

UNIVERSITY OF TWENTE.

Faculty of Behavioural, Management and
Social Sciences (BMS)



**Does the messenger of a common or dual ingroup identity
affect the acceptance of refugees among Dutch natives?**

Anne Marijke Leeflang
B.Sc. Thesis
June 2016

Supervisors:
Dr. E.G. Ufkes
Dr. S. Zebel

Psychology
Faculty of Behavioural, Management
and Social Sciences

University of Twente
Drienerlolaan 5
7522 NB Enschede
The Netherlands

Abstract

Past research has indicated that emphasizing a common ingroup identity improves outgroup attitudes. At the same time, however, an emphasis on a common ingroup identity may decrease the tendency for collective action. Furthermore, past research showed that members of the majority group prefer a common ingroup identity instead of a dual ingroup identity in an intergroup context. However, past research did not investigate the effect of the source of these identity messages. Therefore, the aim of this study was to find out what effect the messenger had on acceptance of the type of identity message (common or dual) for the natives in The Netherlands, the majority group. We conducted an experiment by using a questionnaire which was developed for this study and partially adapted from previous research. Participants were randomly assigned to one of four conditions wherein the type of identity message and the type of messenger were manipulated. In this study, we predicted that a common ingroup identity message would improve the outgroup attitudes and at the same time decrease tendency for collective action. We did not find these effects. Furthermore, we expected that the majority would have preference for a common ingroup identity message. In contrast of this expectation, we found that the majority had a preference for a dual ingroup identity message instead. In addition, we expected that the source of the identity message (member of the ingroup or the outgroup) would have an moderating effect on the acceptance of the message. We did not find this moderating effect. These results suggest that using a dual ingroup identity instead of a common ingroup identity in future interventions which have the aim of making contact among natives and refugees in The Netherlands more flexible, has a positive effect on the acceptance of the intervention.

Does the messenger of a common or dual ingroup identity affect acceptance of refugees among Dutch natives?

Refugees in Europe

After the outbreak of the wars in several countries such as Syria, Eritrea, and Iraq, millions of refugees fled to their neighbouring countries and to Europe for a better life. In 2010, 69.620 refugees were registered in the Netherlands (Ostrom et al., 2010). In the upcoming years, this number will grow. Only in 2015, over 700.000 refugees entered Europe and the European Union predicts that at the end of the year 2016, three million more refugees will have entered Europe (EU voorspelt komst van drie miljoen extra vluchtelingen in 2016, 2015). Besides the registered refugees many refugees are unregistered, which implicates that these numbers are likely to be much higher (Black, 2003).

The native Dutch population reacts in different ways to this flood of refugees. For example, many people protest against newly built refugee centres (Raadszaal Geldermalsen ontruimd wegens protest tegen komst azc, 2015). These protests cause a lot of violence. Also, political parties such as the PVV and the VVD state that refugees cost a lot of money (Lucassen, 2016). For example, money is required for building refugee centres. Therefore, part of the Dutch population thinks that this money is taken away from them. This may cause negative feelings about refugees. Altogether, the tension about this topic is sensible in the Netherlands.

This flood of immigration can make contact between the native Dutch population and the immigrants inevitable. Because of contact between two groups with different backgrounds, conflicts can arise (Huo, Smith, Tyler, & Lind, 1996). It is likely that the contact between natives and refugees will increase since immigration will not stop in the upcoming years. Therefore, it is extremely important that conflicts between these two groups will decrease. Furthermore, when there is knowledge about the consequences of contact

Attitudes, collective action and acceptance.

A.M. Leeflang

between these two groups, the negative consequences can possibly be foreseen and prevented.

Nowadays, the only interventions regarding the topic of refugees are of a curative kind. These interventions contain most of all psychosocial care for refugees (Lely & van den Heuvel-Wellens, 2002). For example, there are interventions that treat refugees with traumatic experiences which are caused by their history. However, there are no preventive interventions yet, with the aim of preventing conflicts and moderate contact among natives and refugees. Therefore, it is necessary to acquire knowledge about factors that are successful for future interventions with the purpose of preventing conflicts and improving the relationship among natives and refugees. Since possible future interventions concern ethnic groups, it may be important to focus on different group identities. Besides, it may be important to focus on who is implementing the intervention. Perhaps, because of knowledge about these factors, it is possible to increase the success of such an intervention.

Especially, it is important to know what kind of interventions the natives in The Netherlands will accept. The reason why it is so important to focus on the natives is that the Dutch population is the majority group. This majority group is more dominant and powerful compared to the minority group, in this case the refugees. When political parties such as the PVV and VVD continue with announcing negative messages about the refugee situation, it is likely that the majority group stays frustrated (Lukassen, 2016). Then, protests and other activities against refugees will probably continue. If that is the case, it is likely that a lot of violence and harm can be caused and the tension between immigrants and natives will increase. Also, from a political point of view, it is important to have support of the majority group. The Netherlands is a parliamentary democracy and the government's policy is depending on the population (Thomassen, 1991). For example, if the policy has to be changed regarding to refugees, the government needs the support of the majority group. Therefore, this paper only focusses on the native Dutch population, the majority group. Following, the goal

Attitudes, collective action and acceptance.

A.M. Leeflang

of this study is to find out what factors, such as emphasizing different identities, can be successful in preventive interventions which have the purpose of improving the relationship and decreasing conflicts among natives and immigrants in The Netherlands.

Social identity theory

According to the social identity theory, it is in people's nature to see themselves as a member of a social group (Tajfel, 1972). Often, individuals see themselves as members of a group with which they have a lot in common, for example nationality. People see themselves and members of their group as 'us' and members of other groups as 'them'. Also, there is a general preference for members of the ingroup, with the aim of enhancing self-esteem. By bringing down members of another group, the own group remains more positive than the outgroup, what in turns results in satisfaction and self-esteem. This process is called ingroup favouritism (Tajfel, 1972). Ingroup favouritism results in a clear distinction between an ingroup and an outgroup. Furthermore, aversion towards the outgroup can be developed what subsequently may turn into discrimination. These processes of ingroup favouritism and discrimination can result in tension between members of different groups (Tajfel & Turner, 1979).

Thus, people categorize themselves into groups. However, this self-categorisation process is flexible (Turner, Hogg, Oakes, Reicher & Wetherell, 1987). People are actually able to identify with multiple categories instead of one and this is an ongoing dynamic process. Therefore, if people can identify themselves with another group besides their ingroup, it is possible that the outgroup becomes part of the ingroup. This process, whereby members of different groups no longer see themselves as members of separate groups, but more as members of one superordinate group is called recategorisation (Dovidio, Gaertner & Saguy, 2007).

Increased contact between two groups can be responsible for recategorization. Because

Attitudes, collective action and acceptance.

A.M. Leeflang

of this increased contact, it is possible that the members of different groups see similarities between themselves and the outgroup. When that happens, it is possible that the outgroup will be incorporated into the ingroup. Perhaps, because of increased contact between immigrants and natives, recategorisation could fade away the clear distinction and in turn improve the relationship between these two groups. Nonetheless, it is also known that contact between groups with different ethnical backgrounds can cause conflicts (Huo, Smith, Tyler, & Lind, 1996). Natives and refugees in the Netherlands do have different ethnical backgrounds. Thus, on one hand increased contact can cause conflicts. On the other hand, however, increased contact can cause recategorisation what in turn may result in an improved relationship. Therefore, the question that has to be answered is if increased contact might lead to recategorisation among natives and refugees.

Consequences of recategorization

Much research is done about recategorisation. For example, it was found that because of increased contact between two groups and following recategorization, the attitudes of these groups towards each other improved (Williams, 1947). These findings are in line with the Contact Theory, which states that increased contact between opposite groups can result in harmony (Allport, 1979). Hence, because of increased contact the attitudes towards the outgroup improves and this in turn causes that people include the former outgroup in their ingroup (recategorization). However, there are some prerequisites for this theory. For example, there has to be an equal group status, a common goal, intergroup cooperation and authority support (Pettigrew, 1998).

Besides a change in outgroup attitudes, recategorisation can also have an effect on the motivation of majority group members. Especially, on the motivation to act with the aim of improving the position of the minority group. All actions with the aim to improve the position

Attitudes, collective action and acceptance.

A.M. Leeflang

of minority groups are defined as collective action (Wright, 2009). Ironically, research shows that although the attitudes improves when there is increased contact with the outgroup, a decrease in tendency for collective action occurs (Saguy, Tausch, Dovidio, & Pratto, 2009). Possibly, because of increased contact the two groups see each other as more equal, and because of this, awareness of inequality or discrimination may decrease. Following, tendency for collective action will lessen.

