357***	.061
Self-transcendence	-.260	-.365	.154	.054	-.296***		
Self-enhancement	.041	-.042	.124	.042	.052		
Openness to change	.095	-.012	.201	.054	.106		
Conservation	.086	-.017	.188	.052	.090		
Model 3						.383**	.037
Extraversion	-.008	-.100	.085	.047	-.009		
Agreeableness	.245	.118	.372	.064	.210***		
Conscientiousness	-.019	-.105	.066	.043	-.022		
Neuroticism	.068	-.020	.156	.045	.085		
Imagination	-.013	-.104	.078	.046	-.014		
Model 4						.411**	.034
Positive masculinity	.062	-.066	.190	.065	.051		
Negative masculinity	-.182	-.314	-.050	.067	-.164*		
Positive femininity	.157	.026	.288	.067	.158*		
Negative femininity	.103	-.021	.226	.063	.105		

Note: N = 292, * $p < .05$, ** $p = <.01$ *** $p = <.001$

The second hierarchical regression analysis used the SJA-factor Activism as the dependent variable. The following independent variables were included: self-transcendence, self-enhancement, openness to change, conservation, extraversion, agreeableness, conscientiousness, neuroticism, imagination, positive masculinity, negative masculinity, positive femininity, negative femininity, age, and gender.

Model 1, containing the control variables of sex and age, explained a small proportion of the variance in the dependent variable activism (Adj. $R^2 = .01$, $F(2,290) = 2.66$, $p = .072$), though the finding was insignificant. Model 2, containing the independent variables of the Schwartz higher-order values, explained a significant proportion of the variance in the dependent variable and added to the model's explanatory percentage by 3% (Adj. $R^2 = .04$, $F(4,286) = 2.96$, $p = .017$. In Model 3, the Big Five personality traits were added, which

increased the explanatory percentage of the model by 4% (Adj. R^2 = .08, $F(5,281) = 3.25$, $p <$ .05). Model 4 increased the explanatory percentage of the model by 0.3% (Adj. R^2 = .08, $F(4,277) = 2.71$, $p = .319$), but the finding was insignificant.

The biggest effect in the analysis was conscientiousness's negative effect on the dependent variable activism (β = -.15, $p = .015$), and the positive effect between agreeableness and activism (β = .15, $p = .032$), followed by conservation's positive effect on Activism (β = .14, $p = .045$), The remaining predictor variables explained part of the variance, but the findings were insignificant. Table 7 provides an overview of the regression analysis.

Table 7

*Hierarchical regression analysis for SJA-scale Activism (*N = 292)

Variable	*B*	95% CI for B		*SE b*	β	*Adj.* R^2	ΔR^2
		LL	UL				
Model 1						.011	
Age	.006	-.061	.074	.034	.011		
Gender	.183	.026	.340	.080	.133**		
Model 2						.039**	.040
Self-transcendence	-.102	-.216	.013	.058	-.131		
Self-enhancement	.001	-.089	.091	.046	.001		
Openness to change	-.072	-.187	.044	.059	-.090		
Conservation	.114	.003	.225	.056	.136**		
Model 3						.078**	.055
Extraversion	.075	-.025	.175	.051	.100		
Agreeableness	.155	.018	.293	.070	.150**		
Conscientiousness	-.116	-.208	-.023	.047	-.150**		
Neuroticism	.044	-.052	.139	.048	.061		
Imagination	.029	-.070	.128	.050	.035		
Model 4						.081	.015
Positive masculinity	-.027	-.168	.115	.072	-.025		
Negative masculinity	.045	-.101	.191	.074	.046		
Positive femininity	.097	-.048	.242	.074	.109		
Negative femininity	.071	-.066	.208	.070	.081		

Note: N = 292, ** p < .05, ** p = <.01 *** p =* < .001

The third hierarchical regression analysis used the SJA factor Intolerance as the dependent variable. The following independent variables were included: self-transcendence, self-enhancement, openness to change, conservation, extraversion, agreeableness, conscientiousness, neuroticism, imagination, positive masculinity, negative masculinity, positive femininity, negative femininity, age, and gender.

In model 1, the control variables accounted for 17% of the variance in the dependent variable intolerance (Adj. R^2 = .17, $F(2,290)$ = 31.13, p <.001). Model 2, containing the independent variables of the Schwartz higher-order values, explained a significant proportion of the variance in the dependent variable and added to the model's explanatory percentage by 1% (Adj. R^2 = .18, $F(4,286)$ = 11.38, p <.001). In Model 3, the Big Five personality traits were added, which increased the explanatory percentage of the model by 4% (Adj. R^2 = .22, $F(5,281)$ = 8.48, p <.001). Model 4 added the independent variables of positive and negative masculinity and femininity traits, which added to the variance in the dependent variable by 2% (Adj. R^2 = .24, $F(4,277)$ = 7.26, p <.001)

The strongest effect in the analysis was positive femininity's positive effect on Intolerance (β = .26, p = .003), followed by the negative effect between imagination and Intolerance (β = -.20, p = .043). Lastly, a positive effect between neuroticism and Intolerance (β = .13, p <.001) was found. The remaining predictor variables explained part of the variance, but the findings were insignificant. Table 8 shows an overview of the regression analysis.

