Research Informed Consent

Intuitions on Social Judgments

Purpose: We are conducting a research study to examine people’s ordinary intuitions about how they make social judgments.

Procedures: Participation in this study will involve filling out a brief questionnaire.  We anticipate that your involvement will require approximately five minutes.  You will be compensated financially for participating. You must be at least 18 years of age to participate.

Risks and Benefits: You will be paid for participation through Amazon's Mechanical Turk. Further, we hope that our results will add to scientific knowledge about people’s ordinary causal intuitions.

Confidentiality: All of your responses will be anonymous. Only the researchers involved in this study and those responsible for research oversight will have access to the information you provide.

Voluntary Participation: Participation in this study is completely voluntary.  You are free to decline to participate, to end participation at any time for any reason, or to refuse to answer any individual question without penalty.

Questions: If you have any questions about this study, you may contact the investigator, Joshua Knobe at joshua.knobe@yale.edu. If you would like to talk with someone other than the researchers to discuss problems or concerns, to discuss situations in the event that a member of the research team is not available, or to discuss your rights as a research participant, you may contact the Yale University Human Subjects Committee, Box 208252, New Haven, CT  06520-8252, 203-436-3650, human.subjects@yale.edu. Additional information is available at http://www.yale.edu/hsc/Subject/subjectsrights.htm

Do you voluntarily consent to participate in this study?

* Yes
* No

Instructions In this study, you'll be asked to answer a question about 21 different things. In each case, the specific thing that you're being asked about will be in bold. Please take your time and think about the answer to each question separately.

There’s a sense in which she is clearly happy, but ultimately, if you think about what it really means to be happy, you’d have to say that there is a sense in which she is not happy at all.

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There’s a sense in which she is clearly a friend, but ultimately, if you think about what it really means to be a friend, you’d have to say that there is a sense in which she is not a friend at all.

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There’s a sense in which she is clearly a criminal, but ultimately, if you think about what it really means to be a criminal, you’d have to say that there is a sense in which she is not a criminal at all.

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There’s a sense in which she is clearly in love, but ultimately, if you think about what it really means to be in love, you’d have to say that there is a sense in which she is not in love at all.

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There’s a sense in which she is clearly a mentor, but ultimately, if you think about what it really means to be a mentor, you’d have to say that there is a sense in which she is not a mentor at all.

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There’s a sense in which he is clearly a comedian, but ultimately, if you think about what it really means to be a comedian, you’d have to say that there is a sense in which he is not a comedian at all.

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There’s a sense in which he is clearly a minister, but ultimately, if you think about what it really means to be a minister, you’d have to say that there is a sense in which he is not a minister at all.

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There’s a sense in which that is clearly a theory, but ultimately, if you think about what it really means to be a theory, you’d have to say that there is a sense in which that is not a theory at all.

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There’s a sense in which he is clearly a boyfriend, but ultimately, if you think about what it really means to be a boyfriend, you’d have to say that there is a sense in which he is not a boyfriend at all.

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There’s a sense in which she is clearly an artist, but ultimately, if you think about what it really means to be an artist, you’d have to say that there is a sense in which she is not an artist at all.

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There’s a sense in which that is clearly an argument, but ultimately, if you think about what it really means to be an argument, you’d have to say that there is a sense in which that is not an argument at all.

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There’s a sense in which that is clearly a rustling sound, but ultimately, if you think about what it really means to be a rustling sound, you’d have to say that there is a sense in which that is not a rustling sound at all.

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There’s a sense in which she is clearly a welder, but ultimately, if you think about what it really means to be a welder, you’d have to say that there is a sense in which she is not a welder at all.

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There’s a sense in which that is clearly a catalog, but ultimately, if you think about what it really means to be a catalog, you’d have to say that there is a sense in which that is not a catalog at all.

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There’s a sense in which that is clearly a chair, but ultimately, if you think about what it really means to be a chair, you’d have to say that there is a sense in which that is not a chair at all.

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There’s a sense in which he is clearly a firefighter, but ultimately, if you think about what it really means to be a firefighter, you’d have to say that there is a sense in which he is not a firefighter at all.

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There’s a sense in which he is clearly an uncle, but ultimately, if you think about what it really means to be an uncle, you’d have to say that there is a sense in which he is not an uncle at all.

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There’s a sense in which she is clearly a cashier, but ultimately, if you think about what it really means to be a cashier, you’d have to say that there is a sense in which she is not a cashier at all.

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There’s a sense in which that is clearly a stroller, but ultimately, if you think about what it really means to be a stroller, you’d have to say that there is a sense in which that is not a stroller at all.

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There’s a sense in which that is clearly an obituary, but ultimately, if you think about what it really means to be an obituary, you’d have to say that there is a sense in which that is not an obituary at all.

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There’s a sense in which she is clearly a second cousin, but ultimately, if you think about what it really means to be a second cousin, you’d have to say that there is a sense in which she is not a second cousin at all.

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That is true happiness.

\_\_\_\_\_\_ sounds weird

That is a true friend.

\_\_\_\_\_\_ sounds weird

That is a true criminal.

\_\_\_\_\_\_ sounds weird

That is true love.

\_\_\_\_\_\_ sounds weird

That is a true mentor.

\_\_\_\_\_\_ sounds weird

That is a true comedian.

\_\_\_\_\_\_ sounds weird

That is a true minister.

\_\_\_\_\_\_ sounds weird

That is a true theory.

\_\_\_\_\_\_ sounds weird

That is a true boyfriend.

\_\_\_\_\_\_ sounds weird

That is a true artist.