The effect of using group identities

In the past years, researchers used the knowledge about the consequences of recategorization for developing interventions. These interventions have the aim to improve relations between different groups (intergroup relations), for example in schools or large organizations (Brickson & Brewer, 2001). Besides investigating and using the consequences of recategorization, researches also investigated the effect of emphasizing different group identities. The purpose of manipulating group identities is causing recategorization, what in turn causes improvement in intergroup relations. There are different group identities which can be manipulated, such as a common ingroup- and a dual ingroup identity. In a common group identity condition, similarities among people of different groups are emphasized (Gaertner, Dovidio, Anastasio, Bachman and Rust, 1993). In a common ingroup identity condition, there is only room for one identity, the superordinate shared identity. Because of highlighting similarities between the ingroup and outgroup, it is likely that people will include members of an former outgroup in their ingroup. In a dual identity condition, a common identity as well as a different identity is emphasized. In other words, differences and resemblances are displayed (Dovidio, Gaertner and Saguy, 2007). Therefore, in a dual identity condition, there is room for the superordinate identity as well as for different identities. For

Attitudes, collective action and acceptance.

A.M. Leeflang

example, a person with a dual identity is someone who feels connected to his or her national identity as well as to another identity other than the national identity.

Apparently, there is a difference in bias towards outgroups when a common ingroup identity or dual ingroup identity is emphasized (Dovidio, Gaertner and Saguy, 2007). Also, emphasizing a common ingroup identity results in improved attitudes towards the outgroup, whether a dual ingroup identity does not really influence attitudes (Gaertner, Dovidio, Anastasio, Bachman and Rust, 1993; Dovidio, Gaertner, & Johnson, 1999). This effect can be explained by the process of ingroup favouritism, whereby someone's attitude about an ingroup member is more likely to be positive than someone's attitude about outgroup member (Tajfel, 1972). Following from the findings in the studies discussed above, we expect that emphasizing a common identity rather than a dual identity, has a positive effect on the attitudes towards members of the outgroup (*Hypothesis 1a*).

Besides the effect on the outgroup attitudes, emphasising group identities has an effect on the tendency for collective action as well. In a study that examined this tendency for collective action, it was found that there was a decrease in tendency for collective action when a common identity was emphasized (Ufkes, Calcagno, Glasford, & Dovidio, 2016). However, this was not the case when a dual identity was emphasised. Also, another study showed that participants who were primed with a common ingroup identity, showed less tendency for collective action against subtle discrimination than participants who were primed with another type of identity (Banfield & Dovidio, 2013). Therefore, we expect that members of the majority group will show less tendency for collective action, when a common identity is emphasized than when a dual identity this emphasized (*Hypothesis 1b*).

Acceptation of group identities

Besides investigating the consequences of recategorisation and the effects of using group identities, it is important to find out whether people accept the attempt for recategorisation. When this attempt is not accepted, interventions that promote recategorisation will not have an effect anyway. That is why it is important to consider the acceptance of the stressed type of identity. First of all, even though an emphasis on a dual identity as well as on a common identity has a positive effect on intergroup relations, members of majority- and minority groups have different preferences (Dovidio et al., 2007; Van Oudenhoven et al., 1998). Majority group members prefer an emphasis on a common identity in an intergroup context. Possibly, because the majority would like to convert minority members into their own dominant group. Members of minority groups prefer a dual identity condition in an intergroup context. An explanation for this may be that the minority is afraid to lose their own identity when a common ingroup identity is stressed (Horenzyck, 1996). According to these preferences, we expect that members of the majority group will accept an emphasis on a common ingroup identity more than an emphasis on a dual ingroup identity (*Hypothesis 2*).

The source of the message

As discussed above, different studies focus on different types of identities (common or dual). The type of identity which is emphasized in an intervention, can be seen as a message. But besides the identity message itself, the source of this message deserves attention as well. As explained with the self-categorisation theory, people identify themselves as members of a certain group. Research showed that if a member of the outgroup brings a negative message, more negative feelings are aroused than when the messenger is a member from the ingroup (Hornsey, Oppes, & Svensson, 2002). This effect is called 'the intergroup sensitivity effect'. This same effect was found for a message that states that a certain identity cannot be

Attitudes, collective action and acceptance.

expressed (Pennekamp, Doosje, Zebel, and Alarcon Henriquez, 2009). An example of such an ‘identity suppressing message’ is that it is not correct to express a homosexual identity. It was demonstrated that members of minority groups experienced more negative emotions when a member of the outgroup brought an identity-suppressing message. Because of the findings discussed above, we assume that the acceptance of a common- or a dual identity message depends on the source of this message (the messenger).

In this paper, the aim is to find out what effect the messenger has on acceptance of the type of identity message (common or dual) for members of the majority group. As mentioned before, members of the majority group prefer a common ingroup identity. Thus, a dual identity may be seen as a negative message and a common identity as a positive message. According to the findings in past research, we expect that the type of messenger (member of the ingroup or the outgroup) has a moderating effect on acceptance of a common or dual identity message (Dovidio, Gaertner & Johnson, 1999; Pennekamp, Doosje, Zebel & Alarcon Henriquez, 2009). Therefore, we expect that the effect of the identity message on acceptance is stronger when the messenger is a member from the ingroup rather than from the outgroup (*Hypothesis 3*).

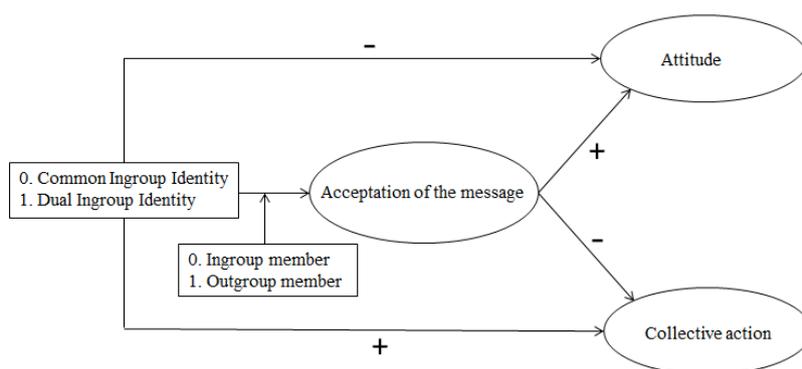


Figure 1. expected pathway model.

Method

Participants

Our goal was to recruit at least 200 participants for this study in one month because the aim was to recruit at least 50 participants for each condition (see design section). In total, 367 people started the questionnaire developed for this study. Of them, 220 participants completed the questionnaire. Participants who did not complete every question the survey (40%), were excluded from the dataset because we assumed a low motivation and level of seriousness. Therefore, the study was based on 220 participants. Of these, 72 were male (32.7%) and 148 (67.3%) were female. The mean age was 35.6 years (ranging from 18 to 70; $SD = 16.2$). In total, 77.2 % of the participants was highly educated (VWO, HBO, WO).

The aim was to recruit people with different political preferences, to make sure that the conclusions are generalizable and that the results are not solely attributable to the political preference of the participants. Of the 220 participants, 9 (4.1%) voted or would vote for CDA, 37 (16.8%) for VVD, 15 (6.8%) for PVV, 28 (12.7%) for SP, 10 (4.5%) for CU, 9 (4.1%) for PvdD, 19 (8.6%) for GL, 46 (20.9%) for D66, 35 (15.9%) for PVDA and 12 (5.5%) for another political party.

The participants were recruited through social media channels such as Facebook, they were being emailed and asked directly by the researcher. Students of the University of Twente could earn credits for filling in the questionnaire. The requirements for participating in this study were being 18 years or older and a Dutch nationality. Participants below the age of 18 and participants with a non-Dutch nationality were excluded from the questionnaire. There were no participants who were younger than 18 years old and there were four participants (1.1%) who were excluded since they did not have a Dutch nationality.

Design and procedure

In this experiment, we used a 2x2 between subjects design. We manipulated the *type of identity message* the participants were exposed to (common identity or dual identity) and *the type of messenger* (member of the ingroup or member of the outgroup) to examine whether this had an effect on outgroup attitudes, the tendency for collective action and acceptance of the message.

First of all, the manipulation of the message consisted of two types of identity messages. The first type of message addressed a common ingroup identity. In this condition, an emphasis on a common identity was made. This was realised by sentences such as: ‘We all belong to the same group’ and ‘We have one shared identity, the Dutch identity’. In the second condition, a dual identity was emphasized. In this text we stressed the importance of emphasizing different ethnical identities besides the common national identity. This text contained sentences such as ‘It is really important to realize that multiple ethnical identities have different traditions and convictions’. In the texts the most important words regarding this manipulation were made bold, with the aim of truly directing the attention of the participants towards the manipulation.

