Supplementary Online Appendix

Study 1 regression results

Table 1: Study 1 Results with random imbalance covariate

	Human	Empathy
Intercept	*4.679****	*3.005****
	(0.078)	*(0.305)*
Treatment	*0.390****	*1.249****
	(0.107)	*(0.316)*
Sex (Male)	*-0.304****	
	(0.048)	
Valence		*-0.610**
		(0.294)
N	*628*	*99*
R^2	*0.072*	*0.221*

Clustered standard errors in parentheses
† significant at $p < .10$; $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$

Table 2: Study 1 Results without random imbalance covariate

	Human	Empathy
Intercept	*4.855****	*2.683****
	(0.226)	*(0.271)*
Treatment	*0.847***	*1.377****
	(0.277)	*(0.313)*
Valence	*-0.303***	
	(0.102)	
N	*99*	*99*
R^2	*0.056*	*0.185*

Clustered standard errors in parentheses
† significant at $p < .10$; $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$

Table 3: Study 1: No significant interaction between the treatment and individual political ideology.

	Human
Intercept	*3.855****
	(0.692)
Treatment	*0.723*
	(0.802)
Sex (Male)	*0.407*
	(0.272)
Pol. Ideol.	*0.240*
	(0.199)
Valence	*-0.303***
	(0.102)
Treatment*Pol. Ideol.	*0.045*
	(0.223)
N	*99*
R^2	*0.111*

Clustered standard errors in parentheses
† significant at $p < .10$; $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$

Readers might interpret recent research by Gubler (2014) and Glasford, Pratto, and Dovidio (2008) to suggest that we should expect individuals with strong initial unfavorable attitudes towards the outgroup (in this case PCIs) to experience dissonance in response to the humanizing treatment, which might erase the humanizing response. However, this research suggests that dissonance emerges *after* the humanizing process (i.e. *as a result of* the humanizing process) and that it erases the positive attitudinal and behavioral shift we might expect afterwards. Thus, it is not too surprising that we find no interaction between treatment text and political ideology (a proxy for unfavorable attitudes towards the outgroup).

Evidence for the representative nature of the sample in Study 2

Although data on just the 18–30 year old Jewish-Israeli population is not readily available, our participants in Study 2 closely resemble the general Jewish-Israeli population within Israel's pre-1967 borders. Data from the Israel Central Bureau of Statistics for 2009 suggests that roughly 45% of Jewish-Israelis identify as secular, 20% as orthodox or religious, and 35% as "traditional." 51.9% of our participants identify as secular, 24.2% as orthodox or religious, and 23.6% as "traditional." Our survey contains roughly equal numbers of males and females. Moreover, education levels for participants are similar to those in the general population. Additionally, our sample includes subjects from every district within Israel's pre-1967 borders, representing the geographic diversity of Israel.

Question wording for demographic questions and additional pre-manipulation covariates in both Study 1 and 2

Most of the question wordings for demographic and pre-manipulation questions in Study 1 and Study 2 are located in the text (see page 3). Here is the wording for those questions not detailed in the text. For additional details (and for the wording of these questions in Hebrew), please see the survey instruments included in the replication materials.

Questions used in both Study 1 and 2 (and not detailed in the text):

To measure political ideology: "Using the following scale, please identify your political ideological orientation: (1 = very far left; 7 = very far right)"

To measure religious identification: When individuals within Israel register to participate in surveys with the *Midgam Project*, they are required (if they self-identify as Jewish) to place themselves within one of the four recognized categories of Jewish Identity in Israel (moving in order from religious not religious): Orthodox, Religious, Traditional, Secular. We use this information provided by the Midgam.

To measure socio-economic status: "Please indicate your socio-economic status: 1) Well Below Average, 2) Below Average, 3) Average, 4) Above Average, 5) Well Above Average." Thus, ours is a measure of perceived socio-economic status.

To measure education levels: "Please indicate the highest education level you have completed: 1) Primary/Elementary, 2) High School, 3) Post-Secondary (technical college, etc.), 4) University."

