

Stigmatized Suspicion: The Who, What, and Why of Political Conspiracy

Theory and Its Implications

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Capstone Survey Project

Introduction

Political conspiracy theories have been ingrained in American culture since the country's birth. People have long distrusted government, central authority, and other institutional bodies of power. This capstone research project examines this long-standing distrust in relation to conspiracy theories and the social implications intertwined with such "uncommon" beliefs. A combination of interviews, Qualtrics survey, and capstone survey responses will aid in examining people's attitudes towards conspiracy theories and attitudes towards theorists. Questions will also draw from personal experience or perceptions of respondent. The results will also shed light on people's attitudes towards government and those in power, and any connection those attitudes might have to beliefs in conspiracy theories.

Theory

The theories surrounding belief in conspiracy theories of this study can be divided into three distinct themes of paranoid thinking, social position/socialization, and political identities. These theoretical themes are used to argue the rise in conspiracy theory belief and factors that make people prone to such belief. These theories of belief influence the methods of my own research, particularly in the type and nature of the questions I will be asking participants. The methods of my research will show if these themes are supported, expanded, or refuted through the evidence extracted from the results.

Paranoid thinking is something that a lot of the literature surrounding this topic claims is a central factor in conspiracist belief. Coady (2003) discusses this as a stigmatization against believers, arguing that a medium must be found between paranoia and naivety. Keeley (1999) also addresses paranoia by defending such thought by arguing that it is not always wrong. He

argues that believers in conspiracy theories believe in a world where events are ordered and controlled. As a result, they are highly suspicious of errant or absent evidence, which does not always result in a false conspiracy theory. Mirowsky et al (1983) states that the feeling of powerlessness in society creates a type of paranoid thinking that leads an individual to believe that their lives are being controlled and exploited by external forces. Hofstadter (1965) expands this idea of paranoia by explaining that Americans detest uncertainty, and skepticism is at the foundation of American politics and culture. Finally, Walker (2013) argues that the paranoid style of thinking is not limited to conspiracist thought, and that conspiracy theories will always exist alongside the practice of skepticism in society.

Social position/socialization is another major theoretical theme in the literature surrounding belief in conspiracy theories. Mirowsky et al (1983) argues that social positions have a significant influence on belief in conspiracy theories. This aligns with the previously mentioned feelings of powerlessness, and their article argues that the mistrust and paranoia that stem from the feeling of powerlessness is most prevalent in the lower social classes. Abalakina-Paap et al (1999) tested this theory in an undergraduate survey and found that minority groups experience higher rates of belief in conspiracy theories. They go on to discuss anomie, authoritarianism, powerlessness, and low self-esteem as contributing factors to believing in conspiracy theories. Oliver et al (2014) also discusses this theme by arguing that conspiracy is ingrained in American society. They claim that Americans have always displayed suspicion towards central authority, turning it into an ideological orientation that is developed in their socialization.

Political identity is the final theme present in the literature on belief in conspiracy theories. Barkun (2013) argues that the New World Order has led to a rise in conspiracism and that

conspiracism is first and foremost an explanation of politics. He continues by stating that such believers view conspiracy as being operated and concealed behind a political system. Gaines et al (2007) argues that conspiracist thinking is directly related to partisan beliefs. They claim that individuals rationalize their opinions and interpretations for the benefit of their own political party. Oliver et al (2014) argues that conspiracies have long been a part of the political culture in America, and that it is not an orientation limited to a single political group. They describe conspiracist thought as revealing of the “psychological tendencies of many people for understanding their political world” (964). Spark (2000) discusses the rise of New World Order ideas and how they have affected the rising mistrust and suspicion of government in American society. He continues by discussing how corporations began to enter the political system, also having an effect on the rise in mass suspicion. Pasek et al (2015) discusses mass suspicion of the presidency—specifically in Obama’s term and the suspicion of his birth. They incorporated political ideology and partisan identity as influencing members’ approval/disapproval of the presidency, as well as racial attitudes. Miller (2002) expands on mass suspicion by arguing that the number of theories circulating at any given time has increased, and a lot of that is due to the dramatic increase in sources from which they are exploited. Finally, Walker (2013) argues that people’s paranoid ways of thinking are what make American politics. He claims that apart from their popularity, conspiracy theories have been at the core of American politics since the colonial era. He further argues that it is not wrong to practice this skepticism as conspiracies do exist, and we are not always wrong to fear them.

