

### Preparation

In preparation for the study, print questionnaires (double-sided) and staple them (upper-left corner) into booklets, one for each participant.

☐ Print questionnaires (double-sided)

☐ Staple questionnaires into booklets

Before each experimental session, label each booklet with the session's identifying letter (A–...), and consecutive numbers for each booklet/participant (1–...), using the fields on the cover page. In each session, each booklet should be uniquely identifiable. In session A ( $n = 40$ ), for example, booklets would be labelled as A1, A2, A3, ... A40.

☐ Write session (A–...) and participant (1–...) identifier on each cover page

Before participants enter the classroom, shuffle booklets and distribute one on each desk (ideally with space between each participant). Place booklets face down with the final, blank page facing up. Open the appropriate folder for the session (e.g., ...Sessions\A). Open the .pptx presentation from that folder (e.g., A\_STIMULI.pptx), and project it onto the screen. Make sure the title page (p. 1) is showing when participants enter the classroom. If available, connect sound system to play clicks indicating page changes in the presentation.

☐ Distribute booklets (in shuffled order) on desks face down

☐ Project .pptx presentation for the session (e.g., A\_STIMULI.pptx) onto screen (title page)

### Data collection

While participants are coming into the classroom, instruct them to not turn over and look at the booklet on their desks yet. Once participants have sat down, ask them to turn over the booklet, to read the informed consent, and to tick the first box (if they agree to participate). Ask if participants have any questions before the start of the study.

☐ Instruct participants not to peek into the booklet before all have sat down

After participants had time to complete the informed consent, continue with the instructions for questions Q1 (**Appendix A**) and Q2–Q3 (**Appendix B**) of the Triple Crossed-Categorisation Task (TCCT). Try to follow the script as closely as possible to ensure consistency. After each set of instructions, check whether participants have any questions. In case there are questions, reiterate and explain procedural details (as specified in the script) but avoid talking about the rationale and intentions behind the items.

☐ Convey instructions for Q1 of TCCT (Appendix A) to participants

☐ Convey instructions for Q2–3 of TCCT (Appendix B) to participants

After participants have completed Q1–Q3, continue with the instructions for Part II of the study (**Appendix C**). Again, check whether participants have any questions. Make sure participants remain quiet and do not share or compare their answers.

☐ Convey instructions for Part II of the study (Appendix C) to participants

After participants have completed the questionnaire, collect booklets. Stress that it is very important that participant do not share their experience with other students who may take part in the future. If data was collected as part of a lesson, talk to students about the purpose of the study. If not, make sure to leave time to talk to participants about the purpose of the study.

☐ Remind participants not to talk about the study with potential participants

### Data recording

After collecting data, enter participants' responses into the data files corresponding to that observation. First, enter participants' responses on Q1–Q3 into the file for page 1 of the booklet (e.g., A\_DL\_PART1.csv for session A) in that session's folder (e.g., ...Sessions\A). Enter data in the *long format*, whereby each row represents 1 (of 24) targets and 24 rows represent 1 (of  $n$ ) participant, and each column represents 1 item, for example:

SESSION	PARTICIPANT	TARGET	Q1	Q2	Q3
A	1	1	0	4	50
A	1	2	0	6	66
A	1	3	1	7	80
A	1	...	...	...	...
A	1	24	0	3	40
A	2	1	0	3	55
A	2	...	...	...	...
A	2	24	0	4	60

SESSION	PARTICIPANT	TARGET	Q1	Q2	Q3
A	...	...	...	...	...
A	n	24	1	6	92

If a response is missing or unreadable, leave that field empty. If there is anything unusual about a participant's response(s), make a note in the COMMENTS column. Do not unstaple booklets.

Enter participants' responses on the remaining questions into the file for page 2 onwards of the booklet (e.g., A\_DW\_PARTII.csv for session A) in that session's folder (e.g., ...Sessions\A). Enter data in the *wide format*, whereby each row represents 1 (of n) participants, and each column represents 1 item, for example:

SESSION	PARTICIPANT	Q4	Q5	...	Q60_8
A	1	2	2	...	3
A	2	3	4	...	5
A	3	5	5	...	3
A	4	1	2	...	2
A	5	1	1	...	4
A	6	4	3	...	1
A	7	2	3	...	2
A	...	...	...	...	...
A	n	2	3	...	1

For questions with several items, columns are labelled as Q60\_1, Q60\_2, ..., Q60\_8. Record only a participant's final response on an item, if they have crossed out their first answer (as instructed in the booklet). Consult the coding instructions (**Appendix D**) where numerical values are not provided in the questionnaire. Report participants' comments verbatim in the FEEDBACK column. Make a note in the COMMENTS column for anything else unusual about a participant's response(s).

