Online Supplement

Study 1

Additional measures. Study 1 also included an implicit measure of sexual prejudice, and measures of internal and external motivation to respond without prejudice.[1]

Implicit sexual prejudice. Participants' evaluative associations toward gay and straight people were measured using an Implicit Association Test (IAT; adapted from Jellison, McConnell, & Gabriel, 2004; McConnell & Leibold, 2001) in which participants categorized positive and negative adjectives with photographs of gay and straight couples. IAT scores were calculated such that positive scores denoted more positive implicit associations towards straight versus gay couples (Greenwald, Nosek, & Banaji, 2003). Because implicit sexual prejudice did not correlate significantly with religiosity, $r(148)=-.066$, $p=.425$, explicit sexual prejudice, $r(148)=.064$, $p=.433$, and opposition to same-sex marriage, $r(148)=.079$, $p=.340$, we excluded it from further analysis.

Motivation to respond without prejudice. We measured participants' internal (IMS; $\alpha=.87$) and external (EMS; $\alpha=.84$) motivation to respond without prejudice using Plant and Devine's (1998) 10-item scale, which was adapted to address prejudice in general rather than racial prejudice specifically. Only IMS correlated negatively with opposition to same-sex marriage, $r(210)=-.247$, $p<.001$. Adjusting for either or both of these measures in the main analyses did not meaningfully change results.

Alternative model. Several alternative models are possible in this instance but, theoretically, it does not seem as plausible for one's specific opinion on same-sex marriage to predict the more general prejudice or religiosity variables. Hence, we switched the order of

[1] The order of the scales measuring explicit sexual prejudice and motivations to respond without prejudice were counter-balanced across participants. We conducted independent sample t-tests to determine whether order affected participants' scores on any of the measures and only obtained a marginally significant effect of order on explicit prejudice, $t(148)=1.90$, $p=.059$, such that participants scored higher on the scale when filling it out first ($M=3.28$, $SD=1.45$) versus second ($M=2.84$, $SD=1.40$). Including order and its interactions with the other variables in a regression analysis did not yield significant order effects on opposition to same-sex marriage.

the independent and mediator variable and tested whether the relationship between sexual prejudice and opposition to same-sex marriage is mediated by religiosity. A bootstrapping analysis yielded a significant indirect effect (ab=0.100, SE=.042) with a bias-corrected bootstrap confidence interval above zero (0.034 to 0.198), ab_{cs}=0.069.

Study 2

As in Study 1, we measured participants' internal (IMS; α=.86) and external (EMS; α=.78) motivations to respond without prejudice (adapted from Plant & Devine, 1998). IMS correlated negatively with sexual prejudice, $r(210)$=-.247, p<.001, and with willingness to protest against same-sex marriage, $r(210)$=-.252, p<.001; EMS correlated positively with willingness to protest against same-sex marriage, $r(210)$=.176, p=.010. Adjusting for these variables did not meaningfully affect the results.

Alternative model. We also tested the alternative model in which religiosity mediated the relationship between sexual prejudice and willingness to protest against same-sex marriage, adjusting for perceived category overlap.[2] The bootstrapping analysis yielded a significant indirect effect (ab=0.048, SE=0.018), with a bias-corrected bootstrap confidence interval above zero (0.018 to 0.090), ab_{cs}=0.048.

Study 3

Alternative models. We tested several alternative models with different orderings of the variables. In a first alternative model, we estimated the indirect effect of political ideology on opposition to same-sex marriage through religiosity and sexual prejudice in serial (political ideology → religiosity → sexual prejudice → opposition to same-sex marriage) and found that political ideology predicted opposition to same-sex marriage through religiosity (a_1b_1=0.024, SE=0.012, CI_{95}=[0.004,0.051], a_1b_{1cs}=0.026) and through sexual prejudice (a_2b_2=0.196, SE=0.035, CI_{95}=[0.129,0.268], a_2b_{2cs}=0.208). Political

[2] Results were nearly identical when not adjusting for category overlap.

ideology also predicted opposition to same-sex marriage through religiosity and sexual prejudice in serial ($a_1d_{21}b_2$=0.094, SE=0.018, CI_{95}=[0.063,0.136], $a_1d_{21}b_{2cs}$=0.100).

In a second alternative model, we estimated the indirect effect of religiosity on opposition to same-sex marriage through sexual prejudice and political ideology in serial (religiosity → sexual prejudice → political ideology → opposition to same-sex marriage) and found that religiosity predicted opposition to same-sex marriage through sexual prejudice (a_1b_1=0.379, SE=0.047, CI_{95}=[0.290,0.475], a_1b_{1cs}=0.356). However, religiosity did not predict opposition to same-sex marriage through sexual prejudice and political ideology in serial ($a_1d_{21}b_2$=-0.005, SE=0.005, CI_{95}=[-0.015,0.005], $a_1d_{21}b_{2cs}$=-0.004), nor through political ideology (a_2b_2=-0.008, SE=0.009, CI_{95}=[-0.027,0.008], a_2b_{2cs}=-0.008).

In a third alternative model, we estimated the indirect effect of sexual prejudice on opposition to same-sex marriage through religiosity and political ideology in serial (sexual prejudice → religiosity → political ideology → opposition to same-sex marriage) and found that sexual prejudice predicted opposition to same-sex marriage through religiosity (a_1b_1=0.047, SE=0.022, CI_{95}=[0.007,0.094], a_1b_{1cs}=0.033). However, sexual prejudice did not predict opposition to same-sex marriage through religiosity and political ideology in serial ($a_1d_{21}b_2$=-0.005, SE=0.005, CI_{95}=[-0.017,0.004], $a_1d_{21}b_{2cs}$=-0.003), nor through political ideology (a_2b_2=-0.014, SE=0.015, CI_{95}=[-0.045,0.014], a_2b_{2cs}=-0.010).