Table 8

*Hierarchical regression analysis for SJA-scale Intolerance (*N = 292)

Variable	*B*	95% CI for B		*SE b*	β	*Adj* R^2	ΔR^2
		LL	UL				
Model 1						.171***	
Age	.027	-.025	.080	.027	.054		
Gender	.485	.362	.608	.062	.415***		
Model 2						.176	.016
Self-transcendence	-.017	-.108	.073	.046	-.026		
Self-enhancement	.007	-.064	.078	.036	.011		
Openness to change	.077	-.014	.168	.046	.114		
Conservation	.054	-.034	.142	.045	.075		
Model 3						.220**	.056
Extraversion	-.017	-.096	.061	.040	-.027		

Agreeableness	-.038	-.146	.070	.055	-.043		
Conscientiousness	-.029	-.102	.044	.037	-.044		
Neuroticism	.077	.003	.152	.038	.127*		
Imagination	-.143	-.220	-.065	.039	-.198***		
Model 4						.243**	.033
Positive masculinity	-.082	-.192	.027	.056	-.089		
Negative masculinity	-.073	-.186	.041	.058	-.087		
Positive femininity	.170	.057	.282	.057	.225**		
Negative femininity	-.010	-.166	.096	.054	-.013		

Note: N = 292, * $p < .05$, ** $p = <.01$ *** $p = < .001$

The sum score of the SJA items was used as the dependent variable in the fourth and final hierarchical regression analysis. The following independent variables were included: self-transcendence, self-enhancement, openness to change, conservation, extraversion, agreeableness, conscientiousness, neuroticism, imagination, positive masculinity, negative masculinity, positive femininity, negative femininity, age, and gender.

In model 1, the control variables accounted for 30% of the variance in the dependent variable (Adj. R^2 = .30, $F(2,290)$ = 64.10, p <.001). Model 2, containing the independent variables of the Schwartz higher-order values, explained a significant proportion of the variance in the dependent variable and added to the model's explanatory percentage by 5% (Adj R^2 = .35, $F(4,286)$ = 27.02, p <.001). In Model 3, the Big Five personality traits were added, which increased the explanatory percentage of the model by 2% (Adj R^2 = .37, $F(5,281)$ = 16.43, p <.001). Model 4 explained a significant part of the variance and increased the model's explanatory percentage by 3% (Adj. R^2 = .40, $F(4,277)$ = 13.78, p <.001).

The biggest effect in the analysis was self-transcendence's negative effect on the sum score of the SJA factors (β = -.28, p <.001), followed by positive femininity's positive effect on the sum score (β = .18, p = .008). Agreeableness had a significant positive effect on the sum score (β = .18, p = .002), while negative masculinity had a negative effect on the sum score (β = -.16, p = .012). The remaining variables explained part of the variance, but the findings were insignificant. Table 9 shows an overview of the regression analysis.

Table 9

*Hierarchical regression analysis for SJA-scale SJA Sum Score (*N = 292)

Variable	*B*	95% CI for B	*SE b*	*Adj. R^2*	*ΔR^2*

		LL	UL		β		
Model 1						.302***	
Age	.078	.016	.140	.031	.122*		
Gender	.795	.652	.938	.073	.535***		
Model 2						.348***	.055
Self-transcendence	-.236	-.339	-.134	.052	-.280***		
Self-enhancement	.044	-.037	.124	.041	.058		
Openness to change	.097	-.006	.200	.052	.113		
Conservation	.090	-.010	.189	.050	.098		
Model 3						.368*	.030
Extraversion	-.007	-.097	.082	.046	-.009		
Agreeableness	.201	.077	.325	.063	.179*		
Conscientiousness	-.031	-.114	.052	.042	-.038		
Neuroticism	.065	-.020	.151	.043	.085		
Imagination	-.036	-.125	.052	.045	-.040		
Model 4						.396**	.036
Positive masculinity	.040	-.085	.164	.063	.034		
Negative masculinity	-.166	-.295	-.038	.065	-.156*		
Positive femininity	.172	.045	.300	.065	.180*		
Negative femininity	.092	-.028	.213	.061	.098		

Note: N = 292, * $p < .05$, ** $p = < .01$ *** $p = < .001$

5. Discussion

5.1. The Three-Factor Structure and Further Findings

5.1.1. Language

Language surfaced as the predominant factor in the exploratory factor analysis, underscoring the belief that language is a powerful force and is viewed as just as big a threat as physical violence. Further, language is believed to be an instrumental force in affirming the identities of minority populations. Beyond the clear avoidance of overt racism and slurs, the factor reflects a tendency to steer clear of any terms or words that others might perceive as indicative of narrow-mindedness or that could have the potential to be perceived as implicit prejudice or a negative assumption. The emphasis on caution when speaking resonates well

with all social justice theories, in this case especially Critical Race Theory, which states that manifestations of racism are both overt and subtle (Delgado & Stepfancic, 2017).

In addition to considerations for ethnic minorities, the items in the Language factor emphasized the importance of language in recognizing and affirming individuals' self-identified gender pronouns. Participants viewed the neglect to use self-identified pronouns as equivalent to physical violence, thereby underscoring the belief in the significance of language and word choices in preventing prejudice. Respondents further reported a perception of society as unequal and a proactive engagement with social issues related to gender, sexuality, and race.