☐ Enter responses from page 1 of the booklet in file ...\_DL\_PARTI.csv (e.g., A\_DL\_PARTI.csv for session A)

☐ Enter responses from pages 2 onwards in file ...\_DW\_PARTII.csv (e.g., A\_DW\_PARTII.csv for session A)

after

## Appendix A: Instructions for Part I, TCCT (QI)

**[After participants had the opportunity to read and sign informed consent:]** In this study, I am going to introduce you to 24 different persons, each represented by an identity card that looks something like this: **[click for p. 2]**. Each card has a number (#) that corresponds to a column on page I of the booklet in front of you. On each card, you can see the name, age, religion, and nationality of a person, as well as a silhouette and a person's caste reservation (for Indian nationals).

**[click for p. 3]** On each slide, we will show two people. A man on the left-hand side, and a woman on the right-hand side. Please focus only on the person that matches your own gender. Before I am going to ask you to fill anything out, I will show you each person for 7 seconds. Please put your pen down, and focus on the person on the slide. If you have time after studying the information on the card, think about the person on the card until the next card is shown. Please make sure you pay attention to each card, though there is no need to memorise any of the information. I will now go through the cards. **[Click to start presentation; stimuli will change automatically every 7s.]**

Next, I will ask you to again look at each card (on your side of the screen), and answer question I (QI on your booklet) for each person. So if you feel this person is one of your own group, or 'us', you write a '1' in the 'QI' column next to the card number. And if you feel this person is not one of your own group, or 'not us', you write a '0' in the 'QI' column next to the card number.

It doesn't matter how many cards you assign to each of these categories. If you consider a lot of cards to belong to 'us', and you write down a lot of ones, then that is just fine. Or, if you feel that a lot of these people do not belong to 'us', and write down a lot of zeros, then that is just fine too. Please note that this task is not about how **positive** or how **negative** you feel toward the person. For example, you may see someone as not belonging to your own group and still feel positive toward that person.

Please remember, there are no right or no wrong answers. The only important thing is that you put these cards into the categories you **think** or **feel** that they belong to. You do the same for all the cards. Consider only one card at a time and focus on the card corresponding to your gender. When you have made your choice, please put your pen down to let me know that I can move on to the next card. I will now go through the cards.

**[Click through the next 24 slides; wait until all participants have made their choice before continuing to the next slide.]**

### **Appendix B: Instructions for Part I, TCCT (Q2–Q3)**

**[After participants have completed Q1, click for next slide.]** Next, I will ask you to again look at each card (on your side of the screen), and answer questions 2 and 3 (Q2 and Q3 in your booklet).

For question 2, imagine a situation in which you consider sharing a room with the person on the card. Think about how **comfortable** or **uncomfortable** you would feel about sharing a room with that person. For each card, write a number between 1 (that is, **very uncomfortable**) and 7 (that is, **very comfortable**) in the Q2 column next to corresponding card number. Take a moment to familiarise yourself with the scale.

**[click for next slide]** For question 3, you see something like a thermometer. It's not a regular thermometer, but a 'feeling thermometer'. What I will ask you to do next is to look at each card that I will show you, and to write down a number between 0 and 100, representing degrees on that thermometer. If you feel **warm** – or favourably – toward the person on the card, you write down a high number. If you feel **cold** toward the person – if you feel you don't care too much for a person, you can write down a lower number. You can write down any number between 0 and 100. Please try not to think about each of your answers too long. Take a moment to familiarise yourself with the feeling thermometer, and how it works.

**[click for next slide]** On each slide, I will repeat the answer options for the two questions. Remember to consider only the card corresponding to your gender, to answer both questions for each card, and to put each answer in the right box. When you have made your choice, please put down your pen to let me know that I can move on to the next card. I will now go through the cards.

**[Click through the next 24 slides; for every slide, wait until all participants have made their choice before continuing to the next slide.]**

### **Appendix C: Instructions for Part II, Questionnaire**

**[After participants have completed Q2–Q3, click for next slide.]** Next, I will ask you to fill in the remaining questions in the booklet in front of you. Please read and follow all instructions carefully. The questions you'll answer address a variety of topics, and are not necessarily related in any way to the task you have just completed. Clearly mark your answer according to the instructions shown on the first page of the questionnaire. Questions are printed on both sides of the page, please answer all of them. Try not to think about each of your answers too long; your first feeling or impression is generally best. When you are done, please put down your pen and turn over the booklet. Please start filling in the questionnaire now.