Study 4a

Opposition to same-sex marriage.

Alternative models. We tested several alternative models with different orderings of the variables. In a first alternative model, we estimated the indirect effect of resistance to change on opposition to same-sex marriage through religiosity and sexual prejudice in serial (resistance to change → religiosity → sexual prejudice → opposition to same-sex marriage) and found that resistance to change predicted opposition to same-sex marriage through

religiosity (a_1b_1=0.027, *SE*=0.018, CI_{95}=[0.002,0.075], a_1b_{1cs}=0.010) and through sexual prejudice (a_2b_2=0.565, *SE*=0.115, CI_{95}=[0.349,0.804], a_2b_{2cs}=0.209). Resistance to change also predicted opposition to same-sex marriage through religiosity and sexual prejudice in serial ($a_1d_{21}b_2$=0.103, *SE*=0.039, CI_{95}=[0.041,0.195], $a_1d_{21}b_{2cs}$=0.038).

In a second alternative model, we estimated the indirect effect of religiosity on opposition to same-sex marriage through sexual prejudice and resistance to change in serial (religiosity → sexual prejudice → resistance to change → opposition to same-sex marriage) and found that religiosity predicted opposition to same-sex marriage through sexual prejudice (a_1b_1=0.301, *SE*=0.050, CI_{95}=[0.208,0.401], a_1b_{1cs}=0.266). However, religiosity did not predict opposition to same-sex marriage through sexual prejudice and resistance to change in serial ($a_1d_{21}b_2$=-0.001, *SE*=0.004, CI_{95}=[-0.009,0.006], $a_1d_{21}b_{2cs}$=-0.001), nor through resistance to change (a_2b_2=-0.001, *SE*=0.003, CI_{95}=[-0.010,0.004], a_2b_{2cs}=-0.001).

In a third alternative model, we estimated the indirect effect of sexual prejudice on opposition to same-sex marriage through religiosity and resistance to change in serial (sexual prejudice → religiosity → resistance to change → opposition to same-sex marriage) and found that none of the indirect effects were significant. Sexual prejudice did not predict opposition to same-sex marriage through religiosity (a_1b_1=0.031, *SE*=0.018, CI_{95}=[-0.001,0.070], a_1b_{1cs}=0.020), nor through religiosity and resistance to change in serial ($a_1d_{21}b_2$=0.000, *SE*=0.002, CI_{95}=[-0.005,0.002], $a_1d_{21}b_{2cs}$=0.000), nor through resistance to change (a_2b_2=-0.004, *SE*=0.015, CI_{95}=[-0.035,0.024], a_2b_{2cs}=0.000).

Willingness to protest against same-sex marriage. This study also included a measure of willingness to protest against same-sex marriage. Participants indicated the extent to which they agreed with two items on a scale ranging from 1 (*strongly disagree*) to 9 (*strongly agree*): "I would be willing to send a letter to the government opposing same-sex marriage" and "I would be willing to sign a petition against same-sex marriage" (*r*[391]=.55,

p<.001). We conducted equivalent analyses for willingness to protest as we did for opposition to same-sex marriage.

Resistance to change. We first conducted a mediation analysis including resistance to change and sexual prejudice as mediators, adjusting for opposition to equality.[3] Results are summarized in Table I and Figure A. We obtained a significant *total effect* for religiosity on willingness to protest, c=0.216, SE=0.051, p<.001, as well as a significant *total indirect effect*, ab=0.202, SE=0.034, CI_{95}=[0.141, 0.273]. Examining the contribution for each mediator separately and together in serial fashion, we found that the *specific indirect effect* through resistance to change alone was significant, a_1b_1=0.023, SE=0.011, CI_{95}=[0.007,0.050], a_1b_{1cs}=0.022, as was the *specific indirect effect* through sexual prejudice, a_2b_2=0.156, SE=0.031, CI_{95}=[0.103,0.223], a_2b_{2cs}=0.152. Participants who were more religious were more willing to protest against same-sex marriage because they were more opposed to equality and because they were more sexually prejudiced. As hypothesized, the *serial mediation indirect effect* was also significant, $a_1d_{21}b_2$=0.023, SE=0.008, CI_{95}=[0.009,0.042], $a_1d_{21}b_{2cs}$=0.022, indicating that the relationship between religiosity and willingness to protest was mediated by resistance to change and sexual prejudice in serial. Religiosity was unrelated to willingness to protest independent of the effects of resistance to change and sexual prejudice (c'=0.015, p=.747).[4] [5]

Opposition to equality. We conducted a similar mediation analysis including opposition to equality and sexual prejudice as mediators, this time adjusting for resistance to change.[6] We obtained a significant *total effect* for religiosity on willingness to protest,