Questions just in Study 2 (and not detailed in the text):

To measure pre-manipulation levels of anger, fear, and empathy, stage 1 asked subjects the following question: "Please rate how much you agree with the following statements on a scale from 1–7 (7 = Strongly agree, 1 = Strongly Disagree)" and then presented subjects with the following statements (in Hebrew): "I feel hatred towards Arab-Israelis," "I feel fear towards Arab-Israelis," and "I feel empathy for Arab-Israelis."

To measure the degree to which participants had negative experiences with the outgroup prior to the experiment, we asked the following question: "Please indicate whether each of the following statements is true or false for you: a) I have personally experienced many threats or insults from Arabs, b) I have personally experienced physical harm from Arabs, c) A close friend or family member has experienced threats or insults from Arabs, d) A close friend or family member has experienced physical harm from Arabs, e) I have lost a close friend or family member to death from violence by Arabs." We combined subject's responses into a single index, which has nice psychometric properties ($\alpha = 0.764$).

Study 2 regression results

Table 4: Study 2 Results with random imbalance covariate

	Human	Empathy
Intercept	*1.684****	*0.82*†
	(0.318)	*(0.167)*
Treatment	*0.140*†	*1.705****
	(0.081)	*(0.124)*
Neg. Exp.	*-0.180*	*-0.133*
	(0.118)	*(0.155)*
ses	*-0.060*†	*0.040*
	(0.032)	*(0.044)*
Pol. Ideol.	*0.063*†	*0.134***
	(0.037)	*(0.052)*
Religious*	*-0.105*	*0.192*
	(0.191)	*(0.193)*
Secular*	*-0.085*	*0.543***
	(0.186)	*(0.008)*
Traditional*	*-0.010*	*0.514***
	(0.185)	*(0.189)*
(pre-manip) Hate	*-0.061**	*-0.110**
	(0.029)	*(0.045)*
(pre-manip) Fear	*-0.018*	*0.047*
	(0.027)	*(0.038)*
(pre-manip) Empathy	*0.012*	*0.214****
	(0.029)	*(0.038)*
(pre-manip) Hum. levels	*0.714****	*0.086**
	(0.032)	*(0.042)*
Valence	*-0.304****	
	(0.048)	
N	*628*	*628*
R^2	*0.287*	*0.491*

Clustered standard errors in parentheses
† significant at $p < .10$; $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$
*Orthodox is the base category

Table 5: Study 2 Results without random imbalance covariates

	Human	Empathy
Intercept	*4.679****	*2.447****
	(0.078)	*(0.075)*
Treatment	*0.390****	*2.039****
	(0.107)	*(0.110)*
Valence	*-0.304****	
	(0.048)	
N	*628*	*628*
R^2	*0.0168*	*0.352*

Clustered standard errors in parentheses
† significant at $p < .10$; $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$

Table 6: Study 2: No significant interaction between the treatment and individual political ideology.

	Human
Intercept	*1.628****
	(0.326)
Treatment	*0.288*
	(0.210)
Neg. Exp.	*-0.186*
	(0.120)
ses	*-0.060*†
	(0.032)
Pol. Ideol.	*0.090*†
	(0.050)
Religious*	*-0.110*
	(0.191)
Secular*	*-0.103*
	(0.190)
Traditional*	*-0.025*
	(0.187)
(pre-manip) Hate	*-0.060**
	(0.028)
(pre-manip) Fear	*-0.019*
	(0.027)
(pre-manip) Empathy	*0.011*
	(0.029)
(pre-manip) Hum. levels	*0.714****
	(.032)
Valence	*-0.304****
	(0.048)
Treatment*Pol. Ideol.	*-0.044*
	(0.056)
N	*628*
R^2	*0.288*

Clustered standard errors in parentheses
† significant at $p < .10$; $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$
*Orthodox is the base category

English translations of the Treatment and Control texts

Although both the treatment and control texts were written by us so as to maximize internal validity, they draw ideas and expressions from op-ed articles that actually ran on Holocaust Memorial day in Israel during this time.

The control text represents the view commonly expressed by Palestinians in conflict-resolution "structured encounters" when the subject of the Holocaust is discussed—see Halabi (2004) for examples. It represents the view commonly heard by Jewish-Israelis on this topic.