**[After participants have turned over the booklet:]** Please make sure that you have answered questions on both sides of each page. After you leave this classroom, please **do not** talk about your experience with students who have not yet taken part in the study. Doing so could change their responses when they participate – so it's very important they come into the study without knowing all that you have experienced now. Thank you very much for participating!

### Appendix D: Coding Instructions

#	Item	Scale
<b>Q1</b>	Do you feel this person is one of your own group ('us'), or not one of your own group ('not us')?	0 1
<b>Q2</b>	How comfortable or uncomfortable would you feel to share a room with this person?	1–7
<b>Q3</b>	How warm or cold do you feel toward this person?	0–100
<b>Q4</b>	How often, in your everyday life, do you meet Dalits?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q5</b>	On average, how often do you have positive/good contact with Dalits?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q6</b>	On average, how often do you have negative/bad contact with Dalits?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q7</b>	How many close friends do you have who are Dalits?	1 = <i>none</i> 2 = <i>one</i> 3 = <i>between 2 and 5</i> 4 = <i>between 6 and 10</i> 5 = <i>more than ten</i>
<b>Q8</b>	How often do you spend time with Dalit friends?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q9</b>	How often, in your everyday life, do you meet people from other backward classes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q10</b>	On average, how often do you have positive/good contact with people from other backward classes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q11</b>	On average, how often do you have negative/bad contact with people from other backward classes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q12</b>	How many close friends do you have who are from other backward classes?	1 = <i>none</i> 2 = <i>one</i> 3 = <i>between 2 and 5</i> 4 = <i>between 6 and 10</i> 5 = <i>more than ten</i>

<b>Q13</b>	How often do you spend time with friends from general castes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q14</b>	On average, how often do you have positive/good contact with people from general castes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q15</b>	On average, how often do you have positive/good contact with people from other backward classes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q16</b>	On average, how often do you have negative/bad contact with people from general castes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q17</b>	How many close friends do you have who are from general castes?	1 = <i>none</i> 2 = <i>one</i> 3 = <i>between 2 and 5</i> 4 = <i>between 6 and 10</i> 5 = <i>more than ten</i>
<b>Q18</b>	How often do you spend time with friends from general castes?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q19</b>	How often, in your everyday life, do you meet Muslims?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q20</b>	On average, how often do you have positive/good contact with Muslims?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q21</b>	On average, how often do you have negative/bad contact with Muslims?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>
<b>Q22</b>	How many close friends do you have who are Muslims?	1 = <i>none</i> 2 = <i>one</i> 3 = <i>between 2 and 5</i> 4 = <i>between 6 and 10</i> 5 = <i>more than ten</i>
<b>Q23</b>	How often do you spend time with Muslim friends?	1 = <i>never</i> 2 = <i>rarely</i> 3 = <i>sometimes</i> 4 = <i>often</i> 5 = <i>very often</i>

<b>Q24</b>	On average, how easy or hard is it for people from the following groups to succeed in India today?	1 = <i>very hard</i> 2 = <i>hard</i> 3 = <i>somewhat hard</i> 4 = <i>neither easy nor hard</i> 5 = <i>somewhat easy</i> 6 = <i>easy</i> 7 = <i>very easy</i>
<b>Q24_1</b>	People from your own background	1–7
<b>Q24_2</b>	Scheduled Caste	1–7
<b>Q24_3</b>	Scheduled Tribe	1–7
<b>Q24_4</b>	Other Backward Class	1–7
<b>Q24_5</b>	General Caste	1–7
<b>Q24_6</b>	Hindus	1–7
<b>Q24_7</b>	Muslims	1–7
<b>Q25</b>	To what extent do you oppose or support reservation for SC/ST students in higher education?	1 = <i>strongly oppose</i> 2 = <i>somewhat oppose</i> 3 = <i>neutral</i> 4 = <i>somewhat support</i> 5 = <i>strongly support</i>
<b>Q26</b>	Do you think reservation for SC/ST students in higher education should increase, decrease, or remain unchanged?	1 = <i>decrease a lot</i> 2 = <i>decrease somewhat</i> 3 = <i>remain unchanged</i> 4 = <i>increase somewhat</i> 5 = <i>increase a lot</i>
<b>Q27</b>	To what extent do you oppose or support reservation for OBC students in higher education?	1 = <i>strongly oppose</i> 2 = <i>somewhat oppose</i> 3 = <i>neutral</i> 4 = <i>somewhat support</i> 5 = <i>strongly support</i>
<b>Q28</b>	Do you think reservation for OBC students in higher education should increase, decrease, or remain unchanged?	1 = <i>decrease a lot</i> 2 = <i>decrease somewhat</i> 3 = <i>remain unchanged</i> 4 = <i>increase somewhat</i> 5 = <i>increase a lot</i>
<b>Q29</b>	To what extent do you oppose or support reservation for Muslim students in higher education?	1 = <i>strongly oppose</i> 2 = <i>somewhat oppose</i> 3 = <i>neutral</i> 4 = <i>somewhat support</i> 5 = <i>strongly support</i>
<b>Q30</b>	Think about Indian society today. Please indicate to what extent you agree or disagree with the following statements.	1 = <i>strongly disagree</i> 2 = <i>somewhat disagree</i> 3 = <i>neither agree nor disagree</i> 4 = <i>somewhat agree</i> 5 = <i>strongly agree</i>
<b>Q30_1</b>	The more power Muslims gain in this country, the more difficult it is for Hindus.	1–5
<b>Q30_2</b>	Muslims have been trying to get ahead economically, at the expense of Hindus.	1–5
<b>Q30_3</b>	More good jobs for Muslims means fewer good jobs for Hindus.	1–5
<b>Q30_4</b>	Hindus and Muslims have very different values.	1–5
<b>Q30_5</b>	Muslims threaten Hindus' way of life	1–5