Besides the type of identity message, the identity of the messenger was manipulated. The text was delivered to the participants in a way that it looked like an opinion of a politician. This was realized by adding a name and a picture. Two different pictures were used: one of a Dutch man and one of a foreign man (Arabic appearance). At the picture of the Dutch man we added the name ‘Jan de Boer’ and at the picture of the foreign man the name ‘Ahmed Yilmaz’. At both pictures it was announced that both men work in the political branch.

Participants were randomly assigned to one of the four conditions and the time needed for filling in the questionnaire was approximately 15 minutes.

Measures

For this study, we developed an online questionnaire in Qualtrics. The questionnaire contained 4 demographical items and one debriefing item. We collected several items from existing scales in previous research. Most of the items were measured on scales ranging from 1 (*agree strongly*) to 5 (*disagree strongly*). Higher values denoted more positive attitudes towards refugees, a greater acceptance of the identity message and a higher tendency for collective action. The other items were open questions or sliders ranging from 0 to 100. We translated the items which we adapted from previous research to Dutch. The language of the whole questionnaire was Dutch.

Manipulation check

We used a multiple choice question to check if the participants read the text properly. The participants were asked to choose the opinion which best reflected the opinion of the politician. Two of the four options were clearly wrong and the two other options reflected or a dual or a common ingroup identity. Depending on the condition where the participants were assigned to, one of these answers was right. In total, 89 participants (40.5 %) gave the wrong answer and 131 participants (59.5 %) gave the right answer. The hypothesises were tested on all participants as well as on the participants who gave the wright answer. This in order to compare the outcomes. It is possible that the manipulation did not work among the participants who gave the wrong answer, for example because these participants did not read the text properly.

Furthermore, there was an open question where the participants had to give an example of a situation wherein they had thought about the stressed ingroup identity by the politician. Regarding the fact that many participants did not answer this question, this

Attitudes, collective action and acceptance.

A.M. Leeflang

question will not further be considered as a manipulation check and only the multiple choice question will be taken into account.

Outgroup Attitudes

We developed four subscales to measure different kinds of outgroup attitudes, since attitudes regarding this topic are multidimensional. The first subscale was adapted from Ufkes and Dovidio (2016) and this subscale contained 22 items. This subscale measured emotional attitudes towards refugees. An example of this subscale ($\alpha = .73$) is; 'I am angry at refugees'. The second subscale was based on Mummendey and Wenzel (2003) and contained seven items. This subscale measured attitudes towards contact with refugees. An example of an item in this subscale ($\alpha = .90$) is; 'I think it is important to have contact with refugees'. The third subscale was adapted from Verkuyten, Hagendoorn and Masson (1996) and contained 21 items. This subscale measured general outgroup attitudes. An example of an item in this subscale ($\alpha = .63$) is; 'In general I think refugees are honest'. Finally, we developed a subscale ($\alpha = .91$) for this study. This subscale contained 15 items and measured the attitudes towards the immigration policy in The Netherlands. An example of an item in this subscale is: 'The rules regarding the refugee policy in The Netherlands are not strict enough'.

Bias

We developed a scale consisting of 13 items to measure the attitudes towards the ingroup ($\alpha = .82$). The ingroup is defined as the Dutch population in The Netherlands. We adapted the items from an existing scale (Verkuyten, Hagendoorn, & Masson, 1996). The same 13 items were included in the general outgroup attitudes subscale as well. We also used this scale to create a bias variable, which measured the difference between the ingroup attitudes and the outgroup attitudes. We did this, to check if really the outgroup attitudes were affected instead

Attitudes, collective action and acceptance.

of a general effect on attitudes. A high score on this subscale means that participants had more positive attitudes towards their ingroup (ingroup favouritism), a minus score means outgroup favouritism and a zero-score means that there was no difference in attitudes regarding the ingroup and outgroup. When we look at the Pearson correlation Table 1, we see that there was an almost zero mean score on this scale. This means that there was not a big difference between the attitudes towards the ingroup and outgroup in general.

Collective action

The category collective action contained 17 items ($\alpha = .96$) from which nine items were based on existing items in previous research (Ufkes & Dovidio, 2016). Examples of these items are: 'I am willing to participate in a protest which stands up for refugees' and 'I am willing to do something to support refugees'. Eight items were developed for this study. Examples are: 'I am willing to do volunteering with the aim of helping refugees' and 'I am willing to learn a refugee the Dutch language voluntary'.

Acceptation of the message

We developed three items to measure the general acceptance towards the identity message of the Politician by three items ($\alpha = .83$). An example is: 'I agree with the opinion of the politician'. Furthermore, we measured acceptance towards a common ingroup identity with three items ($\alpha = .52$). Since this Cronbach's alpha was too low, we deleted one item from this scale. The two remained items were; 'Thinking in terms of one shared Dutch identity is positive' and 'The Netherlands has one shared identity, the Dutch identity', $r(218) = .35, p < 0.01$.

Finally, we measured acceptance towards a dual ingroup identity with seven items ($\alpha = .80$). We deleted the item: 'There should be equality among different ethnical groups in the

Attitudes, collective action and acceptance.

A.M. Leeflang

Netherlands', because the reliability of this item was questioned on basis of an increased Cronbach's alpha after deleting this item. Although the Cronbach's alpha increased slightly ($\alpha = .80$ instead of $\alpha = .79$), we considered it as an item which was not measuring the acceptance of a dual ingroup identity but rather the opinion about equality among groups in the Netherlands.

Three items were based on existing items in previous research. We adapted one item from Verkuyten, Hagendoorn, and Masson (1996): 'I think that refugees may keep their own culture'. Furthermore, we adapted two items from Ufkes and Dovidio (2016): 'The best thing to do is emphasizing the shared common identity as well as the own identity' and 'I see the racial/ethnic groups in the Netherlands as a part of different groups, within one superordinate group'. The other five items were developed for this study. An example is: 'Different ethnical identities in The Netherlands should not be forgotten'.

When we look at the Pearson correlation Table 1 at the previous page, it is clear to see that the different attitudes scales have similar mean scores. The emotional attitudes scale and the general attitudes scale are exceptions, but the explanation is that these scales contain slider items ranging from 0 to 100. Therefore, these mean scores are higher than the other scales. Furthermore, there is a low bias mean score. This means that there is not a big difference between the ingroup- and outgroup attitudes.

Table 1. Pearson correlation coefficients and significance levels among variables.

		Correlations									
N=220		1	2	3	4	5	6	7	8	9	10
1. Emotional attitudes	Pearson	14.01(3.93)									
	Correlation		,804**	,769**	,772**	-,624**	-,015	,706**	,357**	-,158*	,577**
2. Contact attitudes	Pearson		3.45(8.0)								
	Correlation			,824**	,806**	-,649**	-,065	,791**	,409**	-,170*	,619**
3. General attitudes	Pearson			8.50(3.10)							
	Correlation				,827**	-,701**	-,128	,779**	,320**	-,133*	,548**
4. Immigration policy attitudes	Pearson				3.8(.72)						
	Correlation					-,695**	-,136*	,769**	,415**	-,197**	,633**
5. Bias (ingroup-outgroup)	Pearson					.07(.72)					
	Correlation						,563**	-,641**	-,349**	,170*	-,511**
6. Ingroup attitudes	Pearson						3.25(.45)				
	Correlation							-,201**	-,115	,113	-,100
7. Tendency collective action	Pearson							3.12(.97)			
	Correlation								,410**	-,143*	,576**
8. Acceptation of the message	Pearson								3.50(.86)		
	Correlation									-,021	,407**
9. Acceptation common identity	Pearson									3.00(.87)	
	Correlation										-,311**
10. Acceptation dual identity	Pearson										3.53(.74)
	Correlation										

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Means and standard deviations are shown in the diagonal.

Results

When we look at the Pearson correlation Table 1 at the previous page, we see that the mean score of acceptance of the dual identity message is higher than the common identity message. Furthermore, we see that the general acceptance of the message correlates negatively with the items that emphasize a common ingroup identity and positively with the items that emphasize a dual ingroup identity. Thus, the degree of acceptance of the message decreases when the agreement with a common ingroup identity is higher. Besides, the degree of acceptance of the message increases when the agreement with a dual identity is higher. This does not correspond with our expectations.

Also, we see that the outgroup attitudes scales all correlate negatively with the agreement of the common identity items and positively with the agreement of the dual identity items. This does not correspond with our expectations. In addition, we see that the tendency for collective action correlates negatively with the agreement of a common identity and positively with the agreement of a dual identity. Thus, the tendency for collective action is lower when the agreement with a common identity is higher. In contrast, when the agreement with a dual identity is higher, the tendency for collective action increases. This is in line with our expectations.