Treatment Text (Empathy)

This editorial appeared in Yedioth Ahronoth roughly two weeks ago:

As an Arab-Israeli, I sat with mixed emotions in front of the TV screen this last Holocaust Memorial Day. As countless horrors and tales of suffering paraded before my eyes, the following realization washed over me: as Arabs living in Israel, we have not understood the Holocaust. Simply put: The Holocaust is one of the darkest tragedies in the history of mankind. The amount of suffering it caused for Jews is incalculable. To understand the Holocaust is to understand why the Jews feel they need a Jewish State. To dismiss or marginalize the suffering this tragedy caused, and continues to cause, in the lives of our Jewish neighbors is not only a political mistake, but a grave moral injustice. I know a little about suffering: I lost my only son to violence in the year 2000. There is not a day that I do not grieve his absence or wonder what he might be doing now if he were still alive. However, we do not delegitimize our own suffering when we recognize theirs. Pain is pain; loss is loss. We should attempt to understand, if possible, how the loss caused by the Holocaust affects their lives.

–Muhammad al-Nasr

Control Text (No Empathy)

This editorial appeared in Yedioth Ahronoth roughly two weeks ago:

As an Arab-Israeli, I sat emotionless in front of the TV screen this last Holocaust Memorial Day. As tales of suffering paraded before my eyes, the following realization washed over me: Jews living in Israel have allowed their grief over the Holocaust to blind them to the suffering of others. The Holocaust happened. Like other minority

groups, the Jews suffered. However, an understanding of the Holocaust should lead one to resolve to relieve and prevent suffering of minority groups wherever and whoever they are. As such, to dismiss or marginalize the suffering their actions cause their Arab neighbors is not only a political mistake, but a grave moral injustice. We suffer too! I lost my only son to violence in the year 2000. There is not a day that I do not grieve his absence or wonder what he might be doing now if he were still alive. Their suffering is no more legitimate than ours. I can't feel sorry for a people that cannot see past its own suffering to understand the loss and suffering of others.

–Muhammad al-Nasr

Additional information to meet recommended reporting standards for JEPS

**See JEPS 1(1): 94-98 for a detailed description of these standards
**Note: As most of the requested information by these reporting standards is located in the text of the article itself, here we often just provide page references to the article.

A. Hypotheses

- These experiments were designed to explore the following question: Given that standard approaches to humanizing an outgroup often fail where they are most needed (in contexts of protracted intergroup conflict), what approach will work in these contexts?
- The specific hypothesis we test is described in the second paragraph on page 3 of the article.

B. Subjects and Context

- In both studies, the subject pool was Jewish-Israeli individuals registered with the *Midgam Project*, aged 18 and older, and living within Israel's pre-1967 borders at the time of the experiments (May-June 2010). For further details regarding why we chose this particular group (and the potential implications of limiting the age of participants, as well as limiting participants to Jewish-Israelis living within Israel's pre-1967 borders), see page 4 for Study 1, and the last full paragraph on page 9 for Study 2. We desired to have as nearly a representative sample of Jewish-Israelis as possible in Study 2. As such, the *Midgam Project* (the survey research firm that

recruited participants and administered the survey experiments) used data based on the Israeli Census to employ stratified random sampling for participants in our study from among its 30,000 + pool of participants registered to take surveys. As information on page 3 of this appendix indicates, the resulting sample for Study 2 was largely representative of the Jewish-Israeli portion of the Israeli population at the time.

- As we describe on pages 4 and 9 in the article, all participants in both studies were recruited using the *Midgam Project*, an online survey research firm working in Israel with similar goals and procedures to *Knowledge Networks* in the United States. No aspects of the recruitment process changed after recruitment began.
- Those participants selected for participation in both Study 1 and Study 2 by the *Midgam Project* were sent an email asking their participation, and offering compensation for participation. The *Midgam Project* sent more emails than we desired participants, and allowed participants to take the experiment until the desired number of total participants was reached, at which point recruitment for the experiment was closed. All participants were compensated upon completion of the survey experiment. Those who participated in Study 1 were ineligible to participate in Study 2.
- Study 1 was conducted in May 2010. Study 2 was conducted in June 2010.