5.1.2. Language and Broader Psychological Correlates

The hierarchical regression analysis revealed a negative relationship between Language and self-transcendence. This human value encompasses traits such as caring for and appreciating the welfare of other people (Schwarz, 1992). This finding is perplexing, as one would think people with higher scores in self-transcendence would be more sensitive to how they express themselves, as the factor reflects viewing language as important to avoid prejudice and discrimination. It is possible that individuals scoring higher in Language want to be perceived as someone who values equality, and further limit the possibility of being called out for expressing themselves more straightforwardly. If so, this tendency might reflect valuing self-representation and avoiding personal criticism rather than valuing the welfare of other people.

Furthermore, the analysis uncovered a positive relationship between Language and agreeableness. This personality trait is characterized by prosocial behaviors, empathy, and a general concern for social harmony (Miller, 2013). This finding is unsurprising, as multiple items in the Language factor describe speaking in the least offensive language possible, which could be seen as a way of upholding social harmony. One potential reason for this finding might be that these individuals are empathetic to other people's feelings and, therefore, extra mindful when speaking. Another potential reason could be that individuals with high agreeableness scores care more than others about not being *perceived* as offensive, thus expressing themselves more mindfully than others. If understood as the latter, the negative self-transcendence score is more logical, as it is not directly linked to caring about other people's welfare but rather to not being perceived as a person who disrupts social harmony.

Moreover, the analysis indicated a positive relationship between Language and traits associated with positive femininity, such as nurturing and empathetic behavior (Berger &

Krahé, 2013). This suggests that individuals who identify with or exhibit these traits are more conscious about their language, striving to communicate in ways that consider others' feelings and identities. This finding is paradoxical, as many traits of positive femininity resemble those in self-transcendence. A plausible explanation could be that while people with higher positive femininity scores express empathy and care in interpersonal settings, they may not extend these traits to their broader value system.

Furthermore, a slight negative relationship was observed between Language and negative masculinity traits, such as aggression and a preference for control (Berger & Krahé, 2013). This may imply that those who score higher in negative masculinity place less value on the attitudes associated with the Language factor. One potential reason for this might be that they view social justice guidelines associated with language sensitivity as restricting their freedom and self-expression. These individuals might believe that being direct, assertive, or aggressive in their communication is inherent to their masculine identity. Therefore, adopting sensitive language could be seen as conflicting with their understanding of what it means to express themselves as men within the Norwegian cultural context.

5.1.3. Activism

The term "Activism" was chosen because it is associated with diverse actions and ideologies, all united by the goal of accelerating social change. The items derived from the Activism factor capture a proactive stance on corporate ethics and personal accountability. The participants indicated their support for practices that hold entities responsible and potentially boycotted for unethical conduct. This tendency may reflect an element of the increasingly debated "cancel culture," where collective boycotting is seen as a tool for achieving social accountability after perceived wrongdoings.

Respondents' pursuit of activism was deeply intertwined with their personal convictions; they actively sought avenues to advocate for issues aligned with their values, especially on social media. This pursuit stemmed from a feeling of responsibility to influence social perspectives and align them with what they consider ethically and socially just. A nuanced stance emerged from the respondents' responses: While they felt responsible for enlightening others, they were reluctant to engage with opposing opinions through direct dialogue. This finding indicates that while activists want to influence and change social perspectives, they wish to do so through activism rather than by discussing. This could also be seen in line with "cancel culture," where opinions that oppose social justice- or ethical principles are boycotted and lose their platform for potential influence.

5.1.4 Activism and Broader Psychological Correlates

The hierarchical regression analysis indicated a positive relationship between Activism and conservation, which at first glance appears contradictory. Conventionally, one might assume that activist traits are linked to values associated with change and progress rather than the maintenance of traditional norms and stability, which conservation values typically signify. It is possible that a desire for change does not solely drive respondents with high Activist scores; rather, they are motivated by a deeper commitment to safeguarding what they perceive as society's foundational values. This sort of safeguarding could include preserving the culture and traditions of marginalized groups.

Another interesting finding is a sight positive relationship between Activism and agreeableness. This finding might explain the reluctance to engage with opposing viewpoints through dialogue. Having an open dialogue and discussion on heated viewpoints, such as social justice issues, might cause them to experience a disruption of social harmony – something individuals with higher agreeableness scores dislike. If so, digital advocacy of social justice issues and collective boycotting might feel like an approach to upholding social harmony, alternatively making the lack of harmony less visible whilst conducting activist behavior. There was also a slight negative relationship between Activism and conscientiousness, which is a personality trait that reflects organization, goal direction, and to act dutifully. This finding can be seen in context with previous studies, which have found a positive relationship between conscientiousness and political conservativism (Mondak et al., 2010), which is not typically associated with social justice principles.

5.1.5. Intolerance

The Intolerance factor derived from the exploratory factor analysis encapsulates a stance within social justice that refuses to engage with those with viewpoints that directly contradict the movement's principles. It holds that certain viewpoints, such as those supporting homophobia and racism, are irreconcilable with social justice principles. It further reflects an unwillingness to support people or entities previously called out for wrongdoings on social media. This is coupled with a skepticism toward the possibility of redemption. If Intolerant people do not believe in the possibility of redemption, a "cancellation" and boycott could be seen as the only way of restricting the potential for influence or maintenance of opinions that oppose social justice principles.