Manipulation check

We conducted an ANOVA on the items which were measuring the agreement with a common identity statement. We found a significant effect of type of identity message on the agreement with the common identity statements; $F(1,218) = 9.40, p = .002$. The type of messenger did not have a significant effect on the manipulation; $F(1,218) = .70, p = .405$. We did not find a significant interaction effect of type of identity message and messenger on the manipulation either; $F(1,218) = 1.43, p = .233$. Therefore, the agreement with the common identity items

Attitudes, collective action and acceptance.

A.M. Leeflang

was higher for participants in the common ingroup identity condition ($M = 3.2, SD = .83$) than for participants in the dual ingroup identity condition ($M = 2.8, SD = .90$). In short, we can conclude that the manipulation in the common identity condition succeeded.

Furthermore, an ANOVA was conducted on the items which were measuring the agreement with a dual identity statement. We did not find a significant effect of type of identity message on the agreement with the dual identity statements; $F(1,218) = .45, p = .500$. The type of messenger did not have a significant effect on the manipulation either; $F(1,218) = 1.9, p = .170$. We did not find a significant interaction effect of type of identity message and messenger on the manipulation; $F(1,218) = .25, p = .615$. Therefore, we cannot say that the manipulation in the dual identity condition succeeded¹.

Outgroup attitudes

To examine if the manipulations affected outgroup attitudes, two kinds of tests were conducted. First of all, we conducted a multiple analysis of variance (MANOVA) with the outgroup attitudes scales (Emotional attitudes, Contact attitudes, General attitudes, Immigration attitudes) as dependent variables and the type of identity message and type of messenger as independent variables. The type of identity message was not significant (WilksLambda = .99, $F(5,212) = .64, p = .671$). The type of messenger was not significant either (WilksLambda = .99, $F(5,212) = .89, p = .488$). We did not find a significant interaction effect of type of identity message and type of messenger on the outgroup attitudes scales (WilksLambda = .98, $F(5,212) = .89, p = .488$).

Furthermore, we conducted separate ANOVAs with every outgroup attitudes scale as the dependent variable and the type of identity message and type of messenger as independent

¹ We conducted ANOVAs on the participants who answered the manipulation question right. On the manipulation check items, the type of identity message had a significant effect on as well the common identity items; $F(1,218) = 8.45, p = .004$ as on the dual identity items; $F(1,218) = 4.65, p = .033$. The type of messenger and the interaction was not significant, all $F_s(1, 218) < .86$ and all $p_s > .365$.

Attitudes, collective action and acceptance.

variables. The effects of the type of identity message on the different outgroup attitudes scales were not significant; all F s (1, 218) < .555, all p s > .457. The type of messenger did not have a significant effect on the outgroup attitudes scales either; all F 's (1, 218) < 1.282, all p s > .256. We did not find a significant interaction effect of type of identity message and messenger on the outgroup attitudes scales; all F 's (1, 218) < 1.298, all p s > .259.

Bias

Besides, we conducted an ANOVA to check if the manipulations affected the bias between ingroup attitudes and outgroup attitudes. The effect of the type of identity message on the bias attitudes was not significant; $F(1,218) = .319, p = .573$. The type of messenger did not have a significant effect on bias attitudes either: $F(1,218) = .125, p = .724$. We did not find a significant interaction effect of type of identity message and messenger on the bias attitudes; $F(1,218) = .583, p = .446$. Because of the outcomes of these analysis's we have to reject Hypothesis 1a.

Collective action

Next, we conducted an ANOVA with the tendency for collective action as the dependent variable and the type of identity message and type of messenger as independent variables. The effect of the type of identity message on collective action was not significant; $F(1,218) = .46, p = .414$. The type of messenger did not have a significant effect on the tendency for collective action either; $F(3,216) = .055, p = .815$. We did not find a significant interaction effect of type of identity message and messenger on the tendency for collective action; $F(3,216) = .582, p = .447$. Because of the outcomes of this analysis we have to reject Hypothesis 1b.

Attitudes, collective action and acceptance.

Acceptation of the message

We also conducted an ANOVA with the degree of acceptance of the message as the dependent variable and the type of identity message and type of messenger as independent variables. We found a significant main effect of the type of identity message on the degree of acceptance; $F(1,218) = 4.89, p = .028$. The degree of acceptance in the dual identity condition ($M = 4.07, SD = .93$) was higher than in the common identity condition ($M = 3.82, SD = .78$). We did not find a significant effect of type of messenger on the degree of acceptance; $F(1,218) = .455, p = .501$. Finally, we did not find a significant interaction effect of type of identity message and type of messenger on the degree of acceptance; $F(1, 218) = 1.37, p = .244$. We expected that the type of identity message would have a significant effect on the degree of acceptance. However, we expected this effect to be in contrast. Furthermore, we have to reject Hypothesis 3 since we did not find a significant interaction effect².

Ingroup attitudes

Apart from testing the hypotheses, an ANOVA was conducted to examine the effects of the manipulation on the ingroup attitudes, the natives in the Netherlands. The effect of the type of identity message on the ingroup attitudes was not significant; $F(3,216) = 2.22, p = .138$.

Likewise, we did not find a significant effect of the type of messenger on ingroup attitudes; $F(3,216) = .901, p = .344$. A significant interaction effect was not found either; $F(3,216) = 1.73, p = .189$.

In short, it can be concluded that the first Hypothesis could not be confirmed. The type of identity message did not have an effect on the outgroup attitudes and on the tendency for collective action. Hypothesis 2 turned out to be significant. However, in contrast to our

² To test the hypothesis' ANOVAs were conducted on the participants who answered the manipulation question right. We did not find significant effects; all $F_s(1,218) < .826$ and all $p_s > .365$.

Attitudes, collective action and acceptance.

A.M. Leeflang

expectations we found that the degree of acceptance of the message was higher in the dual identity condition than the common identity condition. Finally, Hypothesis 3 is rejected because we did not find a significant interaction effect of the type of identity message and the type of messenger on acceptance of the message³.

Discussion

The goal of this study was to find out what factors could be successful in future interventions which have the aim of improving the relationship between the natives and immigrants in The Netherlands and which focus on the majority group. We investigated if the type of identity message (common or dual) and the type of messenger (member from the ingroup or outgroup) had effect on outgroup attitudes, the tendency for collective action and the acceptance of the identity message.

Outgroup attitudes

The results from this study demonstrate that the type of identity message did not have a significant effect on outgroup attitudes. This was in contrast to findings in preceding research (cf. Gaertner, Dovidio, Anastasio, Bachman and Rust, 1993; Dovidio, Gaertner, & Johnson, 1999). Perhaps, we can explain this with the manipulation check, which demonstrated that only the items which emphasized a common ingroup identity had a significant effect on acceptance of the message. That is, participants in the common ingroup identity condition agreed more with the common ingroup identity items than the participants in the dual identity condition. The type of identity message did not have a significant effect on the agreement with the dual ingroup identity items. Participants in the dual identity condition did not agree

³ An ANOVA was conducted on the participants who answered the manipulation question right. The type of identity message had a significant effect on the ingroup attitude; $F(1,218) = 4.15, p = .044$. The type of messenger did not have significant effect on the ingroup attitude; $F(1,218) = 1.67, p = .198$. We did not find a significant interaction effect either; $F(1,218) = .55, p = .461$.

Attitudes, collective action and acceptance.

A.M. Leeflang

more with the dual identity items. Therefore, we assume that the manipulation of the message only worked in the common identity condition. A possible explanation may be that participants did not read the identity text carefully (89 out of 220 answered the manipulation check item wrong). On the other hand, we also conducted analyses only on the participants who answered the manipulation question right. However, we did not find the expected effects with these analyses either. Though, since many participants were excluded in these analyses, the power of the analyses decreased enormously. This might be the reason why we did not find the expected effects. We assume, that when the number of participants who answered the manipulation question right was higher, we might have found the expected effects.

Furthermore, an explanation may be found in the outgroup attitudes scales that we used. In total, four different scales concerned outgroup attitudes. It is possible that the participants were exhausted because of the number of items and this may be the reason for the results as well. However, the items were designed in a way that they could be answered quickly. Besides, the attitude items were asked pretty much the beginning of the questionnaire. Therefore, exhaustion is not logical.

Another reason may be that the items that we used to measure outgroup attitudes, were too extreme. For example, the item 'I am disgusted by refugees' is quite sensitive. This may be the reason that the participants did not choose the extremes such as '*agree strongly*'. Perhaps, participants even answered in a social desirable way, which means that participants wanted to present themselves in a good way and therefore answered the question in a social acceptable manner (Maccoby & Maccoby 1954). Therefore, we might not have found the expected effects. On the other hand, we did mention that filling in the questionnaire was completely anonymously.