\_\_\_\_\_\_ sounds weird

That is a true argument.

\_\_\_\_\_\_ sounds weird

That is a true rustling sound.

\_\_\_\_\_\_ sounds weird

That is a true welder.

\_\_\_\_\_\_ sounds weird

That is a true catalog.

\_\_\_\_\_\_ sounds weird

That is a true chair.

\_\_\_\_\_\_ sounds weird

That is a true firefighter.

\_\_\_\_\_\_ sounds weird

That is a true uncle.

\_\_\_\_\_\_ sounds weird

That is a true cashier.

\_\_\_\_\_\_ sounds weird

That is a true stroller.

\_\_\_\_\_\_ sounds weird

That is a true obituary.

\_\_\_\_\_\_ sounds weird

That is a true second cousin.

\_\_\_\_\_\_ sounds weird

Please read the following story and then answer the question below:

Suppose that someone says: 'That person is happy.' And now suppose that another person replies:

I completely disagree. That person is not really happy at all. In fact, if you think that he is really happy, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a friend.' And now suppose that another person replies:

I completely disagree. That person is not really a friend at all. In fact, if you think that he is really a friend, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a criminal.' And now suppose that another person replies:

I completely disagree. That person is not really a criminal at all. In fact, if you think that she is really a criminal, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is in love.' And now suppose that another person replies:

I completely disagree. That person is not really in love at all. In fact, if you think that she is really in love, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a mentor.' And now suppose that another person replies:

I completely disagree. That person is not really a mentor at all. In fact, if you think that he is really a mentor, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a comedian.' And now suppose that another person replies:

I completely disagree. That person is not really a comedian at all. In fact, if you think that she is really a comedian, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a minister.' And now suppose that another person replies:

I completely disagree. That person is not really a minister at all. In fact, if you think that he is really a minister, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is a theory.' And now suppose that another person replies:

I completely disagree. That is not really a theory at all. In fact, if you think that is really a theory, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a boyfriend.' And now suppose that another person replies:

I completely disagree. That person is not really a boyfriend at all. In fact, if you think that he is really a boyfriend, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is an artist.' And now suppose that another person replies:

I completely disagree. That person is not really an artist at all. In fact, if you think that he is really an artist, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is an argument.' And now suppose that another person replies:

I completely disagree. That is not really an argument at all. In fact, if you think that is really an argument, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is a rustling sound.' And now suppose that another person replies:

I completely disagree. That is not really a rustling sound at all. In fact, if you think that is really a rustling sound, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a welder.' And now suppose that another person replies:

I completely disagree. That person is not really a welder at all. In fact, if you think that he is really a welder, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is a catalog.' And now suppose that another person replies:

I completely disagree. That is not really a catalog at all. In fact, if you think that is really a catalog, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is a chair.' And now suppose that another person replies:

I completely disagree. That is not really a chair at all. In fact, if you think that is really a chair, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a firefighter.' And now suppose that another person replies:

I completely disagree. That person is not really a firefighter at all. In fact, if you think that he is really a firefighter, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is an uncle.' And now suppose that another person replies:

I completely disagree. That person is not really an uncle at all. In fact, if you think that he is really an uncle, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a cashier.' And now suppose that another person replies:

I completely disagree. That person is not really a cashier at all. In fact, if you think that she is really a cashier, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is a stroller.' And now suppose that another person replies:

I completely disagree. That is not really a stroller at all. In fact, if you think that is really a stroller, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That is an obituary.' And now suppose that another person replies:

I completely disagree. That is not really an obituary at all. In fact, if you think that he is really an obituary, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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Please read the following story and then answer the question below:

Suppose that someone says: 'That person is a second cousin.' And now suppose that another person replies:

I completely disagree. That person is not really a second cousin at all. In fact, if you think that she is really a second cousin, I would have to say that you have some fundamentally wrong values.

We want to know whether this sort of reply makes sense or whether the reference to values here is just beside the point and makes no sense. Please indicate your answer on the following scale:

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In this part of the experiment, we'd like you to answer a series of background questions.

Your answers to these questions are very helpful, and are for research purposes only. Remember that your responses are entirely anonymous. If you feel uncomfortable with a question in this section, you can leave the question blank.

What is your age?

What is your gender?

* Male
* Female

What is your ethnicity?

* Black / African American
* Hispanic / Latino
* Asian / Pacific Islander
* Native American / American Indian
* White / Caucasian
* Other \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please indicate the highest level of education completed.

* Grammar School
* High School or equivalent
* Vocational/Technical School (2 year)
* Some College
* College Graduate (4 year)
* Master's Degree (MS)
* Doctoral Degree (PhD)
* Professional Degree (MD, JD, etc.)
* Other

Think of this ladder as representing where people stand in the United States. At the top of the ladder are the people who have the most money, most education, and most respected jobs. At the bottom are the people who have the least money, least education, and least respected jobs or no job. The higher up you are on this ladder, the closer you are to the people at the very top, and the lower you are, the closer you are to the people at the very bottom. Where would you place yourself on this ladder? Please select the rung where you think you stand at this time in your life, relative to other people in the United States.

* Rung 10 (Top Rung)
* Rung 9
* Rung 8
* Rung 7
* Rung 6
* Rung 5
* Rung 4
* Rung 3
* Rung 2
* Rung 1 (Bottom Rung)

Please enter your Mturk ID in the box below

Here is your completion code: ${e://Field/random}

Please copy and paste this completion code in the box on mturk before submitting the HIT. You will not be paid if you do not have an accurate completion code.

After pasting the code, please go to the next page to complete the survey.  Thanks!