The methods of my research will help me get to the style of thinking that participants have when it comes to central authority, government, and politics. I expect the information collected from interviews, surveys, and a focus group will provide further insight on these theories

mentioned above. I theorize that individuals labelled as paranoid thinkers are also labelled as conspiracy theorists. I further theorize that such labels place social stigmas against individuals, regardless if they consider them accurate labels. I theorize that individuals of a lower social class experience higher levels of distrust in government and the wealthy. I theorize that belief in political conspiracy theories is related directly to political identity and affiliation. I further theorize that each major party's belief in conspiracies rises as the opposite party takes office. These methods will provide a narrative on this topic based on the population of participants it reaches, which may provide unique data to the existing studies and evidence and encourage continued research.

Methods

The first method from which data are derived is from a set of 11 interviews with students enrolled in Marshall University History Department Political Conspiracies of U.S. History upper level course. All 11 participants volunteered to be interviewed, and there was a mix of believers and non-believers. These interviews were conducted between January 27 and February 15th, 2019, and the interviews were conducted in either an empty classroom or at a table in the Marshall Student Center. All interview participants signed a consent form prior to the start of the interview. The advantage of this method is that the participants specifically chose to engage with this topic when they enrolled in the conspiracies course, so the results of the interviews can potentially show the draw to conspiracy theories, even if an individual does not believe them.

The second method from which data are derived is from a Qualtrics survey distributed through email to all enrolled students at Marshall University. This survey is comprised of open-ended questions to gauge belief in conspiracies, as well as levels of paranoia and distrust in government and wealthy. This survey received 80 recorded responses from the invitation email sent to the Marshall students and faculty, and it was comprised of open-ended questions that

were very similar to those asked in the student interviews. This method is useful to this survey because it provides anonymity to people who may feel uncomfortable discussing conspiracy theories, and they are allowed to take as much time as they wish to complete the survey.

The third method from which data are derived is from a survey of students taking the general education classes of Marshall University's Department Sociology and Anthropology that was developed and administered by the department's Senior Seminar course.³ The survey was conducted between February 26 and March 19, 2019, where the students entered 13 classes on the Huntington campus, read the consent statement, passed out the forms, and collected the forms through a slit on the top of a box to ensure anonymity.

One class from the Teays Valley and the Mid-Ohio Valley Center campuses were administered by their instructors. An invitation to the online version, developed using Qualtrics, was emailed to students who took online versions of the courses during the same period. The total population of in-class students on Huntington campus was 504, from which we received 231 responses for a rate of 65.5%, the population from remote campuses was 23, from which we received 18 for a rate of 78%, and the population of online students was 164, from which we received only 2 responses, a rate that was so low that we decided to not use them. The population of students in the department's general education courses has been generally representative of the broader student body at Marshall who are taking general education courses.

Data

Of the 11 interviews conducted with students from the U.S. Conspiracies course, 4 reported that they believed in one or more conspiracy theories. 4 have been labeled a conspiracy theorist. 4 believed "conspiracy theorist" to be an accurate label for themselves. 10 expressed belief and reasoning that people blindly believe what the government and elites tell them. 5 said

that they distrust government, 5 said that they trust government, and 1 remained neutral. 5 discussed conspiracy theories that have turned out to be true and 6 were unable to think of any to discuss. Across all interviews and regardless of belief in conspiracy theories, all participants discussed wealth as the root of corruption, should there be any corruption to be found. One respondent in particular said,

“It’s the government. They can make shit disappear. Money. Threats. Anyone can keep their mouth shut with money and threats . . . with money anything is possible and with the right persuasion. I’ve seen it happen, it’s a powerful tool.”

All interview respondents discussed social implications of believing in conspiracy theories, whether that be through personal experience, personal attitudes towards theorists, or common stigmas. These incorporated themes of social isolation, outcasting, and fear of discussion. When asked about what social implications there would be, some of the responses were:

“It kind of makes you look like an outcast, somebody that’s unable to come to terms with the truth, or what’s believed to be the truth.”

“You’re not going to be trusting and you won’t be as easily subdued by what you’re told. It’s bad for authoritative figures. You develop a paranoia that is bad for yourself. Others will label you as an outcast which is hard in society. Sometimes you have to accept that some things just happen.”