C. Allocation Method

- After identifying the key strata of interest for our sample (sex, SES, political ideology, and religious identification), the *Midgam Project* randomly generated invitations to participate in both studies in proportion to the size of the strata. *We did not employ quota sampling*, which explains why our sample does not look exactly like the census, albeit quite close thereunto (see page 3 of the online appendix for details). This random assignment was done using a random number generator built into the *Midgam Project* itself. For further details regarding the *Midgam Project*, and the quality of the experimental research it has facilitated to this point, see: www.midgam.com and http://www.midgampanel.com/research/en/academicResearch.asp.
- Randomization took place at the individual level, as did the analysis of the data.

Table 7: Baseline means and standard deviations (in parentheses) for available demographics and other pretreatment measures (by experimental group) **Note: Coding for these variables can be found in the text, with additional details for Study 2 found on page 3 of this online appendix.

	Study 1		Study 2	
	Treatment	**Control**	**Treatment**	**Control**
Sex (1 = Male)	0.32 (0.47)	0.56 (0.50)	0.48 (0.50)	0.50 (0.50)
Political Ideology (7 = very far right)	3.5 (1.40)	3.26 (1.23)	3.49 (1.30)	3.09 (1.18)
Religious Identity	2.78 (0.84)	2.74 (0.92)	2.97 (0.52)	2.87 (1.04)
Socio-economic stat.	1.30 (1.16)	1.19 (1.00)	1.62 (1.13)	1.42 (1.10)
Education	2.81 (0.94)	2.84 (0.95)	2.96 (0.93)	2.84 (0.96)
(pre-manip) Fear	NA	NA	3.77 (1.67)	4.08 (1.67)
(pre-manip) Hatred	NA	NA	3.41 (1.76)	3.91 (1.75)
(pre-manip) Empathy	NA	NA	3.49 (1.49)	3.17 (1.45)
(pre-manip) Hum. Levels	NA	NA	4.82 (1.27)	4.59 (1.27)
Negative outgroup exp.	NA	NA	0.25 (0.30)	0.31 (0.32)
Age	23.64 (2.89)	24.05 (3.42)	25.04 (2.52)	23.84 (3.39)

- As Table 7 indicates (and we discuss in the text at the start of each study), we find a handful of randomization imbalances in Study 2. We present our results with and without including the unbalanced covariates in our models as control variables (see the first few pages of the online appendix for these results). The results are do not differ significantly across models.
- As the experimental manipulations were randomly assigned by computer algorithm, both the participants and researchers were blind to the condition assigned to each participant at the time of the survey experiments.