Further, the factor reflects beliefs that resonate with Postcolonialism. The belief that white people should apologize for past actions might reflect a postcolonial perspective of

acknowledging and rectifying historical wrongs (Said, 1978). Such apologies may serve as a broader form of decolonization, where acknowledging past abuses can be seen as taking a step towards reconciling with the colonized and marginalized groups. The tendency to support broader decolonization is further evident in the notion that historical figures with outdated attitudes should be removed and that written texts should be revised to align with modern attitudes.

5.1.6. Intolerance and Broader Psychological Correlates

The hierarchical regression analysis indicated a positive effect between Intolerance and positive feminine traits. This finding suggests that people with viewpoints associated with the Intolerance factor ascribe to desirable feminine traits, such as nurturing and empathetic behavior. On one side, the Intolerance factor has characteristics not typically associated with empathetic behavior, such as boycotting and unsupportiveness of change. Conversely, these tendencies might be interpreted as protective empathy aimed at shielding marginalized groups from harm.

Intolerance was also associated with lower scores in the personality trait imagination/intellect. This trait is typically characterized by curiosity and interest in various ideas, values, and other ways of thinking (Huntington, 2023). This finding is to be expected as the Intolerance factor reflects an unwillingness to engage with or support people with opposing viewpoints. Lastly, a slight positive relationship between Intolerance and neuroticism was found. Neuroticism is typically associated with the tendency to experience strong negative emotions and heightened reactivity to stressors (Power & Bello, 2022). This finding might suggest that negative emotional effects trigger the defensive stance against viewpoints perceived as harmful or threatening.

5.1.7. Unidimensionality of the Measure and Further Findings

Reliability analyses confirm the measure's high reliability as a unidimensional tool, indicating its effectiveness in assessing various aspects of social justice attitudes within a single, coherent framework. While the essence of each factor is reflected in the unidimensional scale, it mostly reflects the Language factor. This factor contained more items and ultimately received higher reliability. As a result, the unidimensional scale might not capture the nuances or details provided by the three-factor approach. On the other hand, a comprehensive yet quick assessment of social justice attitudes can be useful in large-scale surveys.

Similar to the tendencies found in the three factors, a negative relationship was found between the unidimensional scale and self-transcendence, as well as negative masculinity. Further, a positive effect was found between the unidimensional scale and agreeableness, as well as positive femininity.

5.2. Strengths and Weaknesses

5.2.1 Sample Size

The stopping rule for data collection was based on the submission schedule for the master's thesis. It was decided to obtain data over a four-month period, and the sample size relied heavily on how many responses could be obtained in this time frame. Thus, the stopping rule of time restriction was prioritized over statistical power, which resulted in 300 responses. Collecting 300 responses could be viewed as a strength, as the amount allowed for conducting statistical analyses such as exploratory factor analysis, descriptive statistics, t-tests, pearson correlation, and hierarchical regression analyses. While 300 responses were enough for running the mentioned statistical analyses, some would view the sample size as somewhat narrow. Some researchers argue one should obtain a minimum of ten observations per scale item as a rule of thumb (Nunnally, 1994). Using this logic, a survey instrument of 35 items would ideally collect a sample size of 350 as a minimum requirement for getting relatively good parameter estimates (Hildal, 2023; Appendix A).

Further, running analyses with narrow sample sizes increases the odds of conducting a *type-2 error*. A type-2 error refers to the tendency to wrongfully discard the null hypothesis, suggesting that values close to the significance threshold could have been significant if a larger sample size was obtained (Braut, 2021). If so, the relationship between the variables in this study could have been underestimated.

Lastly, a sample size consisting of 300 participants was insufficient for cross-validation with confirmatory factor analysis (CFA), as it would require a random split data strategy. Using this strategy, the dataset is split into two random parts, wherein one part is used for parameter estimation, while the other is used for prediction purposes (Knafl & Grey, 2010). Splitting 300 observations would not allow for providing both reliable parameter estimates and a dependable test of the model, as only half of the data is used for each task (Dahl, et al., 2008). This approach would be more appropriate in a larger sample size.

5.2.2. Generalizability of the Results

The study used a Norwegian sample, which might affect the survey's generalizability to other countries or regions. As social justice is mostly a Western movement, the survey's finding may still offer a substantial degree of generalizability, at least within the context of Western countries with similar cultural and socio-economic attributes. The generalizability of the survey findings may also be influenced by the gender distribution within the Norwegian sample, with a predominance of female participants compared to male participants. This gender imbalance could affect the results, considering gender-related differences have been observed in research examining similar attitudes, such as attitudes toward races (Smith, 1984). Furthermore, recent studies suggest significant ideological differences between young men and women; women tend to align with liberal and progressive views, while men lean towards libertarian and conservative views (Change Research, 2024). If a similar pattern exists in Norway, a sample predominantly consisting of young women might skew the responses positively towards social justice attitudes.

Digital platforms were used for survey distribution, in hopes to make the survey accessible to the entire Norwegian speaking population. However, the sample skewed towards a younger demographic, particularly those between 18 to 24 years old. This may be because younger people in Europe have a higher internet engagement than other age groups (Eurostats, 2022). Consequently, young people might get more exposure to social justice attitudes online, which might reflect in their answers to the survey scale. Moreover, most of the respondents had an educational attainment of high school graduates or holders of a bachelor's degree. Some would argue that the educational attainment might reflect the perspectives that are circulating in educational institutions, potentially not capturing the breadth of opinions present in the wider Norwegian public. However, about 81% of the Norwegian population attains a high school degree (Statistisk sentralbyrå, 2024), which could make the educational attainment non-problematic for generalizability, at least within a Norwegian context. Furthermore, hierarchical regression analyses controlled for both age and gender, which strengthened the credibility of the findings by accounting for these demographic variables.