“Just being labelled somebody who- a freak- somebody who doesn’t believe in conformity and people looking and thinking of you differently- other than that it is perfectly acceptable...Fear of being persecuted or ostracized and cast away and no one talking to them anymore because they believe something different.”

With the 80 recorded responses from the Qualtrics survey (which is not a representative scale), 73.7% believe people blindly believe government and elites, 42.5% distrust government, 76.2% believe of the government is capable of doing things without exposure, 35% believe the government is inept, 15% have been labeled a "conspiracy theorist," 5% believe "conspiracy

theorist" is an accurate label for them, 45% believe in one or more conspiracy theories, 36.2% reported conspiracy theories that turned out to be true, and 23.8% have been labeled as paranoid. Like the interviews, many of the respondents of this Qualtrics survey discussed wealth in relation to political corruption. When asked about distrust in government and what groups gain enough power to work behind the scenes of government, some of the responses were:

“The government has power and money. In the type of world that we live in, but our system is majorly broken. So much that a businessman and tv show host became president of the U.S. This shows just how much our system is broken.”

“I believe that there is a stilted power dynamic between the classes, and the wealthy bourgeoisie have significantly more control over policy formation of the proletariat.”

“US society is structured to benefit wealthy, white males. The hierarchy and structure of organizations are created and directed in ways to keep the poor and minorities uneducated, subservient, and in poverty.”

Respondents were also asked about social implications associated with believing in conspiracy theories, and those responses included:

“You can be treated differently, and even though that sounds small it can change your life completely. If it is something very big that can include hurting others you can get mistreated in professional situations.”

“You risk being mocked or ostracized depending on how extreme your belief may be.”

“Being shunned and stigmatized for questioning the narrative, in an academic setting, grades / class ranking could be dropped or become worse intentionally.”

“It could cost a person everything if they do not follow the status quo. Friends, family, personal and professional credibility, and relationships with intimate others are all things that could be affected by having an opinion separate from the status quo. I have been told multiple times that my opinion (regardless of its foundation in the factual) is irrelevant due to the fact that I am a straight, white male and I occupy the apex of the hierarchy of oppression.”

The capstone survey was constructed with a section for basic demographics, a section asking how often respondents engaged in given behaviors, and a section of statements which the

respondent would indicate four levels strongly disagree (1) to strongly agree (5) with neutral recorded but not prompted (see Appendix A for a copy of consent and questions).

Tables 1 and 3 report the general demographic makeup of the respondents, where 74.7% are between 18 and 20 years of age, 34.6% are male, 7.5% are transsexual, 81.4% are white, 85.4% are in college straight from high school, 45.4% describe their parents as below middle class, 57.8% are from traditional households (i.e. 2 parents and siblings), 61.5% of mothers and 72.4 % of fathers have less than a baccalaureate education, 70.3% are from rural or small town settings, and 85.7% are from West Virginia. The largest religious affiliation is Evangelical at 39.2%, followed by “none” at 25.5%, though 72.6% report religion as either “important” or “very important.” The largest political affiliation is “moderate” at 25.1%, while 16.4% identified as Democrat, 15.5% identify as Republican, 16.0% identify as “other liberal” or “far left,” 5.5% identify as “other conservative” or “far right,” and 21.0% report that they “don’t care.” The distribution was clearly skewed to lowerclassmen as the majority of students were Freshmen 52.5%, followed by Sophomores at 30.4%, with some 17.0% as upperclassmen. The distribution of students between Marshall colleges tended to over represent Liberal Arts, and underrepresent Business and Science, but it correlated more closely with the general population of students ($r=.67$) than the distribution of Freshmen ($r=.42$).

Tables 2 and 4 report frequencies and descriptive statistics of the responses from the broad set of questions relevant to this analysis. Many of these questions were combined into scales, allowing for a finer measurement of relevant concepts and offers significant data reduction.

The primary dependent variable used in this analysis was the *conspiracy theory* scale, which was constructed from questions in the last section, and comprised of agreement with the following statements:

1. There are groups working behind the scenes to control government/society.
2. People blindly believe what the government and/or elites tell them.
3. I distrust government and other institutional bodies of power.
4. Many “conspiracy theories” turn out to be true.

These questions scaled with a Cronbach $\alpha = .73$. The mean for the scale was 13.35, and 46.9% of respondents scored above the midpoint of 12, meaning nearly half of respondents tend to express elements of conspiratorial thinking.