D. Treatments

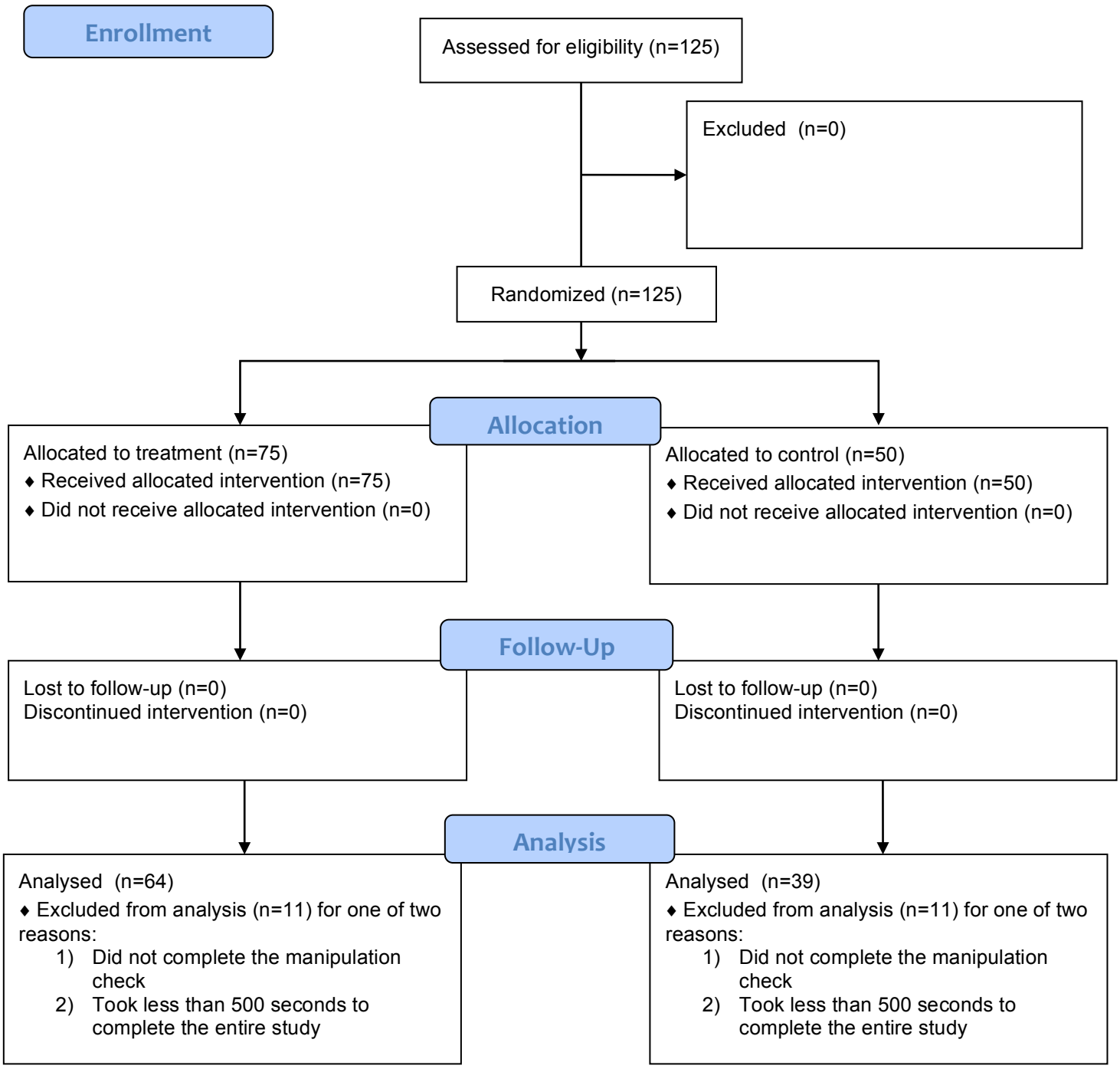
- We provide an overview of the treatment and control manipulations on page 5 of the text. An English translation of the treatment and control texts can be found on page 6 of this online appendix.

- We provide the entire survey experiment instruments (in both English and Hebrew, and for both Study 1 and Study 2) as part of our online replication materials so readers can see the location of the experimental intervention in each study. The intervention in both studies was administered online, using the survey experiment platform developed by the *Midgam Project*. For details on the *Midgam Project* and the software it uses, see: www.midgam.com and http://www.midgampanel.com/research/en/academicResearch.asp.