Other studies that investigated outgroup attitudes with the use of identity messages did find significant effects. For example, in one study, it was found that intergroup bias was

Attitudes, collective action and acceptance.

significantly lower in a common identity condition (Gaertner, Dovidio, Anastasio, Bachman & Rust, 1993). Yet, we used a very different method. That is, the participants in that study had to cooperate together with the outgroup and they had to give their opinion about the outgroup afterwards. Furthermore, the researchers manipulated the ingroup identity, not by using a text as we did, but with other techniques such as using the space in a room to bring the participants together or to separate them. Our experiment was much less practical and the participants did not really have contact with members of the outgroup. Perhaps, emphasizing a common or a dual ingroup identity in a more practical way affects outgroup attitudes more. Also, in another study it was found that both common and dual ingroup identities decreased outgroup bias (Dovidio, Gaertner & Saguy, 2007). As a matter of fact, the outgroup bias was lower in the dual identity condition than in the common identity condition, however not significantly. Nevertheless, we did not find an effect of both types of identity messages on outgroup attitudes.

Collective action

The results in this study demonstrate that the type of identity message did not influence the tendency for collective action. These results are in contrast to results in preceding research (cf. Ufkes, Calcagno, Glasford, and Dovidio, 2016; Banfield & Dovidio, 2013). We are aware of the fact that we measured intentions for collective actions instead of real actions. However, intentions are good predictors of actual behavior (Ajzen, 1985). Therefore, we assumed that measuring the intentions could provide us information about the behavior that participants would display if we used the same method in an intervention, for example.

Also, in previous research the same kind of method (an identity emphasizing text) was used (Ufkes, Calcagno, Glasford & Dovidio, 2016). However, the difference with this study might be the manipulation question. In that study, participants were asked to write down the

Attitudes, collective action and acceptance.

best reason why they should focus and think about the type of identity of their condition. In this study, the participants were asked to write down a situation in which they had thought about the type of identity of their condition. Many participants did not answer this question or did not understand this question. Therefore, we did not take this question into account. Perhaps, if we had asked for the best reason instead of a situation, the participants would have unconsciously agreed more with the identity message and therefore the manipulation would have been more successful.

Finally, although we did not find a significant effect of the type of message on the tendency for collective action, we did discover that the directions of the Pearson correlations in Table 1 were in agreement with our expectations. Thus, participants who had a higher degree of agreement with the dual identity items, showed higher tendencies for collective action. However, we cannot say that this relation is causal. Nevertheless, it is possible that the type of message indeed influences the tendency for collective action in reality, although this might be hard to manipulate.

Acceptation of the message

Our results demonstrated that the majority group had a higher degree of acceptance for a dual identity message than for a common identity message. Therefore, our expectations should have been the other way around. We did not expect this effect to be directed in this way, because of findings in past research (cf. Dovidio et al., 2007; Van Oudenhoven et al., 1998). A possible explanation may be that dual identity manipulation did not work according to the manipulation check. The manipulation check demonstrated that the participants in the dual identity condition did not agree more with the dual identity statements than the participants in the common identity condition. Though, participants showed higher acceptance of the message in the dual identity- than in the common identity condition. Therefore, it is possible

Attitudes, collective action and acceptance.

that apart from the manipulation check, participants who were assigned to this dual identity condition, agreed more with the message of the politician than participants in the common identity condition. This might be a sign that the significant effect that we found cannot be accepted without a doubt.

However, it is also possible that the time is changing and that the majority indeed has a preference for a dual ingroup identity. Preceding research regarding this topic is most of all conducted in the period before the flood of immigrants. Perhaps, members of the majority are afraid to lose their national identity. In a research that investigated the opposition to the European Integration Project, conducted in 2004, 42.1% of the Dutch participants was afraid to lose their national identity (McLaren, 2004). Although the cause of the fear is different, the fear for losing the national identity exists. Therefore, it is possible that the natives in The Netherlands are in some way afraid for losing their ethnical identity because of the peeking number of immigrants. That is, it is possible that the majority is afraid of becoming the minority. Therefore, they might feel more comfortable with a dual ingroup identity since a dual ingroup identity gives space to multiple ethnical identities instead of one common identity. This might assure the natives that the Dutch identity will at least remain.

The preference for a dual- instead of a common identity might be the reason that we did not find a significant effect of the type of identity message on outgroup attitudes. That is, participants in the common identity condition did not agree significantly more with the message than participants in the dual identity condition. Therefore, it is logical that their outgroup attitudes are not significantly better either.

Type of messenger

Our study was innovating compared to preceding research, since we included the type of messenger in our research (cf. Gaertner, Dovidio, Anastasio, Bachman and Rust, 1993;

Attitudes, collective action and acceptance.

A.M. Leeflang

Dovidio, Gaertner and Saguy, 2007; Dovidio, Gaertner, & Johnson, 1999; Ufkes, Calcagno, Glasford, and Dovidio, 2016; Banfield & Dovidio 2013; Van Oudenhoven et al., 1998).

However, we did not find a moderating effect of the type of messenger on acceptance of the message. We did expect this, since it is known that outgroup attitudes change if there is increased contact (Allport, 1979). Therefore, we expected that the picture of an ingroup or an outgroup member would have a moderating effect. However, we did not investigate improvement since we did not use a pre-test which measured outgroup attitudes. It might be, that outgroup attitudes indeed improved after emphasizing a dual or a common ingroup identity. The reason why we did not use a pre-test was that this may have had an influence on the response on the items after the manipulation.

Another explanation why we did not find any effect regarding the type of messenger may be that the manipulation was not strong enough. We assume that only the presentation of a picture was not sufficient for simulating increased contact. Again, in past research participants had real contact with members of the outgroup (Gaertner, Dovidio, Anastasio, Bachman & Rust, 1993).

Furthermore, an explanation may be found in the type of message that we used. In past research that compared the effect of an ingroup and an outgroup messenger, it was found that more negative emotions were aroused when a member of the outgroup brought an identity suppressing message (Pennekamp, Doosje, Zebel & Alarcon Henriquez, 2009). Besides, this intergroup sensitivity effect was found in multiple other studies (cf. Hornsey & Imani, 2004; Hornsey, Trembath & Gunthorpe, 2004; Sutton, Elder & Douglas, 2006). In this study, we made use of an identity promoting message instead of an identity suppressing message. Probably, an identity suppressing message arouses more negative feelings than an identity promoting message. We assume that this is the reason why we did not find a significant moderating effect of the type of messenger on the acceptance of the identity message.

Attitudes, collective action and acceptance.

Limitations & Recommendations

As we saw in the participants section, 77.2% of the participants was highly educated (HBO, VWO, WO). Thus, despite of random assignment, in every condition a high percentage of participants was highly educated. In general, highly educated people have higher political tolerance. "Political tolerance is the willingness to extend basic rights and civil liberties to persons and groups whose viewpoints differ from one's own" (Avery, 2001, p. 1). In this study, a dual ingroup identity is more similar to political tolerance than a common ingroup identity. Thus, the number of highly educated participants might be the reason for the preference for a dual identity. If the level of education was more varied, we would be able to make more reliable generalizations. Therefore, it is recommended to collect a test sample that is more variable.

Furthermore, we recommend to adjust the questionnaire that we used in this study. First of all, the items in the questionnaire which were used to measure outgroup attitudes were quite sensitive, for example; 'I am disgusted by refugees'. We recommend to use less sensitive questions in order to avoid social desirability (Maccoby & Maccoby 1954).

Also, we did not measure improvement in outgroup attitudes and increase in tendency for collective action. Besides knowing if different types of ingroup identities and the source of these identities affect outgroup attitudes, tendencies for collective action and acceptance of these identities, it is also interesting to know which type of identity message and messenger improves and increases these variables. Therefore, we recommend to investigate improvement in future research.

In addition, we assume that the manipulations did not work perfectly. First of all we assume that the participants did not read the text carefully and second of all we assume that the picture of an ingroup or an outgroup member was not outstanding enough. We suggest to make use of another kind of manipulation, such as a video wherein an ingroup or outgroup

Attitudes, collective action and acceptance.

member announces a common- or a dual ingroup identity. It is possible that such a method will be more successful because then the participants do not have to read a text. With the use of a video, the identity message certainly reaches the participants. This method was used in previous research to emphasize a common or dual identity (Dovidio, Gaertner, & Johnson, 1999). Besides, a video might cause more contact with an ingroup or an outgroup member compared to a picture. This, because the ethnical identity of the messenger is exposed in a more outstanding way to the participants. Also, it is likely that more contact is created because of the voice that participants hear instead of a text that they have to read. Finally, for future research, it is recommended to make use of a message that is criticising a type of identity instead of promoting.