Analysis

Neither the interviews nor the Qualtrics survey discussed the demographics of the respondents, and no questions were asked related to political affiliation or political ideology. The questions of these two methods aimed to gauge respondents’ beliefs in conspiracies, labels associated with conspiracies, and individuals’ attitudes about conspiracies and conspiracy theorists. Between each other and the similar questions they contained, there were many similarities when it came to social implications against theorists and corruption by the wealthy. These similarities were found in response to very similar, open-ended questions to allow the respondent to elaborate and discuss as much as they wished.

For the capstone survey, the correlations analysis explored a large number (204) relationships among the demographics and the questions specified for this study, so this study will only report as *statistically* significant those with probability levels of $p < .01$, anticipating the possibility of 2 false positive results (unless the p levels are much lower).

The *conspiracy theorist* scale showed surprisingly few correlations concerning demographics, and hardly any of the predictions were supported by this data set. *Conspiracy theorist* was not correlated with *age* ($r = -.13, p = .088$), *being male* ($r = -.13, p = .087$), *being white* ($r = -.06, p = .415$), *conservative political identity* ($r = -.12, p = .096$), *Political no* ($r = .02, p = .766$), *political ideology* ($r = -.01, p = .919$), or *family class* ($r = -.05, p = .535$). The only theorized correlation was that *conspiracy theorist* was correlated with *gay network* ($r = .31, p < .001$) and negatively correlated with *hours spent studying* ($r = -.2, p = .008$).

The *conspiracy theorist* scale positively correlated with agreement with the following statements:

1. I have had people criticize some of my beliefs as "conspiracy theories" ($r = .51, p < .001$)
2. The government is capable of doing things without being exposed ($r = .36, p < .001$)
3. In general, the government is inept or incompetent ($r = .53, p < .001$)
4. Wealthy people undermine democracy and control society ($r = .47, p < .001$)

The scale also positively correlated with people who expressed that they enjoy reading mystery novels ($r = .24, p = .001$).

Discussion

These data provide little support for the first hypothesis that individuals labeled as paranoid thinkers are also labeled as conspiracy theorists. There was no support for this in the capstone survey, and only some in the other two methods, though a very small number. While an individual's experience and perspective is certainly valued and important, the rate of frequency of this hypothesis was extremely low.

These data did support the second hypothesis that labels of paranoia and conspiracism place social stigmas against individuals, regardless if they identify as such. This hypothesis was supported strongly in the interviews and Qualtrics survey, but not in the capstone survey.

Respondents were able to discuss this from personal experience, if applicable, or through their own attitudes and assumptions about politics, conspiracies, and conspiracy theorists. Despite the open-ended question format of the interviews and Qualtrics survey, there was surprising consistency in the answers to questions related to this hypothesis. This shows that these labels and their stigmas are both commonplace and ingrained in American culture.

These data did not support the hypotheses that individuals of a lower social class experience higher levels of distrust in government and the wealthy, that belief in political conspiracy theories is directly related to political identity and affiliation, or that each major party's rate of conspiratorial thinking increases as the opposite party takes office. Demographics were not collected for the interviews or Qualtrics survey, and that could have been useful to see if it would have changed the results of these hypotheses.

Conclusions

This study concludes that nearly half of respondents to the capstone survey and Qualtrics survey, and about a third of interviewees, believe in one or more conspiracy theories, and distrust the government and the wealthy. Social implications are described in the Qualtrics survey and interviews, with major themes of social isolation, outcasting, fear of discussion, and more. Theories relating to political identity and social class were generally unsupported by all methods of this research.

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Interview Questions

What comes to mind when you hear the term “conspiracy theory?”

- *How would you define it?*

Are there any conspiracy theories that interest you the most? If not, what draws you to this topic?

Has anyone told you that you’re a paranoid thinker? How do you respond?

If anyone ever labelled you as a conspiracy theorist, how would it/has it made you feel?

- *What do you feel it implies about yourself/others?*
- *How accurate do you think that label is for you/others?*
- *If not, what do you think about people who are labelled as such?*

Are conspiracies something you struggle to talk about?

Who are you comfortable enough with to talk about conspiracies?

Is there any place that you feel uncomfortable talking about beliefs that may be in contradiction to the general belief?