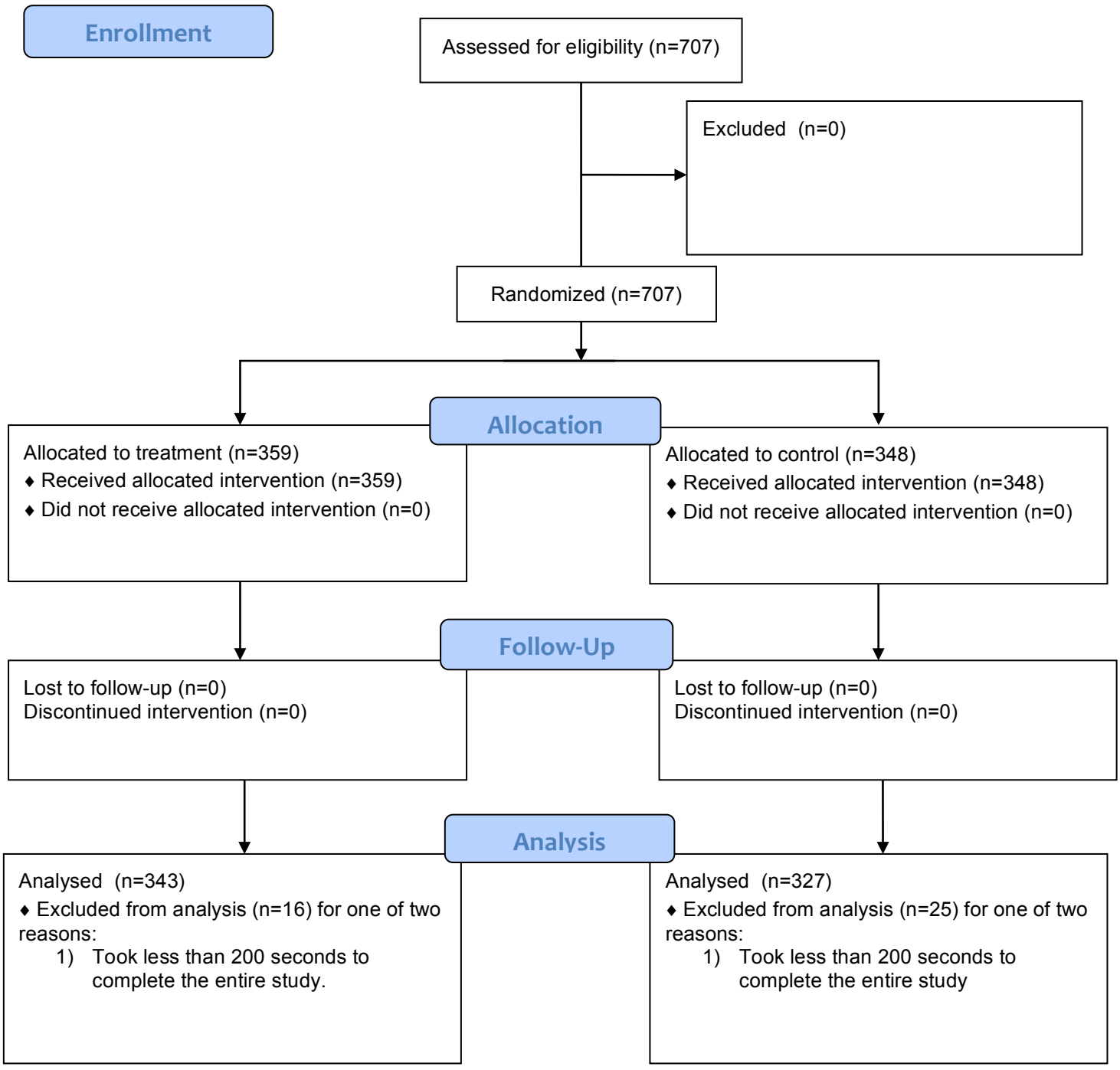
E. Results

- Question wordings for the primary and secondary measures and covariates in both Study 1 and Study 2 are included in the text (see pages 5-6) and (if not in the text) on pages 3-4 of the online appendix. Question wording for all questions can also be found in the full text of the survey instruments themselves, which are included (in both English and Hebrew) in the online replication materials.
- We do not conduct any subgroup analyses in this paper. Prior to the experiment, we hypothesized that our treatment would indeed increase outgroup humanization. We also hypothesized that empathy would play a mediating role in this process (hence the inclusion of empathy between the treatment and DV).
- We provide the information available in a CONSORT participant flow diagram in a short section at the start of each of the survey experiment instruments (Study 1 and Study 2) provided in the online replication materials. However, for ease of visualization, we provide a consort diagram here for each study.

Study 1: CONSORT Flow Diagram



Study 2: CONSORT Flow Diagram



- We report effects for both studies (as well as mediation analysis results), with and without random imbalance controls. For Study 1 results, see pages 6-9 in the text, as well as pages 1-2 in this online appendix. For Study 2 results, see pages 10-12 in the text, as well as pages 5-6 in this online appendix.
- The level of analysis in our studies (the individual level) does not differ from the level of randomization, and we do not employ any weighting procedures in our data analysis.
- We did not have any attrition during the course of the experiment.

F. Other Information

- These studies were approved by the Institutional Review Board at the University of Michigan, approval number: HUM00029073.
- We did not pre-register these experiments.
- The experiments were funded by the Political Science Department and Rackham Graduate School at the University of Michigan, the US/ED Fulbright Foundation (grant number P022A090001), and the National Science Foundation (grant number 0921391). There were no restrictions on the findings we could or could not publish from this research.
- Replication materials for this research can be on Joshua Gubler's website (http://scholar.byu.edu/jgubler) or found at: https://www.dropbox.com/sh/a93d4rj64of5ocw/AACJk-_XsYbaiHHfHjEhY4jWa?dl=0