Although we did not find much support for our hypotheses, we acquired information about ingredients for future interventions. For example, if a common or a dual ingroup identity will be used in an intervention, this will probably not influence outgroup attitudes and the tendency for collective action. If that is the goal of an intervention, another technique should be used. However, although we did not find significant support for our expectation regarding the tendency for collective action, the direction of the Pearson correlations showed that our expectations were legitimate. The most important information that we acquired is that for interventions which have the aim of improving intergroup relations, it is better to use a dual ingroup identity instead of a common ingroup identity, especially when the intervention is directed at highly educated participants. This, because according to our results, this target group will probably accept an intervention which uses a dual ingroup identity sooner than an intervention which uses a common ingroup identity. Finally, according to our results, the ethnical identity of the person who implements the intervention (the messenger), does probably not have an effect on the acceptance of the intervention. However, according to the

Attitudes, collective action and acceptance.

A.M. Leeflang

sensitivity effect, in reality this might do have an effect and therefore this needs further investigation. This study was very innovating because past research that investigated the effects of a common or dual ingroup identity did not consider the source of this message, the messenger. Therefore, this study paved the way for further research related to this topic.

References

- Allport, G.W. (1979). *The nature of prejudice*. Cambridge, MA: Perseus Books. (Original work published 1954)
- Avery, P. G. (2001). Developing Political Tolerance. ERIC Digest.
- Banfield, J. C., & Dovidio, J. F. (2013). Whites' perceptions of discrimination against Blacks: The influence of common identity. *Journal of Experimental Social Psychology, 49*(5), 833-841. <http://doi.org/10.1016/j.jesp.2013.04.008>
- Black, R. (2003). Breaking the convention: Researching the “illegal” migration of refugees to Europe. *Antipode, 35*(1), 34-54.
- Brickson, S., & Brewer, M. B. (2001). Identity orientation and intergroup relations in organizations. *Social identity processes in organizational contexts, 49*, 66.
- Dovidio, J. F., Gaertner, S. L., & Johnson, J. D. (1999, October). New directions in prejudice and prejudice reduction: The role of cognitive representations and affect. Symposium paper presented at the annual meeting of the Society for Experimental Social Psychology, St. Louis, MO.
- Dovidio, J. F., Gaertner, S. L., & Saguy, T. (2007). Another view of “we”: Majority and minority group perspectives on a common ingroup identity. *European review of social psychology, 18*(1), 296-330.

Attitudes, collective action and acceptance.

A.M. Leeflang

EU voorspelt komst van drie miljoen extra vluchtelingen in 2016 (2015). Retrieved February

9, 2016, from <http://www.nu.nl/buitenland/4159075/eu-voorspelt-komst-van-drie-miljoen-extra-vluchtelingen-in-2016.html>

Gaertner, S. L., Dovidio, J. F., Anastasio, P. A., Bachman, B. A., & Rust, M. C. (1993). The common ingroup identity model: Recategorization and the reduction of intergroup bias. *European review of social psychology*, 4(1), 1-26

Horenczyk, G. (1996). Migrant identities in conflict: Acculturation attitudes and perceived acculturation ideologies. In G. Breakwell & E. Lyons (Eds.), *Changing European identities: Social psychological analyses of social change* (pp. 241 – 250). Oxford, UK: ButterworthHeinemann

Hornsey, M. J., & Imani, A. (2004). Criticizing groups from the inside and the outside: An identity perspective on the intergroup sensitivity effect. *Personality and Social Psychology Bulletin*, 30(3), 365-383.

Hornsey, M. J., Oppes, T., & Svensson, A. (2002). “It's OK if we say it, but you can't”: responses to intergroup and intragroup criticism. *European Journal of Social Psychology*, 32(3), 293-307.

Hornsey, M. J., Trembath, M., & Gunthorpe, S. (2004). ‘You can criticize because you care’: identity attachment, constructiveness, and the intergroup sensitivity effect. *European Journal of Social Psychology*, 34(5), 499-518.

Huo, Y. J., Smith, H. J., Tyler, T. R., & Lind, E. A. (1996). Superordinate identification, subgroup identification, and justice concerns: Is separatism the problem; is assimilation the answer?. *Psychological science*, 40-45.

Lely, J. C., & van den Heuvel-Wellens, D. J. (2002). *Psychosociale zorg voor vluchtelingen en asielzoekers*. Uitgeverij Van Gorcum.

Attitudes, collective action and acceptance.

A.M. Leeflang

Lucassen, L. (2016). Een historisch perspectief op de kosten van een vluchteling. *Economisch Statistische Berichten*, 101(4730), 198-202.

Maccoby, E. E., & Maccoby, N. (1954). The interview: A tool of social science. *Handbook of social psychology*, 1, 449-487.

Oostrom, L., Goedhuys, M., Dalm, S., Schreven, L., ter Haar, D. (2010) Vluchtelingen in Nederland. *Centraal Bureau voor de statistiek*.

van Oudenhoven, J. P., Prins, K. S., & Buunk, B. (1998). Attitudes of minority and majority members towards adaptation of immigrants. *European Journal of Social Psychology*, 28, 995 – 1013.

Pennekamp, S. F., Doosje, B., Zebel, S. & Alarcon Henriquez, A. (2009). In matters of opinion, what matters is the group: Minority group members' emotional reactions to messages about identity expression. *Journal of Experimental Social Psychology*, 45, 778-787.

Pettigrew, T. F. (1998). Intergroup contact theory. *Annual review of psychology*, 49(1), 65-85.

Raadszaal Geldermalsen ontruimd wegens protest tegen komst azc. (2015) Retrieved June 13, 2016 from <http://nos.nl/artikel/2075643-raadszaal-geldermalsen-ontruimd-wegens-protest-tegen-komst-azc.html>

Saguy, T., Tausch, N., Dovidio, J. F., & Pratto, F. (2009). The irony of harmony intergroup contact can produce false expectations for equality. *Psychological Science*, 20(1), 114-121.

Sutton, R. M., Elder, T. J., & Douglas, K. M. (2006). Reactions to internal and external criticism of outgroups: Social convention in the intergroup sensitivity effect. *Personality and Social Psychology Bulletin*, 32(5), 563-575.

Tajfel, H. (1972). La catégorisation sociale. *Introduction à la psychologie sociale*, 1, 272-302.

Attitudes, collective action and acceptance.

A.M. Leeflang

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. *The social psychology of intergroup relations*, 33(47), 74.

Thomassen, J. J. A. (1991). Democratie, problemen en spanningsvelden.

Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D., & Wetherell, M. S.

(1987). *Rediscovering the social group: A self-categorization theory*. Basil Blackwell

Ufkes, E. G., Calcagno, J., Glasford, D. E., & Dovidio, J. F. (2016). Understanding how common ingroup identity undermines collective action among disadvantaged group members. *Journal of experimental social psychology*, 63, 26-35.

Verkuyten, M., Hagendoorn, L., & Masson, K. (1996). The ethnic hierarchy among majority and minority youth in the Netherlands. *Journal of Applied Social Psychology*, 26(12), 1104-1118

Wenzel, M., Mummendey, A., Weber, U., & Waldzus, S. (2003). The ingroup as pars pro toto: Projection from the ingroup onto the inclusive category as a precursor to social discrimination. *Personality and Social Psychology Bulletin*, 29, 461-473.

Williams, R.M., Jr. (1947). *The reduction of intergroup tensions*. New York: Social Science Research Council.

Wright, S. C. (2009). The next generation of collective action research. *Journal of Social Issues*, 65(4), 859-879.

**Informed
Consent**

Hartelijk dank voor het meedoen aan dit onderzoek!

In dit onderzoek is het doel om er achter te komen hoe autochtone Nederlanders denken en voelen over andere etnische groepen. Een uitgebreidere uitleg van het onderzoek zal na uw deelname worden verstrekt.

Als u geen autochtone Nederlander bent wordt u verzocht te stoppen met dit onderzoek.

In het begin van dit onderzoek wordt u gevraagd om een tekstje te lezen van iemand uit de politiek die zijn mening verkondigd over Nederland als multicultureel land. Vervolgens wordt u gevraagd een aantal vragen in te vullen.

Alle antwoorden worden op **anonieme wijze** verwerkt en zullen in geen enkel geval te herleiden zijn naar u als persoon. De gegevens worden uitsluitend voor wetenschappelijke doeleinden gebruikt.

Deelname aan dit onderzoek zal ongeveer **10-15** minuten duren. U kunt op elk moment stoppen met de vragenlijst wanneer er omstandigheden zijn waardoor u de vragenlijst niet af kunt maken. Er zijn **geen risico's** verbonden aan deelname aan dit onderzoek. Bij vragen over dit onderzoek kunt u mailen naar a.m.leeflang@student.utwente.nl.