Where do you think theorists, including yourself, get their information and evidence for their beliefs?

What kind of implications or consequences do you think there are, if any, in believing in something outside the norm?

Why do you think it is difficult for many conspiracy theorists to talk about their beliefs?

How do you think theorists would spread awareness about their beliefs to let people know? How do you think they speak about it in a public place? (or- how would you spread awareness about your beliefs to let people know?)

Have you found people who have similar beliefs to you, but are too extreme and not good representatives of those who believe an alternate account to the general belief?

- *Do you associate with them?*
- *What do you think of them?*

Can you tell me examples of instances in which conspiracy theories turned out to be true?

Do you think there is a group working behind the scenes in government, or society?

- *If yes, who?*

In what ways do you think people blindly believe what the government and/or elites tell them?

Do you believe there are hidden actors working behind and driving what becomes society beliefs?

What kinds of groups do you think gain enough power to work behind the scenes of the government?

What kinds of evidence do you look for to see an elite group controlling America?

Is the government capable of doing things and not having it exposed?

- *How do you think that is so?*

In general, do you think the government is inept?

If yes to both previous questions, how do you reconcile the government being inept with the government being capable of avoiding exposure?

Do you feel a general distrust for government and other institutional bodies of power?

How did you get to the point of thinking the government is controlled? (or- how do you think others get to the point of thinking the government is controlled?)

Is there anything else we have not talked about that you would like to say concerning conspiracy theories?

Qualtrics Survey Questions

Do you or have you ever believed something that is in contradiction to what the general population believes, something we may call an "alternate theory" for events?

Are alternate theories something you struggle to talk about?

Who are you comfortable enough with to talk about your beliefs/alternate theories?

Are there any places or settings in which you would be uncomfortable discussing alternate theories?

What kinds of implications or consequences do you think there are, if any, in believing in an alternate theory?

How would you spread awareness about your beliefs? How would you talk about it in a public place?

Where do you get information and evidence for your beliefs?

Have you encountered people who have similar beliefs to you, but are too extreme and are not good representatives of the group?

- *What do you think of them?*
- *Do you associate with them?*

Do you think there is a group(s) working behind the scenes of government and/or society? If yes, who?

Do you believe there are hidden actors in society who are deciding and controlling what becomes accepted beliefs?

In what ways do you think people blindly believe what the government and other powerful bodies tell them?

What kinds of groups do you think gain enough power, or could gain enough power, to work behind the scenes of government?

What kinds of evidence would you look for to see an elite group controlling America?

Do you feel a general distrust for government and other institutional bodies of power? Please explain.

Is the government capable of doing things and not having it exposed?

- *How do you think that is so?*

In general, do you think the government is incapable of functioning properly?

How do you account for the government not functioning properly with it also being capable of operating unexposed?

Have you ever been told you are a paranoid thinker?

How would you respond to being called paranoid?

What comes to mind when you hear the phrase "conspiracy theory?"

How would you define "conspiracy theory?"

Have you ever been labelled a conspiracy theorist?

How would that label make you feel?

What do you think the label "conspiracy theorist" implies about people?

Do you think "conspiracy theorist" would be an accurate label for you?

What do you think about people who are labelled as conspiracy theorists?

Why do you think it's difficult for many conspiracy theorists to talk about their beliefs?

Is there anything that draws you to the topic of conspiracy theories?

Do you believe in one or more conspiracy theories?

What originally led you to believe that the government and society are controlled?

Can you think of examples in which conspiracy theories turned out to be proven true?

Is there anything else you would like to discuss about conspiracy theories?

Survey Consent

You are invited to participate in a research project entitled “Capstone Survey,” designed to compile a wide range of data from Marshall students. The survey is being conducted by students in a Sociology and Anthropology Capstone class of Marty Laubach of Marshall University.

This survey asks you to fill out the non-identifying questionnaire concerning your basic background, attitudes, and perceptions. The survey should take approximately 15 minutes to complete. Your replies will be anonymous, so do not put your name anywhere on the instrument. Participation is voluntary and if you choose not to answer any or all questions, you can submit the partially or completely blank form. When you submit the form, please place it in the closed box with the slit on the top so that nobody can see your responses. Submitting this survey form indicates your consent for use of the answers you supply.