5.2.3. Methodological Robustness and Reliability of Measures

A methodological strength of this study lies in the robust methodological framework employed. By using well-established psychometric instruments such as the international personality item pool (IPIP-20), the Positive-Negative Sex-Role Inventory (PN-SRI), and

Schwartz's value scale (ESS10), all the predictor variables were grounded in reliable psychometric tools. The reliability of the scales was underscored by the strong internal consistency demonstrated in the measures, with all variables exceeding the .60 threshold, indicative of satisfactory reliability. This provides confidence that the constructs of interest were measured in a consistent and reliable manner. Further, the study verified parametric assumptions of normality and linearity, which are crucial assumptions for parametric tests. While all variables met the assumption of linearity, some variables did not meet the criteria of normality. The variables that displayed excessive skewness and kurtosis values underwent log transformation, which gave the data a near-normal distribution. Moreover, all the variables fell below the VIF threshold, ensuring that multicollinearity was not of concern.

Further, the exploratory factor analysis yielded a robust three-factor model (Language, Activism, and Intolerance), capturing a multifaceted view of social justice attitudes, as evidenced by a KMO measure of .92. The survey scale was designed based on multiple social justice theories, thereby capturing different opinions all associated with social justice. Further, obtaining a three-factor structure might offer richer and more interpretive value than the previous attempt to measure social justice through a unidimensional approach exclusively (Lahtinen, 2024). The internal consistency of the three factors were strong, with Cronbach's alpha exceeding the accepted threshold for all three factors. A unidimensional scale was also created, displaying a very high reliability score. This score indicates its effectiveness in assessing various aspects of social justice attitudes within a single, coherent framework. While it contains items from each factor derived from the exploratory factor analysis, it might not capture the nuances or details provided by the three-factor approach. On the other hand, a comprehensive yet quick assessment of social justice attitudes can be useful in large-scale surveys.

5.3. Implication for Further Research

This thesis provides new perspectives on the attitudes associated with the modern movement of social justice. Few research articles have explored the theme, possibly because they evaluate the cost of possible criticism or social exclusion as greater than the benefit of exploring the theme. As it is a much-discussed movement with great influence on various policies, it is important to research it and map the attitudes associated with the movement.

The findings in this thesis provide a foundational understanding of social justice attitudes. In future research, it would be beneficial to conduct a confirmatory factor analysis to validate the factor structure. Further, I encourage others to explore social justice attitudes

and investigate whether the three-factor structure is generalizable across different Western countries. Cross-cultural variations could affect the perception and manifestations of social justice attitudes, as different Western societies have unique historical, cultural, and social backgrounds. Further, it would be beneficial to do so on a bigger scale and obtain a larger sample size. This might provide a more accurate representation of the general population and reduce the margin of error.

Additionally, I encourage exploring the psychological impact of social justice-related attitudes. Understanding these attitudes and beliefs' psychological implications is important, especially given the prevalence of social justice activism today. Lastly, I encourage examining the counter-movements that have arisen in response to the social justice movement. As it has been met with both praise and opposition, studying the counter-movements would give important insights into the current socio-political climate.

6. Conclusion

This thesis has successfully developed and validated a new survey instrument designed to measure individuals' inclinations toward social justice attitudes. The instrument was based on the most common social justice literature, such as Postcolonial Theory, Critical Race Theory, and Queer Theory, capturing a broad spectrum of responses reflecting complex societal views on race, gender, and equality. The exploratory factor analysis resulted in a three-factor structure consisting of Language, Activism, and Intolerance, each explaining distinct yet interconnected dimensions of social justice attitudes.

The Language factor highlights language's critical role in perpetuating or challenging social inequalities. Activism captures a proactive engagement in promoting equality and personal accountability through various forms of public and digital engagements. Meanwhile, Intolerance captures a refusal to engage with opposing viewpoints that contradict foundational social justice principles. These factors provide nuances and details about social justice attitudes that other research articles have not previously captured. A unidimensional version of the Social Justice Survey Scale was created, allowing for a comprehensive yet quick assessment of social justice attitudes that can be useful in large-scale surveys. Furthermore, hierarchical regression analyses reveal intricate relationships between each factor and various psychological traits, such as agreeableness, conscientiousness, and negative and positive masculine and feminine traits.