[3] Omitting opposition to equality from the analysis yielded nearly identical results.
[4] Although participant sex significantly affected religiosity and sexual prejudice (see Table E), adjusting for it yielded nearly identical results.
[5] Simple mediation analyses furthermore confirmed that sexual prejudice significantly mediated the relationship between resistance to change and willingness to protest against same-sex marriage, ab=0.393, SE=0.074, CI_{95}=[0.257,0.548], ab_{cs}=0.160.
[6] When not adjusting for resistance to change, the direct effect of religiosity on opposition to equality and the specific indirect effect through opposition to equality and sexual prejudice in serial turned significant, a_1=0.105, p=.002 and $a_1d_{21}b_2$=0.019, SE=0.008, CI_{95}=[0.007,0.037], $a_1d_{21}b_{1cs}$=0.018.

c=0.174, *SE*=0.050, *p*=.001, as well as a significant *total indirect effect*, *ab*=0.159, *SE*=0.030, CI_{95}=[0.105,0.224]. Examining the contribution for each mediator separately and together in serial fashion, we found that the *specific indirect effect* through opposition to equality alone was not significant, a_1b_1=-0.001, *SE*=0.003, CI_{95}=[-0.011,0.004], a_1b_{1cs}=-0.001, whereas the *specific indirect effect* through sexual prejudice was, a_2b_2=0.156, *SE*=0.030, CI_{95}=[0.101,0.221], a_2b_{2cs}=0.157. The *serial mediation indirect effect* was not significant, $a_1d_{21}b_2$=0.004, *SE*=0.003, CI_{95}=[-0.001,0.014], $a_1d_{21}b_{2cs}$=0.004. Religiosity was unrelated to willingness to protest independent of the effects of opposition to equality and sexual prejudice (*c'*=0.015, *p*=.747).[7]

Study 4b

Opposition to same-sex marriage.

Alternative models. We tested several alternative models with different orderings of the variables. In a first alternative model, we estimated the indirect effect of resistance to change on opposition to same-sex marriage through religiosity and sexual prejudice in serial (resistance to change → religiosity → sexual prejudice → opposition to same-sex marriage) and found that resistance to change predicted opposition to same-sex marriage through religiosity (a_1b_1=0.048, *SE*=0.029, CI_{95}=[0.003,0.121], a_1b_{1cs}=0.020) and through sexual prejudice (a_2b_2=0.452, *SE*=0.088, CI_{95}=[0.291,0.637], a_2b_{2cs}=0.188). Resistance to change also predicted opposition to same-sex marriage through religiosity and sexual prejudice in serial ($a_1d_{21}b_2$=0.177, *SE*=0.043, CI_{95}=[0.105,0.274]; $a_1d_{21}b_{2cs}$=0.074).

In a second alternative model, we estimated the indirect effect of religiosity on opposition to same-sex marriage through sexual prejudice and resistance to change in serial (religiosity → sexual prejudice → resistance to change → opposition to same-sex marriage) and found that religiosity predicted opposition to same-sex marriage through sexual prejudice

[7] Adjusting for participant sex yielded nearly identical results.

(a_1b_1=0.231, *SE*=0.032, CI_{95}=[0.171,0.296], a_1b_{1cs}=0.356). However, religiosity did not predict opposition to same-sex marriage through sexual prejudice and resistance to change in serial ($a_1d_{21}b_2$=-0.003, *SE*=0.003, CI_{95}=[-0.009,0.004], $a_1d_{21}b_{2cs}$=-0.004), nor through resistance to change (a_2b_2=-0.002, *SE*=0.003, CI_{95}=[-0.009,0.002], a_2b_{2cs}=-0.003).

In a third alternative model, we estimated the indirect effect of sexual prejudice on opposition to same-sex marriage through religiosity and resistance to change in serial (sexual prejudice → religiosity → resistance to change → opposition to same-sex marriage) and found that sexual prejudice predicted opposition to same-sex marriage through religiosity (a_1b_1=0.056, *SE*=0.032, CI_{95}=[0.001,0.126], a_1b_{1cs}=0.039). However, sexual prejudice did not predict opposition to same-sex marriage through religiosity and resistance to change in serial ($a_1d_{21}b_2$=-0.002, *SE*=0.003, CI_{95}=[-0.010,0.002], $a_1d_{21}b_{2cs}$=-0.001), nor through resistance to change (a_2b_2=-0.012, *SE*=0.015, CI_{95}=[-0.044,0.017], a_2b_{2cs}=-0.008).

Willingness to protest against same-sex marriage. This study also included a measure of willingness to protest against same-sex marriage, which was assessed in the same way as in Study 4a (r[429]=.69, p<.001). We conducted equivalent analyses for willingness to protest as we did for opposition to same-sex marriage.

Resistance to change. We first conducted a mediation analysis including resistance to change and sexual prejudice as mediators, adjusting for opposition to equality.[8] Results are summarized in Table N and Figure B. We obtained a significant *total effect* for religiosity on willingness to protest, c=0.199, *SE*=0.028, p<.001, as well as a significant *total indirect effect*, ab=0.148, *SE*=0.025, CI_{95}=[0.101,0.201]. Examining the contribution for each mediator separately and together in serial fashion, we found that the *specific indirect effect* through resistance to change alone was not significant, a_1b_1=0.002, *SE*=0.007, CI_{95}=[-0.012,0.018], a_1b_{1cs}=0.003, but the *specific indirect effect* through sexual prejudice was

[8] Not adjusting for opposition to equality yielded nearly identical results.