<b>Q31</b>	Think about Indian society today. Please indicate to what extent you agree or disagree with the following statements.	1 = <i>strongly disagree</i> 2 = <i>somewhat disagree</i> 3 = <i>neither agree nor disagree</i> 4 = <i>somewhat agree</i> 5 = <i>strongly agree</i>
<b>Q31_1</b>	The more power Dalits gain in this country, the more difficult it is for people from my caste group.	1–5
<b>Q31_2</b>	Dalits have been trying to get ahead economically, at the expense of my caste group.	1–5
<b>Q31_3</b>	More good jobs for Dalits means fewer good jobs for people from my caste group.	1–5
<b>Q31_4</b>	People from my caste group and Dalits have very different values.	1–5
<b>Q31_5</b>	Dalits threaten my caste group's way of life	1–5
<b>Q32</b>	How old are you (in years)?	1 = 18-20 2 = 21-23 3 = 24-26 4 = 27-29 5 = 30-32 6 = 33-35 7 = 36 or older
<b>Q33</b>	What is your gender?	1 = <i>woman</i> 2 = <i>man</i> 3 = <i>other</i>
<b>Q34</b>	Think of a ladder with 10 steps representing where people stand in India. At step 10 are people who are the best off – those who have the most money, the most education, and the most respected jobs. At step 1 are the people who are worst off – those who have the least money, least education, and the least respected jobs or no job. Where would you place yourself on this ladder?	1–10
<b>Q35_1</b>	What is your nationality?	1 = Indian 0 = Other
<b>Q35_2</b>	Other:	verbatim
<b>Q36</b>	Which religious group do you (or your family) belong to?	1 = <i>Hinduism</i> 2 = <i>Islam</i> 3 = <i>Christianity</i> 4 = <i>Sikhism</i> 5 = <i>Buddhism</i> 6 = <i>Jainism</i> 7 = <i>Other</i>
<b>Q37</b>	Which caste group do you belong to?	1 = <i>Scheduled Caste</i> 2 = <i>Scheduled Tribe</i> 3 = <i>Other Backward Class</i> 4 = <i>General Caste</i> 5 = <i>Other / Not applicable</i>
<b>Q38</b>	Think about the various groups you are part of, and consider to what extent you identify with each of them. Please indicate to what extent you agree or disagree with the following statements.	1 = <i>strongly disagree</i> 2 = <i>disagree</i> 3 = <i>somewhat disagree</i> 4 = <i>neither agree nor disagree</i> 5 = <i>somewhat agree</i> 6 = <i>agree</i> 7 = <i>strongly agree</i>