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Appendix

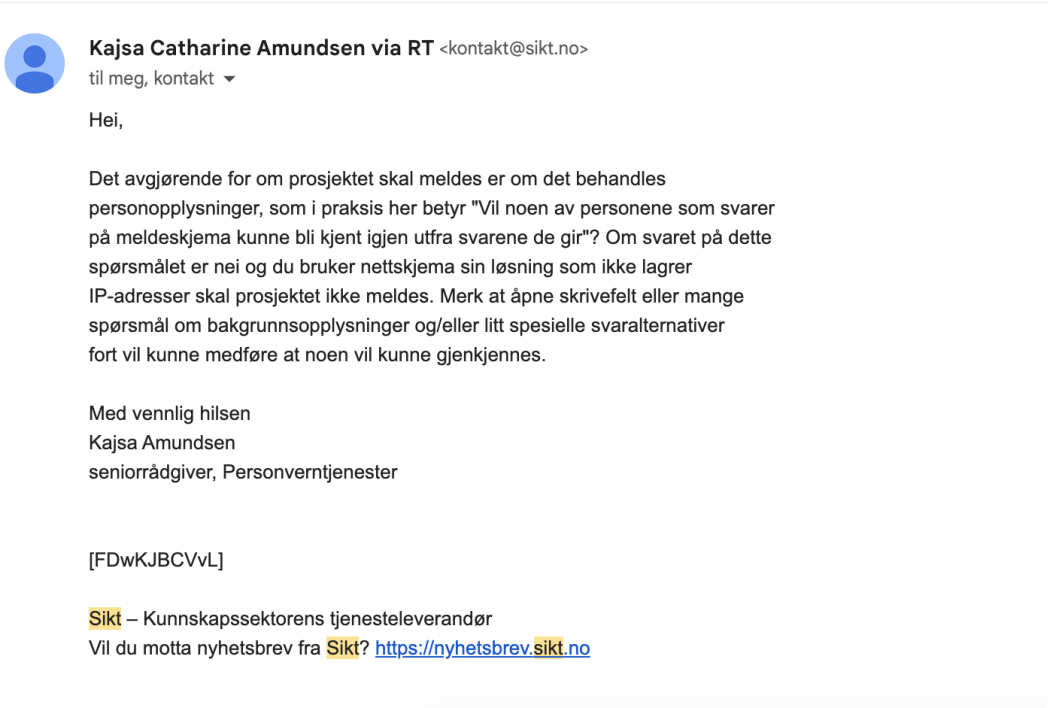
Appendix A: Self-citing

Preparing a master's thesis preregistration template was part of the examination of "Forskning og prosjektutvikling" (PSY3121), and some information regarding the current study method and background was written as part of this project. The exam is unpublished, but it was submitted containing my full name and my supervisor's full name.

Reference: Hildal, B. B. (2023) Preregistration template, candidate 10016 (unpublished exam) Norges teknisk- naturvitenskapelige universitet

Appendix B: SIKT

The survey received written approval for the SIKT processing exemption, as responses were anonymized in the electronic database upon submission and direct or indirect information that could identify participants was avoided.



Kajsa Catharine Amundsen via RT <kontakt@sikt.no>
til meg, kontakt

Hei,

Det avgjørende for om prosjektet skal meldes er om det behandles personopplysninger, som i praksis her betyr "Vil noen av personene som svarer på meldeskjema kunne bli kjent igjen utfra svarene de gir"? Om svaret på dette spørsmålet er nei og du bruker nettskjema sin løsning som ikke lagrer IP-adresser skal prosjektet ikke meldes. Merk at åpne skrivefelt eller mange spørsmål om bakgrunnsopplysninger og/eller litt spesielle svaralternativer fort vil kunne medføre at noen vil kunne gjenkjennes.

Med vennlig hilsen
Kajsa Amundsen
seniorrådgiver, Personverntjenester

[FDwKJBCVvL]

Sikt – Kunnskapssektorens tjenesteleverandør
Vil du motta nyhetsbrev fra Sikt? https://nyhetsbrev.sikt.no

Appendix C: The International Personality Item Pool (Donnellan et al., 2006)

Målt med en fempunkts Likert-skala hvor (1) svært lite treffende og (5) svært treffende

Jeg er festens midtpunkt
Jeg sympatiserer med andres følelser
Jeg får gjøremål unnagjort med en gang
Jeg har hyppige humørsvingninger

Jeg har en livlig fantasi
Jeg er ikke så pratsom
Jeg er ikke interessert i andre menneskers problemer
Jeg glemmer ofte å sette ting tilbake på rett plass
Jeg er avslappet mesteparten av tiden
Jeg er ikke interessert i abstrakte idéer
Jeg snakker med mange forskjellige mennesker på fester
Jeg har medfølelse med andre
Jeg liker orden
Jeg blir lett opprørt
Jeg har vanskelig for å forstå abstrakte idéer
Jeg holder meg i bakgrunnen
Jeg er egentlig ikke interessert i andre
Jeg roter til ting
Jeg føler meg sjelden nedfor
Jeg har ikke god fantasi

Appendix D: Schwartz values (ESS10)

Seks-poeng likert skala (1) veldig lik meg, til (6) ikke lik meg i det hele tatt

Å komme på nye ideer og være kreativ er viktig for han/hun. Han/hun liker å gjøre ting på sin egen måte.
Det er viktig for han/hun å være rik. Han/Hun ønsker å ha mye penger og dyre ting.
Han/hun synes det er viktig at alle mennesker i verden behandles likt. Han/hun mener at alle bør ha like muligheter i livet.
Det er veldig viktig for han/hun å vise fram sine ferdigheter. Han/hun ønsker at folk skal beundre det han/hun gjør.
Det er viktig for han/hun å leve i trygge omgivelser. Han/hun unngår alt som kan sette hans/hennes sikkerhet i fare.
Han/hun liker overraskelser og ser alltid etter nye ting å finne på. Han/hun synes det er viktig å gjøre mange ulike ting i livet.
Han/hun mener at folk bør gjøre det de blir bedt om. Han/hun synes at folk alltid bør følge regler, til og med når ingen ser hva som foregår.