significant, a_2b_2=0.128, *SE*=0.023, CI_{95}=[0.085,0.179], a_2b_{2cs}=0.210. Participants who were more religious were more willing to protest against same-sex marriage because they were more opposed to equality and because they were more sexually prejudiced. As hypothesized, the *serial mediation indirect effect* was also significant, $a_1d_{21}b_2$=0.018, *SE*=0.006, CI_{95}=[0.010,0.032], $a_1d_{21}b_{2cs}$=0.030, indicating that the relationship between religiosity and willingness to protest was mediated by resistance to change and sexual prejudice in serial. Religiosity was marginally significantly related to willingness to protest independent of the effects of resistance to change and sexual prejudice (*c'*=0.052, *p*=.067).[9] [10]

Opposition to equality. We conducted a similar mediation analysis including opposition to equality and sexual prejudice as mediators, this time adjusting for resistance to change.[11] We obtained a significant *total effect* for religiosity on willingness to protest, *c*=0.177, *SE*=0.029, *p*<.001, as well as a significant *total indirect effect*, *ab*=0.125, *SE*=0.023, CI_{95}=[0.085,0.177]. Examining the contribution for each mediator separately and together in serial fashion, we found that the *specific indirect effect* through opposition to equality alone was not significant, a_1b_1=0.001, *SE*=0.002, CI_{95}=[-0.001,0.008], a_1b_{1cs}=0.001, whereas the *specific indirect effect* through sexual prejudice was, a_2b_2=0.128, *SE*=0.023, CI_{95}=[0.087,0.178], a_2b_{2cs}=0.209. The *serial mediation indirect effect* was not significant, $a_1d_{21}b_2$=-0.003, *SE*=0.003, CI_{95}=[-0.011,0.003], $a_1d_{21}b_{2cs}$=-0.005. Religiosity was marginally significantly related to willingness to protest independent of the effects of opposition to equality and sexual prejudice (*c'*=0.052, *p*=.067).[12]

Additional Study

[9] Adjusting for participant sex yielded nearly identical results.
[10] Simple mediation analyses furthermore confirmed that sexual prejudice significantly mediated the relationship between resistance to change and willingness to protest against same-sex marriage, *ab*=0.382, *SE*=0.077, CI_{95}=[0.246,0.550], ab_{cs}=0.172.
[11] Not adjusting for resistance to change yielded nearly identical results.
[12] Adjusting for participant sex yielded nearly identical results.

To further investigate whether a preference for the status quo helps account for religious opposition to same-sex marriage, this additional study examined whether the relationship between religiosity and opposition to same-sex marriage was mediated by system justification motivation.

Method.

Participants and procedure. In the fall of 2008, we administered an online survey to 437 heterosexual undergraduate students (M_{age}=18.80, SD=.90; 317 females) who participated in a mass-testing session at New York University.[13] Participants completed measures of religiosity, system justification, and opposition to same-sex marriage, and provided demographic background information.

Materials.

Religiosity. Rather than indicating their religious commitment on a single-item religiosity scale, participants rated their endorsement of two religious stances on a scale ranging from 1 (*strongly disagree*) to 9 (*strongly agree*). The items were: "The religious values of this country's founders should be emphasized by protecting school prayer and providing religious alternatives to scientific theories in the classroom" and "People should pay less attention to the Bible and the other traditional forms of religious guidance, and instead develop their own personal standards of what is moral and immoral" (reverse-coded; r[430]=.46, p<.001).

System justification motivation. Participants completed the general (or diffuse) system justification scale (Kay & Jost, 2003), which includes 8 statements assessing the tendency to justify the American system on a scale ranging from 1 (*strongly disagree*) to 9 (*strongly*

[13] These mass testing sessions were held at the beginning of each academic semester among Introductory Psychology students. They included many other measures that were not related to this research.

agree). Sample items are: "American society needs to be radically restructured" (reverse-coded) and "Society is set up so that people usually get what they deserve" (α=.77).

Opposition to same-sex marriage. Participants indicated their opposition to same-sex marriage by rating the following item on a scale ranging from 1 (*strongly disagree*) to 9 (*strongly agree*): "Marriage should be defined as a union between a man and a woman only."

Results and discussion.

Descriptives are provided in Table O. As expected, religiosity was positively correlated with system justification, $r(431)=.227$, $p<.001$, and opposition to same-sex marriage, $r(431)=.560$, $p<.001$. System justification was again positively correlated with opposition to same-sex marriage, $r(431)=.210$, $p<.001$.

We conducted a mediation analysis to test whether the relationship between religiosity and opposition to same-sex marriage was mediated by system justification motivation (see Table P in the online supplement for the regression estimates).

As depicted in Figure C, religiosity indirectly influenced opposition to same-sex marriage through its effect on system justification. Participants who were more religious were more motivated to justify the status quo (a=0.133) and, in turn, more opposed to same-sex marriage (b=0.185). The confidence interval for the indirect effect (ab=0.025, SE=0.014) was above zero (0.002 to 0.058), ab_{cs}=0.020.[14] There was also evidence that religiosity influenced opposition to same-sex marriage independent of its effect on system justification (c'=0.667, $p<.001$).

In this additional study, we found that system justification also predicts opposition to same-sex marriage and that it mediates the relationship between religiosity and opposition to

[14] This effect became non-significant when we adjusted for participant sex (ab=0.022; CI_{95}=[-.001,.055], which was correlated with system justification (see Table O).

same-sex marriage. This is consistent with the finding in the other studies that conservative political ideology underlies religious opposition to same-sex marriage.

Alternative model. We also tested the alternative model in which religiosity mediated the relationship between system justification and opposition to same-sex marriage. The bootstrapping analysis yielded a significant indirect effect (*ab*=0.246, *SE*=0.056) with a bias-corrected bootstrap confidence interval above zero (0.148 to 0.371), ab_{cs} = 0.120.