Bij deze geef ik **vrijwillige toestemming** om deel te nemen aan dit onderzoek. Ik verklaar dat ik bovenstaande tekst gelezen en begrepen heb. Klik op 'ja' om hier mee akkoord te gaan en het onderzoek te starten.



Ja

Demografische vragen

De volgende demografische vragen zullen anoniem verwerkt worden en in geen enkel geval te herleiden zijn naar u als persoon.

Wat is uw geslacht?

- Man
- Vrouw
- Anders

Wat is uw oorspronkelijke etnische identiteit?

- Nederlands
- Anders, namelijk

Wat is uw geboortjaar?

Wat is uw hoogst genoten opleiding? Dit betreft de opleiding die u heeft afgerond of waar u nog mee bezig bent.

- geen/lager- of basisonderwijs
- VMBO/ MAVO/ LBO
- MBO
- HAVO
- HBO
- VWO
- WO

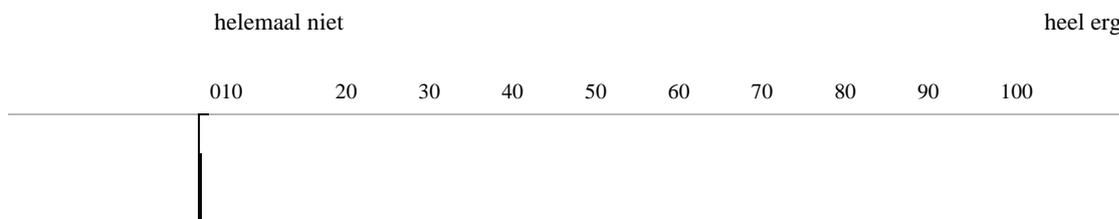
Op welke politieke partij heeft u bij de vorige verkiezingen gestemd? Als u niet gestemd heeft, op welke partij zou u dan nu stemmen?

- CDA
- VVD
- PVV

Attitudes, collective action and acceptance.

- SP
- Christen Unie
- SGP
- PvdD
- 50+
- OSF
- VNL
- Groen Links
- D66
- PVDA
- anders, namelijk

In hoeverre identificeert u zich met $\{q://QID76/ChoiceGroup/SelectedChoices\}$?



Random assigned to one of the following texts:

Tekst 1

In de campagnes tijdens verkiezingen geven politici hun mening. Voor dit onderzoek zal u de mening lezen van een politicus. In deze tekst wordt de mening verkondigd over de identiteit van de inwoners van Nederland. We vragen u na het lezen wat u van de tekst vindt.

Jan de Boer

Nationaliteit: Nederlands

Woonachtig in: Yerseke, Zeeland.

Beroepsterrein: Politiek

Nederland is een **multicultureel** land. Dat betekent dat Nederland inwoners heeft uit **verschillende culturen** en godsdiensten. Toen de industrie in 1960 weer opbloei aan te kunnen. Daarom zochten werkgevers en de overheid arbeidskrachten uit het buitenland. In eerste instantie zouden deze **gastarbeiders** weer terugkeren naar een aantal jaar werk, maar veel van hen zijn gebleven. Naast **immigranten** zijn er ook **vluchtelingen** die zich vestigen in Nederland. Zo is sinds 2015 het aantal vluchtelingen in Nederland flink toegenomen. In 2015 hebben 43.093 mensen asiel aangevraagd. 43 Procent bestaat uit Syriërs (18.677 personen) en 17 procent uit Eritreeërs (7.359 personen).

Één identiteit

Ondanks dat Nederland bestaat uit meerdere culturen en godsdiensten, is het belangrijk om te onthouden dat we allemaal leden zijn van **dezelfde groep – Nederlanders**. Door middel van het benadrukken van de **Nederlandse identiteit** kan Nederland een beter land worden. Alle inwoners van Nederland zijn allereerst Nederlanders. In plaats van te kijken naar verschillen is het belangrijk om te focussen op **de overeenkomsten**. Kortom, we zijn allemaal gelijk en we behoren allemaal tot **dezelfde groep**. We delen dezelfde normen en waarden. Dat brengt ons **samen**. Samen hebben wij één **gedeelde identiteit**, de Nederlandse identiteit.

Jan de Boer

Attitudes, collective action and acceptance.



Welke van onderstaande stellingen geeft het best de mening in de voorgaande tekst weer?

- Het is positief om de verschillende etnische identiteiten in Nederland te benadrukken. Daarnaast moet er ook één gedeelde identiteit zijn.
- Het is positief om één gedeelde identiteit te benadrukken, de Nederlandse.
- Het is belangrijk om discriminatie in Nederland tegen te gaan doormiddel van het benadrukken van één gedeelde identiteit
- Het is belangrijk om discriminatie in Nederland tegen te gaan door middel van het benadrukken van verschillende identiteiten.

Geef een situatie waarin u heeft nagedacht over de Nederlandse identiteit waarin iedereen gelijk is.

Tekst 2

In de campagnes tijdens verkiezingen geven politici hun mening. Voor dit onderzoek zal u de mening lezen van een politicus. In deze tekst wordt de mening verkondigd over de identiteit van de inwoners van Nederland. We vragen u na het lezen wat u van de tekst vindt.

Jan de Boer

Nationaliteit: Nederlands

Woonachtig in: Yerseke, Zeeland.

Beroepsterrein: Politiek

Nederland is een **multicultureel** land. Dat betekent dat Nederland inwoners heeft uit **verschillende culturen** en godsdiensten. Toen de industrie in 1960 weer opbloede, waren er te weinig arbeiders in Nederland om deze opbloei aan te kunnen. Daarom zochten werkgevers en de overheid arbeidskrachten uit het buitenland. In eerste instantie zouden deze **gastarbeiders** weer terugkeren naar een aantal jaar werk, maar veel van hen zijn gebleven. Naast **immigranten** zijn er ook **vluchtelingen** die zich vestigen in Nederland. Zo is sinds 2015 het aantal vluchtelingen in Nederland flink toegenomen. In 2015 hebben 43.093 mensen asiel aangevraagd. 43 Procent bestaat uit Syriërs (18.677 personen) en 17 procent uit Eritreeërs (7.359 personen).

Meerdere identiteiten

Ondanks dat inwoners van Nederland allemaal de Nederlandse identiteit delen, is het belangrijk om in te zien dat er nou eenmaal **verschillende etnische groepen** zijn. Er zijn verschillen tussen deze entiteiten, maar **ook** overeenkomsten. Het is van groot belang dat er wordt ingezien dat **verschillende groepen** verschillende tradities en overtuigingen hebben. Door middel van het benadrukken van de **zowel de gedeelde Nederlandse identiteit als verschillende identiteiten** kan Nederland een beter land worden. Kortom, we behoren allemaal tot de **zelfde groep en tot onze eigen etnische groep**. Samen hebben wij zowel **eigen** als **gedeelde** normen en waarden.

Jan de Boer

Attitudes, collective action and acceptance.



Welke van onderstaande stellingen geeft het best de mening in de voorgaande tekst weer?

- Het is positief om de verschillende etnische identiteiten in Nederland te benadrukken. Daarnaast moet er ook één gedeelde identiteit zijn.
- Het is positief om één gedeelde identiteit te benadrukken, de Nederlandse.
- Het is belangrijk om discriminatie in Nederland tegen te gaan doormiddel van het benadrukken van één gedeelde identiteit.
- Het is belangrijk om discriminatie in Nederland tegen te gaan door middel van het benadrukken van verschillende identiteiten.

Geef een situatie waarin u heeft nagedacht over de Nederlandse identiteit waarin er ruimte is voor iedereen zijn eigen identiteit.

Tekst 3

In de campagnes tijdens verkiezingen geven politici hun mening. Voor dit onderzoek zal u de mening lezen van een politicus. In deze tekst wordt de mening verkondigd over de identiteit van de inwoners van Nederland. We vragen u na het lezen wat u van de tekst vindt.

Ahmed Yilmaz

Nationaliteit: Syrisch

Woonachtig in: Yerseke, Zeeland.

Beroepsterrein: politiek

Nederland is een **multicultureel** land. Dat betekent dat Nederland inwoners heeft uit **verschillende culturen** en godsdiensten. Toen de industrie in 1960 weer opbloede, waren er te weinig arbeiders in Nederland om deze opbloei aan te kunnen. Daarom zochten werkgevers en de overheid arbeidskrachten uit het buitenland. In eerste instantie zouden deze **gastarbeiders** weer terugkeren naar een aantal jaar werk, maar veel van hen zijn gebleven. Naast **immigranten** zijn er ook **vluchtelingen** die zich vestigen in Nederland. Zo is sinds 2015 het aantal vluchtelingen in Nederland flink toegenomen. In 2015 hebben 43.093 mensen asiel aangevraagd. 43 Procent bestaat uit Syriërs (18.677 personen) en 17 procent uit Eritreeërs (7.359 personen).