Det er viktig for han/hun å lytte til folk som er ulike han/hun selv. Selv når han/hun er uenig med dem, ønsker han/hun fortsatt å forstå dem.
Det er viktig for han/hun å være ydmyk og ikke skryte. Han/hun prøver å ikke vekke for mye oppmerksomhet.
Å ha det gøy er viktig for han/hun. Han/hun liker å «skjemme seg bort».
Det er viktig for han/hun å ta sine egne beslutninger om hva han/hun gjør. Han/hun liker å være fri og ikke avhengig av andre.
Det er veldig viktig for han/hun å hjelpe de rundt han/hun. Han/hun bryr seg om hvordan de har det.
Å være veldig suksessfull er viktig for han/hun. Han/hun håper folk vil anerkjenne hans/hennes suksesser.
Det er viktig for han/hun at myndighetene sikrer hans/hennes sikkerhet mot trusler. Han/hun ønsker en sterk stat som kan forsvare sine innbyggere.
Han/hun leter etter opplevelser og liker å ta sjanser. Han/hun ønsker å ha et spennende liv.
Det er viktig for han/hun å oppføre seg skikkelig. Han/hun ønsker å unngå å gjøre moe som andre ville sagt var galt.
Det er viktig for han/hun å få respekt fra andre. Han/hun ønsker at folk gjør det han/hun sier.
Det er viktig for han/hun å være trofast mot hans/hennes venner. Han/hun ønsker å bruke tid på personer som står han/hun nær.
Han/hun har en sterk mening om at folk bør bry seg om naturen. Å passe på miljøet er viktig for han/hun.
Tradisjon er viktig for han/hun. Han/hun prøver å følge skikkene som er overført fra hans/hennes familie eller kultur/religion.
Han/hun benytter hver sjanse til å ha det gøy. Det er viktig for han/hun å gjøre ting som gir han/henne glede.

Appendix E: Positive Negative Sex Role Inventory (Krahé et al., 2007)

Measured with a 7-point Likert scale, where (1) never or almost never true, and (7) always or almost always true

Defend my own beliefs
Affectionate
Conscientious
Independent

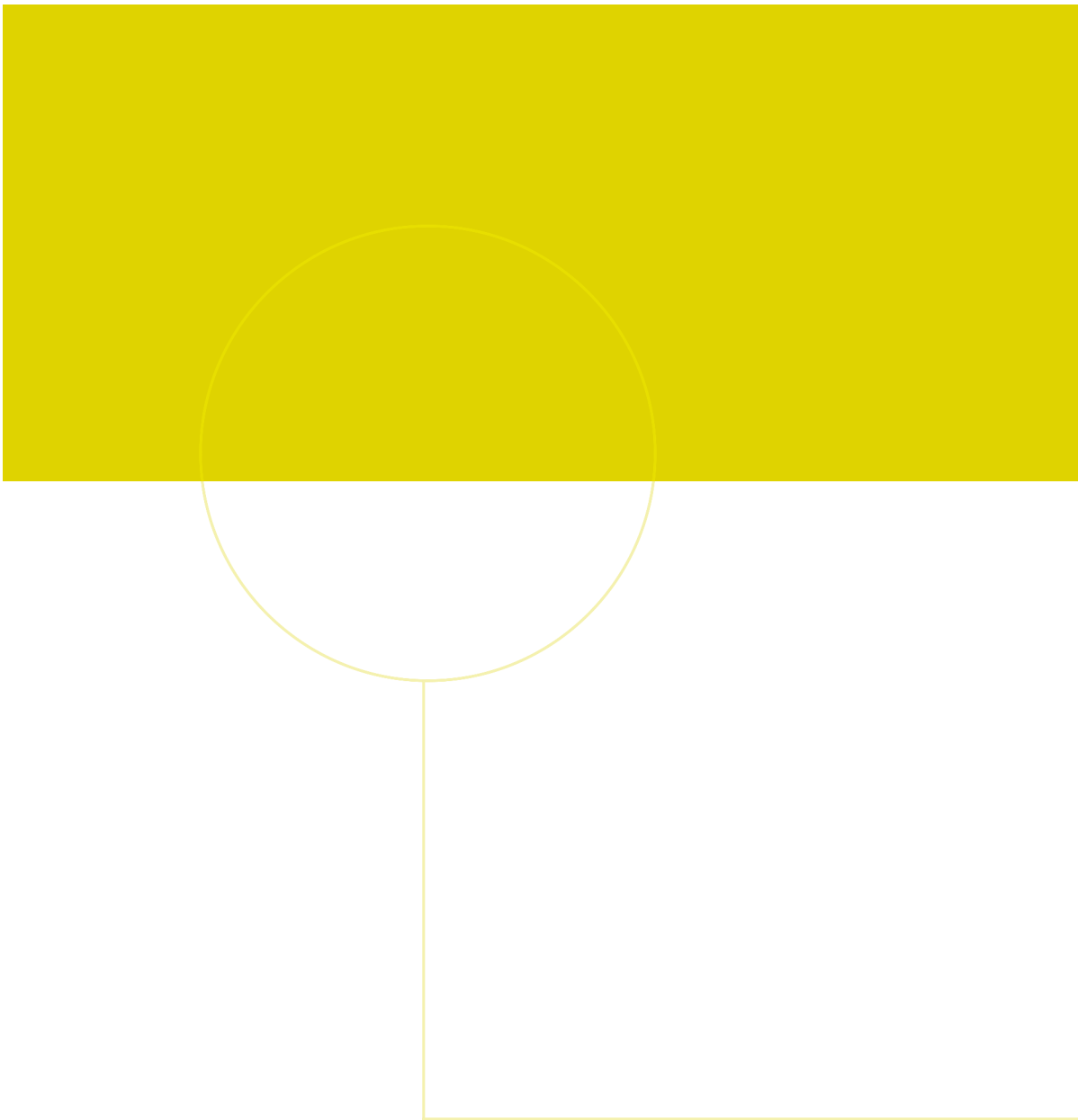
Sympathetic
Moody
Assertive
Sensitive to needs of others
Reliable
Strong personality
Understanding
Jealous
Forceful
Compassionate
Truthful
Have leadership abilities
Eager to soothe hurt feelings
Secretive
Willing to take risks
Warm
Adaptable
Tender
Conceited
Willing to take a stand
Love children
Tactful
Aggressive
Gentle
Conventional