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Table A. Descriptive Statistics and Intercorrelations (Study 1)

	M	*SD*	1	2	3	4	5
1. Opposition to Same-Sex Marriage	3.60	2.07	-				
2. Religiosity	3.45	1.92	.46***	-			
3. Explicit Prejudice	3.05	1.44	.79***	.40***	-		
4. Implicit Prejudice	0.49	0.41	.08	-.07	.06	-	
5. Sex	-0.51	0.87	.21*	.02	.17*	.08	-
6. Age	18.91	2.74	.18*	.02	.13	.18*	.08

Note. Participant sex was effect-coded with female as -1 and male as 1. * $p < .05$, ** $p < .01$, *** $p < .001$.

Table B. Regression Coefficients, Standard Errors, and Model Summary for the Simple Mediation Model Depicted in Figure 1 (Study 1)

		Consequent								
		M_1 (Sexual Prejudice)					Y (Opposition to Same-Sex Marriage)			
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	*a*	0.301	0.056	.000	0.190, 0.413	*c'*	0.187	0.058	.002	0.072, 0.302
M (Sexual Prejudice)		------	------	------	------	*b*	1.035	0.078	.000	0.882, 1.188
Constant	i_M	2.012	0.222	.000	1.573, 2.452	i_Y	-0.201	0.261	.443	-0.717, 0.315
		$R^2 = 0.162$					$R^2 = 0.644$			
		$F(1,148) = 28.52$, $p < .001$					$F(2,147) = 133.13$, $p < .001$			

Table C. Descriptive Statistics and Intercorrelations (Study 2)

	M	*SD*	1	2	3	4	5	6	7
1. Willingness to Protest	3.60	1.52	-						
2. Religiosity	3.49	1.88	.46***	-					
3. Sexual Prejudice	3.17	1.61	.84***	.42***	-				
4. Ingroup Identification	5.64	1.08	.17*	.06	.10	-			
5. Self-Categorization	4.77	1.45	.14*	.04	.18**	.35***	-		
6. Category Overlap	3.50	2.26	.52***	.28***	.60***	.20**	.03	-	
7. Sex	-0.55	0.84	.31***	.00	.31***	-.04	.07	.07	-
8. Age	19.46	3.93	.00	-.09	-.03	-.15*	-.15*	-.06	.11

Note. Participant sex was effect-coded with female as -1 and male as 1. * $p < .05$. ** $p < .01$, *** $p < .001$.

Table D. Regression Coefficients, Standard Errors, and Model Summary for the Multiple Mediator Model Depicted in Figure 2 (Study 2)

		Consequent													
		M_1 (Sexual Prejudice)					M_2 (Category Overlap)					Y (Willingness to Protest)			
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	a_1	0.357	0.054	.000	0.252, 0.463	a_2	0.331	0.080	.000	0.175, 0.488	*c'*	0.104	0.032	.001	0.041, 0.168
M_1 (Sexual Prejudice)		------	------	------	------		------	------	------	------	b_1	0.734	0.045	.000	0.645, 0.824
M_2 (Category Overlap)		------	------	------	------		------	------	------	------	b_2	0.011	0.031	.730	-0.050, 0.071
Constant	i_{M1}	1.921	0.213	.000	1.502, 2.341	i_{M2}	2.339	0.315	.000	1.718, 2.960	i_Y	0.874	0.139	.000	0.600, 1.147
		$R^2 = 0.174$					$R^2 = 0.076$					$R^2 = 0.725$			
		$F(1,210) = 44.35$, $p < .001$					$F(1,210) = 17.38$, $p < .001$					$F(3,208) = 183.18$, $p < .001$			

Table E. Descriptive Statistics and Intercorrelations (Study 3)

	M	*SD*	1	2	3	4	5
1. Opposition to Same-Sex Marriage	2.05	1.97	-				
2. Religiosity	3.19	1.85	.42***	-			
3. Political Orientation	4.53	2.08	.30***	.35***	-		
4. Sexual Prejudice	2.24	1.37	.81***	.45***	.39***	-	
5. Sex	-0.45	0.89	.10*	-.01	.13**	.13**	-
6. Age	18.98	1.21	.07	.00	.06	.05	.12*

Note. Participant sex was effect-coded with female as -1 and male as 1. * $p < .05$. ** $p < .01$, *** $p < .001$.

Table F. Regression Coefficients, Standard Errors, and Model Summary for the Serial Multiple Mediator Model Depicted in Figure 3 (Study 3)

	Consequent														
	M_1 (Political Ideology)					M_2 (Sexual Prejudice)					Y (Opposition to Same-Sex Marriage)				
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	a_1	0.400	0.051	.000	0.300, 0.499	a_2	0.265	0.033	.000	0.200, 0.329	c'	0.078	0.034	.023	0.011, 0.144
M_1 (Political Ideology)		------	------	------	------	d_{21}	0.172	0.029	.000	0.115, 0.230	b_1	-0.032	0.029	.269	-0.090, 0.025
M_2 (Sexual Prejudice)		------	------	------	------		------	------	------	------	b_2	1.138	0.046	.000	1.047, 1.229
Constant	i_{M1}	3.252	0.186	.000	2.886, 3.618	i_{M2}	0.618	0.147	.000	0.328, 0.907	i_Y	-0.607	0.145	.000	-0.892, -0.322
	$R^2 = 0.125$					$R^2 = 0.260$					$R^2 = 0.666$				
	$F(1,435) = 62.19$, $p < .001$					$F(2,434) = 76.34$, $p < .001$					$F(3,433) = 287.68$, $p < .001$				

