Is All Prejudice Created Equal? Emotions, Power, and Position in the Russian Federation

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Prejudice is a widespread and longstanding subject of study in sociology

Allport's (1954) definition of prejudice: "**antipathy** accompanied by a faulty generalization"
Propose conception of prejudice as an emotional spectrum
Empirically test this idea using data from the Russian Federation

How do groups think about other groups?
Importance of relative group positions in society
Not just in terms of personal identities or feelings about other individuals
Thinking about the nature of prejudice (and tolerance)

Current Approaches

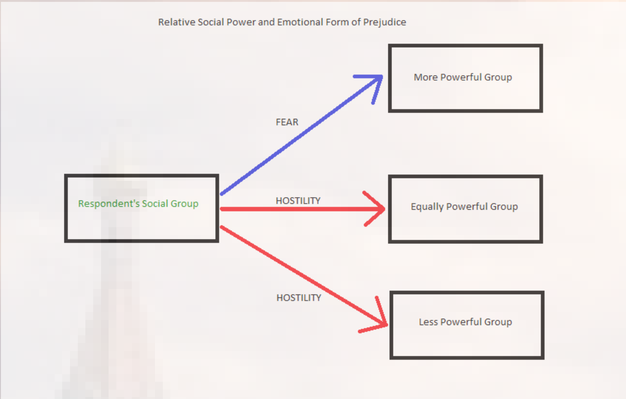
Macro/Meso Group Approaches
- Cultural threat to dominant group prerogatives
- Economic competition for jobs and social goods
- Political climate of extremist right-wing parties

Micro Approaches
- Personality types
- Stereotype content
- Nature of group stereotypes (Fiske et al)
- Scale of Competence and Warmth
- Feeling emotions at the group level (Mackie and Smith)

Relative group positions
Conceptualizing Prejudice as a spectrum

Research Question

Are there different emotional *types* of prejudice?
If so, how do they differ and why?
- Do prejudice-types tell us anything new?
- About existing theories of how individual characteristics (gender, generation, education etc.) affect prejudice-types?
- **About relative group positions**?



Breaking Apart Prejudice
PREJUDICE-TYPES

Hostility-Prejudice
Fear-Prejudice

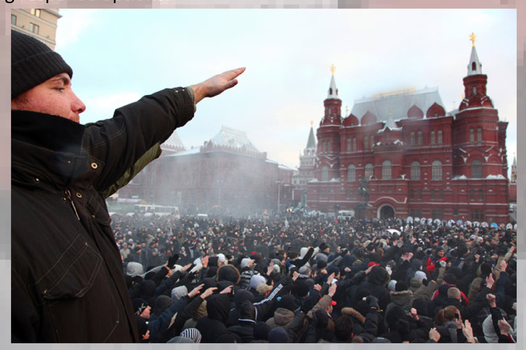
Intra-group variation in Prejudice due to:
Gender socialization
Political socialization
Educational attainment
Cultural conservatism/traditionalism
Economic vulnerability

The Russian Federation: A Multiethnic Society

The data for this study originated from a 2003-2004 Russian Federation human rights survey responses, pooled (N=11,202)

Analytic Sample
- Includes only non-Muslim, ethnic Russians (N=9,865; 88% of overall sample)
- Respondents were asked their feelings toward a variety of domestic and international ethno-religious groups
  - Chechens, Azerbaijanis, Roma, Muslims, Americans, Catholics, Jews, Italians, and Swedes

Respondents were asked to indicate how they "generally feel" about each group, and given the following response options:
- Admiration
- Warmth
- No particular feelings, the same as any other group
- Dislike, hostility
- Fear
- Hard to say



Methods

3 Dependent, binary variables:
- Prejudice (either hostile or fearful feelings)
- *Hostility-Prejudice*
- *Fear-Prejudice*

Logistic Regression models of these 3 conceptions of prejudice for each of the 9 ethno-religious groups
Independent variables
- Gender socialization: Male
- Political socialization: Generation (Putin Generation, Khrushchev Generation)
- Educational Attainment: Some college, Less than High School
- Cultural Conservatism: Russian Orthodox, Rural
- Economic Vulnerability: No Income, Lowest 25%, Highest 25%

Results

Across groups
- Men are more prejudiced than women
- The youngest, Putin Generation, is significantly more prejudiced than either the Gorbachev or Brezhnev generations.

Null effect
- Educational attainment
- Cultural conservatism
- Economic vulnerability

- The **youngest generation** (Putin Generation) were ***more hostile and more fearful*** across groups, and especially toward domestic minorities.
- The **highly educated** were **less hostile** across groups, except Roma and Americans
- **Cultural conservatives** were **more likely to express fear** than non-Orthodox, non-rural Russians.
- Overall, the **economically dominant** (highest income quartile), were **significantly less likely to report fear and more likely to report hostility** across groups than the middle 50 percent of the income distribution.

Conclusions

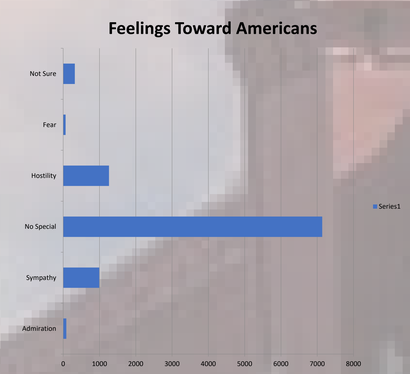
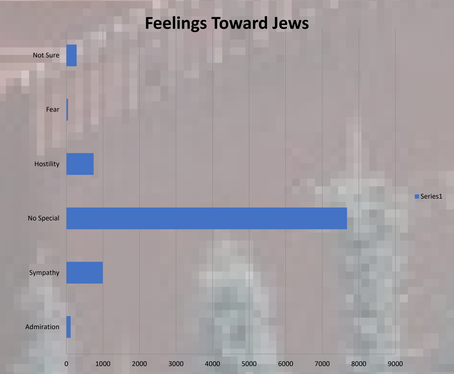
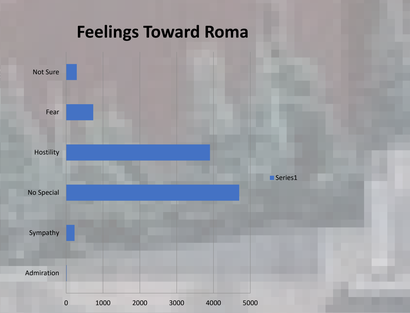
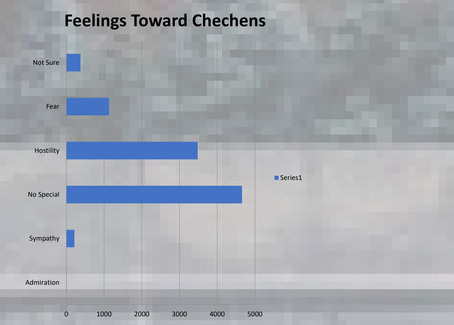
I find theoretical and empirical support for conceptualizing prejudice as a ***spectrum of emotions***
- This gives us a clearer sense of what we really mean by *prejudice*

Intra-group variation enhances and clarifies between group explanations of prejudice; avoids potentially homogenizing group members
Helps to bridge attitudes and behaviors, as found in the literature:
- Fear Immobilizes
- Hostility Mobilizes

Dominant Groups
External Nationality Groups Russians would potentially consider more powerful:

AMERICANS
JEWS

VS.

Subordinate Groups
Internal ethnic minorities Russians would consider less powerful:

ROMA
CHECHENS