Appendix F: Item pool of Social Justice Attitudes

Fem-poengs Likert skala (1) svært uenig, til (5) svært enig

Det er viktig å bruke inkluderende og ikke-krenkende begreper i hverdagslige samtaler
Når jeg uttrykker meningene mine, fokuserer jeg på å få budskapet mitt frem, i stedet for å bekymre meg for hvordan andre kan reagere på ordene jeg bruker
Jeg unngår å fortelle sannheten, fordi jeg bekymrer meg for å krenke andre rundt meg
Jeg unngår å bruke utdaterte begreper som kan vurderes som upassende i moderne tid
Jeg tror på folks frihet til å uttrykke seg, selv om det betyr å bruke språk og uttrykk som kan fornærme eller krenke enkelte grupper/personer
Måten språk og uttrykk brukes på kan ha stor betydning for marginaliserte grupper
Skadelige ord er en like stor trussel som fysisk vold
Folk bør være forsiktige med ordvalg for ikke å fornærme bestemte personer, minoriteter eller etniske grupper
Jeg unngår å bruke begreper og ord som kan få meg til å virke trangsynt
Man bør respektere og bruke andres foretrukne pronomen (han/hun/hen)
Å nekte å bruke riktig pronomen kan ses som en voldsutøvelse
Jeg støtter boikotting av selskaper som driver uetisk eller skadelig praksis (slik som rasisme, mangel på mangfold), selv om det betyr å ofre bekvemmelighet eller kostnadsbesparelser
Jeg prøver å endre andres holdninger dersom disse ikke stemmer overens med mine egne
Dersom en aktør/bedrift/person blir uthengt på sosiale medier, velger jeg å ikke støtte vedkommende videre
Jeg føler et sosialt press til å ikke støtte uthengte aktører/bedrifter/personer, selv om jeg liker arbeidet/produktet deres
Jeg tror på å gi enkeltpersoner/bedrifter muligheten til å lære av sine feil og å gjøre opp for seg
Skriftlige tekster med utdatert innhold bør revideres slik at de samhandler med moderne holdninger
Historiske figurer med utdaterte holdninger bør ikke representeres i dagens samfunn

Det er riktig å anmode til opptøyer og demonstrasjoner dersom det oppstår en urettferdighet
Jeg søker aktivt etter muligheter til å fremme sosiale problemer som stemmer overens med mine personlige holdninger og verdier
Jeg er åpen for å delta i dialoger/diskusjoner med mennesker som har andre meninger og holdninger enn mine
Det er ikke nødvendig å delta i dialoger/diskusjoner med mennesker som har sexistiske, homofobiske eller hatefulle meninger
Jeg føler et ansvar for å belyse andre om sosiale eller politiske spørsmål som jeg brenner for
Jeg mener at medie- og underholdningsindustrien har et ansvar for å representere ulike perspektiver og erfaringer nøyaktig og respektfullt
Jeg er villig til å bruke mine sosiale medieplattformer til å øke bevisstheten og fremme aktivisme rundt viktige saker
Jeg mener at enkeltpersoner og bedrifter bør holdes ansvarlige for sine tidligere handlinger og atferd, selv om de i etterkant har forsøkt å endre seg og/eller gjøre det godt igjen
Jeg mener at det er viktig å jobbe aktivt for å skape et mer egalitært og rettferdig samfunn, selv om det krever ubehag eller ulemper
Jeg prøver å holde meg oppdatert på sosiale problemer som omhandler kjønn, seksualitet, minoriteter og miljøet
Det er to biologiske kjønn
Kjønn og seksualitet eksisterer på et spektrum
Jeg opplever at det er likestilling i dagens samfunn
Hvite mennesker bør unnskylde seg for tidligere handlinger
Hvite mennesker bør føle skyld for tidligere handlinger
Det er greit at folk velger egne pronomen
Jeg tror det er en god idé å legge til egne pronomen i sosiale medier biografier
Det er greit å være stolt av å tilhøre en minoritet



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