Table G. Descriptive Statistics and Intercorrelations (Study 4a)

	M	*SD*	1	2	3	4	5	6	7
1. Opposition to Same-Sex Marriage	2.20	2.01	-						
2. Willingness to Protest	2.21	1.82	.60***	-					
3. Religiosity	3.26	1.78	.34***	.23***	-				
4. Resistance to Change	2.80	0.80	.31***	.34***	.20***	-			
5. Opposition to Equality	4.75	1.21	.21***	.18***	.15**	.40***	-		
6. Sexual Prejudice	2.79	1.38	.83***	.59***	.36***	.35***	.26***	-	
7. Sex	-0.44	0.90	.10*	.05	-.17**	.00	.04	.15**	-
8. Age	18.86	1.05	-.08	.04	.01	-.08	-.09	-.02	-.03

Note. Participant sex was effect-coded with female as -1 and male as 1. * $p < .05$, ** $p < .01$, *** $p < .001$.

Table H. Regression Coefficients, Standard Errors, and Model Summary for the Serial Multiple Mediator Model Depicted in Figure 4 (Study 4a)

	Consequent													
	M_1 (Resistance to Change)					M_2 (Sexual Prejudice)					Y (Opposition to Same-Sex Marriage)				
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	a_1	0.069	0.021	.001	0.028, 0.110	a_2	0.218	0.036	.000	0.149, 0.288	c'	0.070	0.035	.047	0.001, 0.139
M_1 (Resistance to Change)		------	------	------	------	d_{21}	0.471	0.085	.000	0.304, 0.638	b_1	-0.027	0.083	.747	-0.190, 0.136
M_2 (Sexual Prejudice)		------	------	------	------		------	------	------	------	b_2	1.201	0.048	.000	1.107, 1.296
C_1 (Opposition to Equality)	c_1	0.254	0.031	.000	0.194, 0.314	c_1	0.121	0.055	.029	0.012, 0.229	c_1	-0.014	0.052	.782	-0.117, 0.088
Constant	i_{M1}	1.374	0.155	.000	1.069, 1.678	i_{M2}	0.187	0.283	.509	-0.369, 0.743	i_Y	-1.214	0.266	.000	-1.737, -0.690
	$R^2 = 0.190$					$R^2 = 0.233$					$R^2 = 0.690$				
	$F(2,384) = 44.99$, $p < .001$					$F(3,383) = 38.83$, $p < .001$					$F(4,382) = 212.55$, $p < .001$				

Table I. Regression Coefficients, Standard Errors, and Model Summary for the Serial Multiple Mediator Model Depicted in Figure A (Study 4a)

	Consequent													
	M_1 (Resistance to Change)					M_2 (Sexual Prejudice)					Y (Willingness to Protest)			
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	a_1	0.069	0.021	.001	0.028, 0.110	a_2	0.220	0.035	.000	0.151, 0.290	c'	0.015	0.045	.747	-0.075, 0.104
M_1 (Resistance to Change)		------	------	------	------	d_{21}	0.462	0.085	.000	0.296, 0.628	b_1	0.328	0.107	.002	0.117, 0.539
M_2 (Sexual Prejudice)		------	------	------	------		------	------	------	------	b_2	0.710	0.062	.000	0.587, 0.832
C_1 (Opposition to Equality)	c_1	0.255	0.031	.000	0.195, 0.315	c_1	0.124	0.055	.025	0.016, 0.232	c_1	-0.020	0.068	.764	-0.154, 0.113
Constant	i_{M1}	1.376	0.155	.000	1.072, 1.680	i_{M2}	0.200	0.282	.478	-0.354, 0.755	i_Y	-0.632	0.345	.068	-1.311, 0.047
	$R^2 = 0.190$					$R^2 = 0.233$					$R^2 = 0.360$				
	$F(2,386) = 45.36$, $p < .001$					$F(3,385) = 38.97$, $p < .001$					$F(4,384) = 54.07$, $p < .001$				

Table J. Descriptive Statistics and Intercorrelations (Study 4b)

	M	*SD*	1	2	3	4	5	6	7
1. Opposition to Same-Sex Marriage	2.15	2.04	-						
2. Willingness to Protest	1.94	1.80	.64***	-					
3. Religiosity	2.75	0.89	.43***	.33***	-				
4. Resistance to Change	3.25	1.70	.34***	.26***	.22***	-			
5. Opposition to Social Equality	4.50	2.98	.29***	.17***	.07	.44***	-		
6. Sexual Prejudice	2.34	1.44	.82***	.57***	.45***	.44***	.34***	-	
7. Sex	-0.39	0.92	.17***	.09	-.08	.09	.15**	.17***	-
8. Age	18.86	1.11	.07	.10*	-.05	.00	.12*	.04	.08

Note. Participant sex was effect-coded with female as -1 and male as 1.