If you have any questions about the study you may contact Dr Marty Laubach at (304) 696-2798. If you have any questions concerning your rights as a research participant, please contact the Marshall University Office of Research Integrity at (304) 696-7320.

By completing and returning this survey, you are also confirming that you are 18 years of age or older.

You may keep this copy of this consent form for your records.

CONSENT FOR PARTICIPATION IN A RESEARCH PROJECT
Marshall University

Principal Investigator: Marty Laubach

Co-Investigator: Mary Tennant

Study Title: "Stigmatized Suspicion: The Who, What, and Why of Political Conspiracy Theory and its Implications"

Invitation to Participate:

You are invited to participate in a research study that explores the belief in political conspiracies, the underlying causes of such belief, and any potential social implications believers face.

Purpose:

This study will consider what makes political conspiracy theories "conspiracy" in the first place, the underlying reasons for people's belief in them, as well as the social implications that are placed on those who believe in political conspiracism.

Description of Procedures:

The procedures to be performed will be in-person interviews and/or focus groups.

Risks:

Any potential risk would be social implications associated with those who publicly believe in accounts that are generally discounted as conspiracy theories.

Benefits:

This study will help the general public understand the underlying reasons for belief in accounts that contradict mainstream beliefs, and any social implications that arise with such belief.

Economic Considerations:

There are no economic considerations for this study.

Confidentiality:

It is our intention to keep all data confidential, and we will work to protect your confidentiality. All material obtained will be held in a locked office under the supervision of the principal investigator, and it will only be accessible to the investigators of this study, the Office of Research Integrity, and the agencies that govern that office. Any and all transcripts will be stored in Blackboard's password protected journal system with access given to on the investigators of this study.

Voluntary Participation:

Your participation in this study is completely voluntary. Should you agree to participate in this study, you may drop out at any time before its completion with no penalty against you. In the case of you leaving the study, all materials obtained from you will be destroyed.

Initials: _____

Questions:

Take all the time you need before making your decision to take part in the study. We will be happy to answer any questions you may have pertaining to the study. If you have any further questions about the study, you may contact the principle investigator, Marty Laubach, at (304) 696-2798. You may also contact Jamie Hughes, the secretary of Marshall University Sociology and Anthropology Department at (304) 696-6700 for any other questions. If you have any questions concerning your rights as a research subject, you may contact the Marshall University Institutional Review Board (IRB) at (304) 696-7320.

Authorization:

Your initials and signature acknowledge that you have read this form and decided that you will participate in the project described above. Its general purposes, the particulars of involvement, and possible hazards and inconveniences have been explained to your satisfaction. Your signature also indicates that you have received a copy of this consent form.

Signature: _____ **Date:** _____

Phone: _____

Signature of Primary Investigator

or

Phone: _____

CONSENT FOR PARTICIPATION IN A RESEARCH PROJECT
Marshall University

You are invited to participate in a research project entitled “Stigmatized Suspicion: The Who, What, and Why of Political Conspiracy Theory and its Implications” designed to analyze how belief in political conspiracism. The study is being conducted by Dr. Marty Laubach (principal investigator) and Mary Tennant (co-investigator) from the Anthropology Department of Marshall University and has been approved by the Marshall University Institutional Review Board (IRB). This research is being conducted as part of the capstone/senior research project for Mary Tennant.

This survey is comprised of an open-ended survey about your belief in political conspiracy theories. The survey should take 15-20 minutes to complete. Your replies will be anonymous, so please do not type your name anywhere on the form. The social risks are no more than the social implications some may face as a result of being a believer in conspiracy theories. Any identifiable information will be deleted from our reporting. Participation is completely voluntary and there will be no penalty if you choose to not participate in this research study or to withdraw. If you choose not to participate you can leave the survey site. You may choose to not answer any question by simply leaving it blank. Once you complete the survey you can delete your browsing history for added security. Completing the online survey indicates your consent for use of the answers you supply. If you have any questions about the study you may contact Dr. Marty Laubach at (304) 696-2798 or Mary Tennant by email at tennant41@live.marshall.edu.

If you have any questions concerning your rights as a research participant, you may contact the Marshall University Office of Research Integrity at (304) 696-4303.

By completing this survey, you are also confirming that you are **18** years of age or older.

Please print this page for your records.

If you choose to participate in the study you will find the survey at https://qtrial2019q1az1.qualtrics.com/jfe/form/SV_bxcWavJBreZQbwF