<b>Q38_1</b>	I identify with my nationality.	1–7
<b>Q38_2</b>	I identify with my religion.	1–7
<b>Q38_3</b>	I identify with my caste group.	1–7
<b>Q39</b>	How similar or different are the typical Hindu and the typical Indian to each other?	1 = very different 2 = quite different 3 = some similarities but some differences 4 = quite similar 5 = very similar
<b>Q40</b>	Do you think that being Hindu means the same as being Indian?	1 = means something very similar 2 = means something fairly similar 3 = means something somewhat similar, but also somewhat different 4 = means something fairly different 5 = means something very different
<b>Q41</b>	How many Indians do you think are Hindus?	1–100
<b>Q42</b>	How many Hindus do you think are Indian?	1–100
<b>Q43</b>	How simple [...] or complex [...] is the way you think about your nationality?	1–7
<b>Q44</b>	Consider the way you think about your nationality. To what extent do you think this will change or stay the same?	1–7
<b>Q45</b>	How similar or different are you to other Indians?	1–7
<b>Q46</b>	How similar or different is the way you think and behave from the way people expect someone of your nationality to think and behave?	1–7
<b>Q47</b>	Consider the way your nationality is reflected in your thoughts and behaviour. To what extent do you think this will change or stay the same?	1–7
<b>Q48</b>	How simple [...] or complex [...] is the way you think about your religion?	1–7
<b>Q49</b>	Consider the way you think about your religion. To what extent do you think this will change or stay the same?	1–7
<b>Q50</b>	How similar or different are you to other Hindus?	1–7
<b>Q51</b>	How similar or different is the way you think and behave from the way people expect someone of your religion to think and behave?	1–7
<b>Q52</b>	Consider the way your religion is reflected in your thoughts and behaviour. To what extent do you think this will change or stay the same?	1–7
<b>Q53</b>	How similar or different are the typical Indian and the typical person from your caste group to each other?	1 = very different 2 = quite different 3 = some similarities but some differences 4 = quite similar 5 = very similar
<b>Q54</b>	Do you think that being Indian means the same as being from your caste group?	1 = means something very similar 2 = means something fairly similar 3 = means something somewhat similar, but also somewhat different 4 = means something fairly different 5 = means something very different
<b>Q55</b>	How many Indians do you think are GC?	1–100

<b>Q56</b>	How many Indians do you think are OBC?	1–100
<b>Q57</b>	How many Indians do you think are SC/ST?	1–100
<b>Q58</b>	When reading the following statements, take <i>Indian/Indians</i> to mean Indian citizens of <i>all</i> castes and religions. Please indicate to what extent you agree or disagree with the following statements.	1 = <i>strongly disagree</i> 2 = <i>disagree</i> 3 = <i>somewhat disagree</i> 4 = <i>neither agree nor disagree</i> 5 = <i>somewhat agree</i> 6 = <i>agree</i> 7 = <i>strongly agree</i>
<b>Q58_1</b>	Being Indian is important to each Indian, no matter their caste or religion.	1–7
<b>Q58_2</b>	Indians of all castes and religions interact often with each other.	1–7
<b>Q58_3</b>	Indians of all castes and religions are working towards shared goals.	1–7
<b>Q58_4</b>	What happens to one Indian also impacts other Indians.	1–7
<b>Q58_5</b>	Indians of all castes and religions depend on one another	1–7
<b>Q58_6</b>	Indians are similar to one another.	1–7
<b>Q59</b>	Please indicate to what extent you agree or disagree with the following statements.	1 = <i>strongly disagree</i> 2 = <i>disagree</i> 3 = <i>somewhat disagree</i> 4 = <i>neither agree nor disagree</i> 5 = <i>somewhat agree</i> 6 = <i>agree</i> 7 = <i>strongly agree</i>
<b>Q59_1</b>	My current caste group position reflects my actions or deeds in my past life.	1–7
<b>Q59_2</b>	If I do good deeds in my current life they will positively influence my caste status in my future life.	1–7
<b>Q59_3</b>	The caste group position I was born into reflects the Karma of my past life.	1–7
<b>Q60</b>	Show how much you favour or oppose each idea below by selecting a number from 1 to 7 on the scale below. You can work quickly; your first feeling is generally best.	1 = <i>strongly oppose</i> 2 = <i>somewhat oppose</i> 3 = <i>slightly oppose</i> 4 = <i>neutral</i> 5 = <i>slightly favour</i> 6 = <i>somewhat favour</i> 7 = <i>strongly favour</i>
<b>Q60_1</b>	An ideal society requires some groups to be on top and others to be on the bottom	1–7
<b>Q60_2</b>	Some groups of people are simply inferior to other groups.	1–7
<b>Q60_3</b>	No one group should dominate in society.	1–7
<b>Q60_4</b>	Groups at the bottom are just as deserving as groups at the top.	1–7
<b>Q60_5</b>	Group equality should not be our primary goal.	1–7
<b>Q60_6</b>	It is unjust to try to make groups equal.	1–7
<b>Q60_7</b>	We should do what we can to equalize conditions for different groups.	1–7

**Q60\_8** We should work to give all groups an equal chance to succeed. 1-7

**FEEDBACK** Do you have any other comments or concerns? *verbatim*

For experimenter's use only