Table K. Regression Coefficients, Standard Errors, and Model Summary for the Serial Multiple Mediator Model Depicted in Figure 5 (Study 4b)

	Consequent														
	M_1 (Resistance to Change)					M_2 (Sexual Prejudice)					Y (Opposition to Same-Sex Marriage)				
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	a_1	0.064	0.013	.000	0.038, 0.089	a_2	0.183	0.019	.000	0.145, 0.221	c'	-0.067	0.077	.386	-0.218, 0.085
M_1 (Resistance to Change)		------	------	------	------	d_{21}	0.410	0.072	.000	0.269, 0.552	b_1	-0.067	0.077	.386	-0.218, 0.085
M_2 (Sexual Prejudice)		------	------	------	------		------	------	------	------	b_2	1.102	0.051	.000	1.003, 1.202
C_1 (Opposition to Equality)	c_1	0.225	0.023	.000	0.181, 0.270	c_1	0.175	0.037	.000	0.102, 0.247	c_1	0.033	0.039	.389	-0.043, 0.110
Constant	i_{M1}	1.722	0.098	.000	1.529, 1.915	i_{M2}	-0.200	0.190	.293	-0.573, 0.173	i_Y	-0.615	0.195	.002	-0.999, -0.231
	$R^2 = 0.242$					$R^2 = 0.361$					$R^2 = 0.665$				
	$F(2,413) = 65.77$, $p < .001$					$F(3,412) = 77.71$, $p < .001$					$F(4,411) = 203.90$, $p < .001$				

Table N. Regression Coefficients, Standard Errors, and Model Summary for the Serial Multiple Mediator Model Depicted in Figure B (Study 4b)

	Consequent														
	M_1 (Resistance to Change)					M_2 (Sexual Prejudice)					Y (Willingness to Protest)				
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	a_1	0.064	0.013	.000	0.038, 0.089	a_2	0.183	0.019	.000	0.145, 0.221	c'	0.052	0.028	.067	-0.004, 0.107
M_1 (Resistance to Change)		------	------	------	------	d_{21}	0.410	0.072	.000	0.269, 0.552	b_1	0.030	0.098	.760	-0.163, 0.223
M_2 (Sexual Prejudice)		------	------	------	------		------	------	------	------	b_2	0.697	0.065	.000	0.570, 0.824
C_1 (Opposition to Equality)	c_1	0.225	0.023	.000	0.181, 0.270	c_1	0.175	0.037	.000	0.102, 0.247	c_1	-0.030	0.049	.551	-0.127, 0.068
Constant	i_{M1}	1.722	0.980	.000	1.529, 1.915	i_{M2}	-0.200	0.190	.293	-0.573, 0.173	i_Y	0.123	0.249	.622	-0.367, 0.613
		$R^2 = 0.242$					$R^2 = 0.361$					$R^2 = 0.339$			
		$F(2,413) = 65.77$, $p < .001$					$F(3,412) = 77.71$, $p < .001$					$F(4,411) = 52.80$, $p < .001$			

Table O. Descriptive Statistics and Intercorrelations (Additional Study)

	M	*SD*	1	2	3	4
1. Opposition to Same-Sex Marriage	2.71	2.56	-			
2. Religiosity	3.45	2.07	.56***	-		
3. System Justification	4.46	1.25	.21***	.23***	-	
4. Sex	-0.45	0.89	.09	-.02	.10*	-
5. Age	18.80	0.90	.02	-.07	-.03	.04

Note. Participant sex was effect-coded with female as -1 and male as 1. * $p < .05$. ** $p < .01$, *** $p < .001$.

Table P. Regression Coefficients, Standard Errors, and Model Summary for the Simple Mediation Model Depicted in Figure C (Additional Study)

		Consequent								
		M (System Justification)					*Y* (Opposition to Same-Sex Marriage)			
Antecedent		Coeff.	*SE*	*p*	*95% CI*		Coeff.	*SE*	*p*	*95% CI*
X (Religiosity)	*a*	0.133	0.028	.000	0.078, 0.189	*c'*	0.667	0.050	.000	0.569, 0.766
M (System Justification)		------	------	------	------	*b*	0.185	0.084	.028	0.021, 0.350
Constant	i_M	3.999	0.114	.000	3.775, 4.222	i_Y	-0.419	0.388	.281	-1.183, 0.344
		$R^2 = 0.049$					$R^2 = 0.322$			

$F(1,431) = 22.27$, $p < .001$	$F(2,430) = 102.01$, $p < .001$

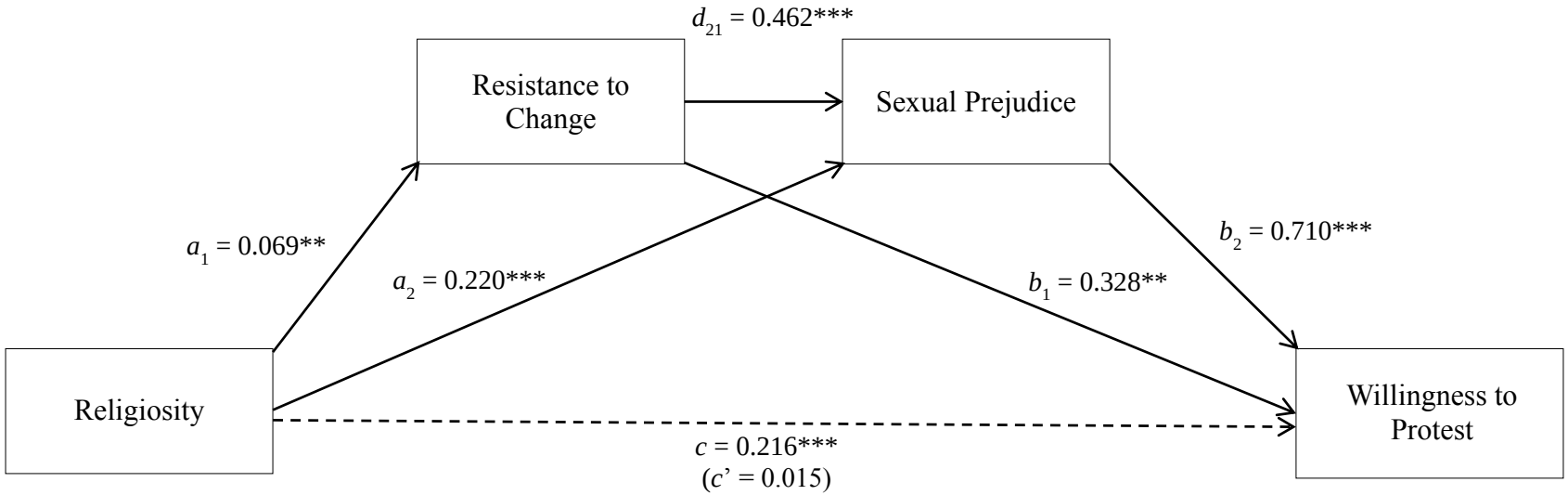

Figure A. Serial multiple mediator model predicting willingness to protest against same-sex marriage from religiosity, resistance to change, and sexual prejudice, adjusting for opposition to equality (Study 4a).

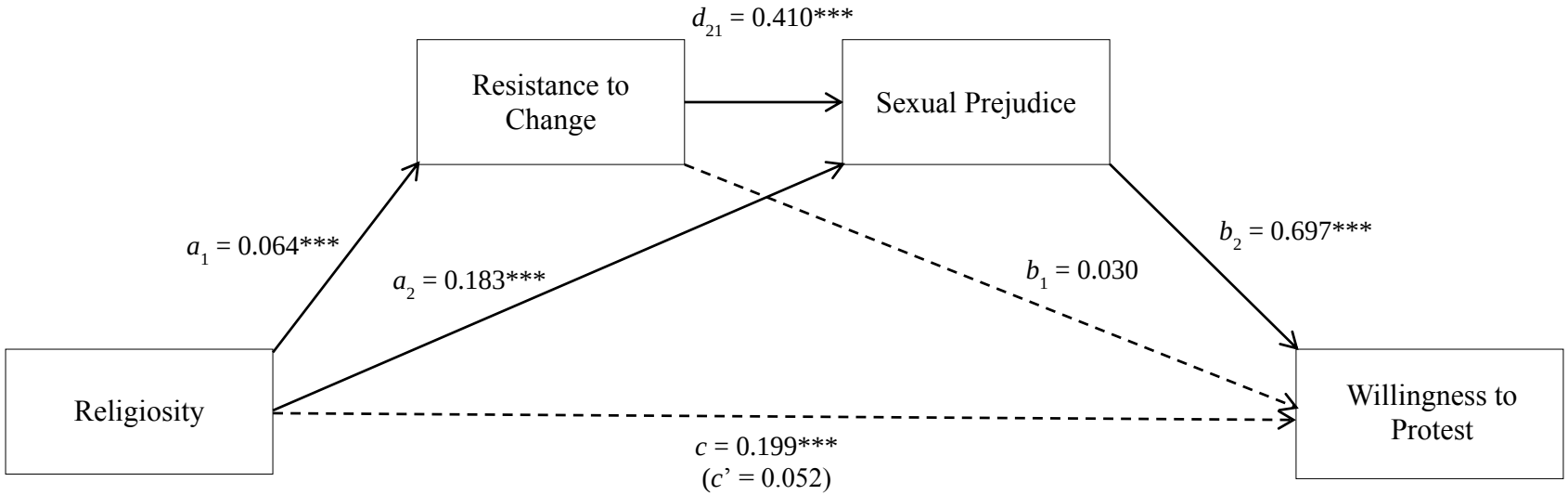

Figure B. Serial multiple mediator model predicting willingness to protest against same-sex marriage from religiosity, resistance to change, and sexual prejudice, adjusting for opposition to equality (Study 4b).

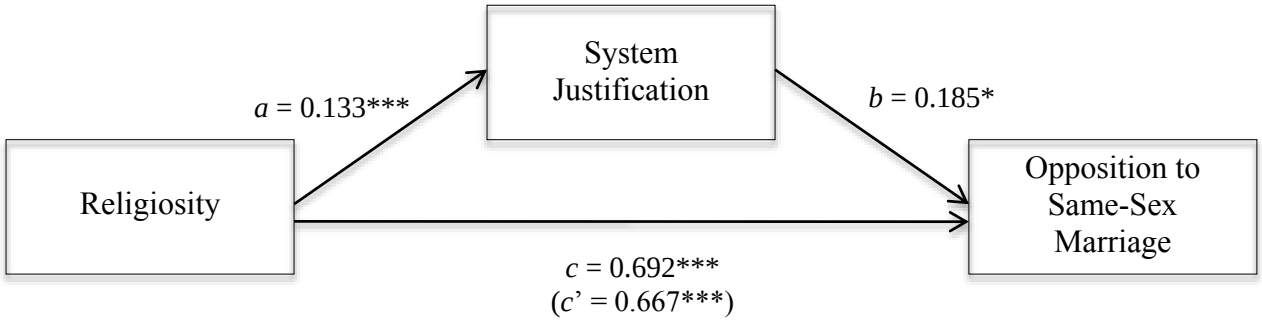

Figure C. Simple mediation model for Additional Study.