Één identiteit

Ondanks dat Nederland bestaat uit meerdere culturen en godsdiensten, is het belangrijk om te onthouden dat we allemaal leden zijn van **dezelfde groep – Nederlanders**. Door middel van het benadrukken van de **Nederlandse identiteit** kan Nederland een beter land worden. Alle inwoners van Nederland zijn allereerst Nederlanders. In plaats van te kijken naar verschillen is het belangrijk om te focussen op de **overeenkomsten**. Kortom, we zijn allemaal gelijk en we behoren allemaal tot **dezelfde groep**. We delen dezelfde normen en waarden. Dat brengt ons **samen**. Samen hebben wij één **gedeelde identiteit**, de Nederlandse identiteit.

Ahmed Yilmaz

Attitudes, collective action and acceptance.



Welke van onderstaande stellingen geeft het best de mening in de voorgaande tekst weer?

- Het is positief om de verschillende etnische identiteiten in Nederland te benadrukken. Daarnaast moet er ook één gedeelde identiteit zijn.
- Het is positief om één gedeelde identiteit te benadrukken, de Nederlandse.
- Het is belangrijk om discriminatie in Nederland tegen te gaan doormiddel van het benadrukken van één gedeelde identiteit.
- Het is belangrijk om discriminatie in Nederland tegen te gaan door middel van het benadrukken van verschillende identiteiten.

Geef een situatie waarin u heeft nagedacht over de Nederlandse identiteit waarin iedereen gelijk is.

Tekst 4

In de campagnes tijdens verkiezingen geven politici hun mening. Voor dit onderzoek zal u de mening lezen van een politicus. In deze tekst wordt de mening verkondigd over de identiteit van de inwoners van Nederland. We vragen u na het lezen wat u van de tekst vindt.

Ahmed Yilmaz

Nationaliteit: Syrisch

Woonachtig in: Yerseke, Zeeland.

Beroepsterrein: politiek

Nederland is een **multicultureel** land. Dat betekent dat Nederland inwoners heeft uit **verschillende culturen** en godsdiensten. Toen de industrie in 1960 weer opbloede, waren er te weinig arbeiders in Nederland om deze opbloei aan te kunnen. Daarom zochten werkgevers en de overheid arbeidskrachten uit het buitenland. In eerste instantie zouden deze **gastarbeiders** weer terugkeren naar een aantal jaar werk, maar veel van hen zijn gebleven. Naast **immigranten** zijn er ook **vluchtelingen** die zich vestigen in Nederland. Zo is sinds 2015 het aantal vluchtelingen in Nederland flink toegenomen. In 2015 hebben 43.093 mensen asiel aangevraagd. 43 Procent bestaat uit Syriërs (18.677 personen) en 17 procent uit Eritreeërs (7.359 personen).

Meerdere identiteiten

Ondanks dat inwoners van Nederland allemaal de Nederlandse identiteit delen, is het belangrijk om in te zien dat er nou eenmaal **verschillende etnische groepen** zijn. Er zijn verschillen tussen deze entiteiten, maar **ook** overeenkomsten. Het is van groot belang dat er wordt ingezien dat **verschillende groepen** verschillende tradities en overtuigingen hebben. Door middel van het benadrukken van de **zowel de gedeelde Nederlandse identiteit als verschillende identiteiten** kan Nederland een beter land worden. Kortom, we behoren allemaal tot de **zelfde groep** en **tot onze eigen etnische groep**. Samen hebben wij zowel **eigen** als **gedeelde** normen en waarden.

Ahmed Yilmaz

Attitudes, collective action and acceptance.



Welke van onderstaande stellingen geeft het best de mening in de voorgaande tekst weer?

- Het is positief om de verschillende etnische identiteiten in Nederland te benadrukken. Daarnaast moet er ook één gedeelde identiteit zijn.
- Het is positief om één gedeelde identiteit te benadrukken, de Nederlandse.
- Het is belangrijk om discriminatie in Nederland tegen te gaan doormiddel van het benadrukken van één gedeelde identiteit.
- Het is belangrijk om discriminatie in Nederland tegen te gaan door middel van het benadrukken van verschillende identiteiten.

Geef een situatie waarin u heeft nagedacht over de Nederlandse identiteit waarin er ruimte is voor iedereen zijn eigen identiteit.

Attitudes, collective action and acceptance.

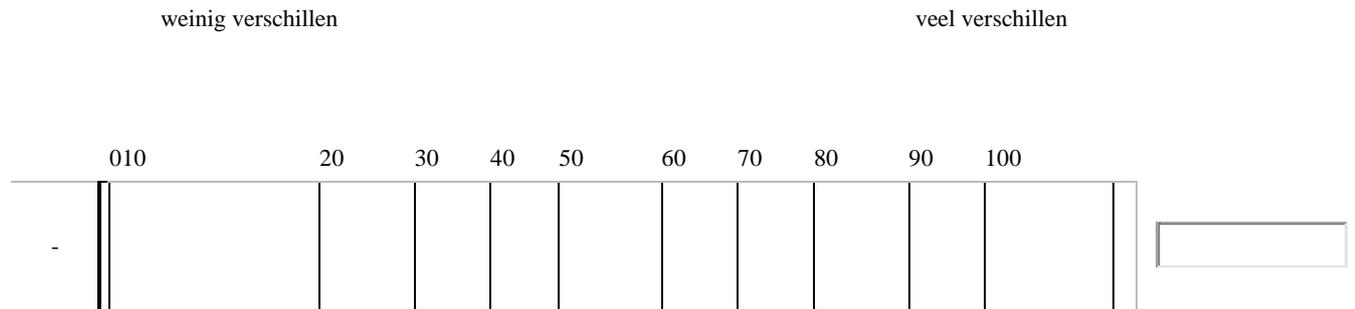
Acceptatie

De volgende vragen gaan over acceptatie van de boodschap. Er zal gevraagd worden in hoeverre u de boodschap die u zojuist heeft gelezen accepteert. **Geef aan in hoeverre u het eens bent met de volgende stellingen.**

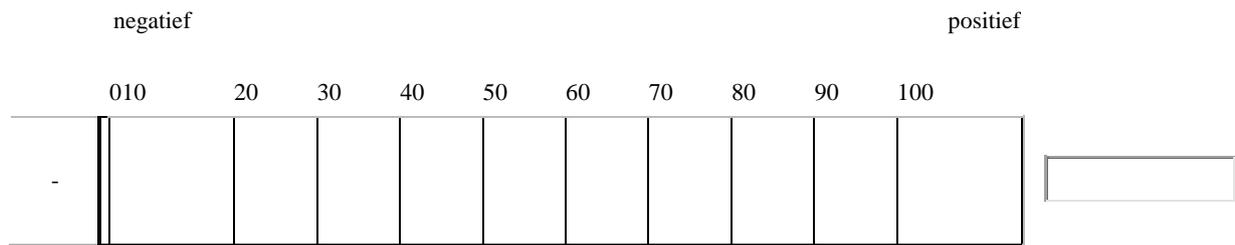
	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Nederland heeft één identiteit: de Nederlandse identiteit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
De verschillende etnische identiteiten in Nederland moeten worden benadrukt.	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
De verschillende etnische identiteiten in Nederland moeten niet worden vergeten.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
Denken in termen van één gedeelde identiteit in Nederland is positief.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mensen in Nederland zouden hun eigen identiteit moeten benadrukken in plaats van de Nederlandse identiteit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Er moet gelijkheid komen tussen verschillende etnische groepen in Nederland.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nederland zou een beter land zijn als zowel de gedeelde Nederlandse identiteit als verschillende identiteiten benadrukt worden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
Nederland zou een beter land zijn als alleen de gedeelde Nederlandse identiteit benadrukt wordt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is het beste om zowel de gedeelde nationale identiteit als de eigen identiteit te benadrukken.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zie de etnische groepen in Nederland als lid van verschillende groepen, binnen in één grote groep.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vluchtelingen mogen van mij hun eigen cultuur behouden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Geef aan in hoeverre u het eens bent met de volgende stellingen

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Ik ben het eens met de mening van de politicus.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik accepteer de mening van de politicus.	<input checked="" type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben boos door het lezen van de mening van de politicus.	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



In hoeverre heb je een positief gevoel bij vluchtelingen?



In hoeverre denk je dat er fundamentele verschillen bestaan tussen en Nederlandse normen en waarden en die van vluchtelingen?

Geef aan in hoeverre u het eens bent met de volgende stellingen.

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Vluchtelingen zijn welkom in Nederland.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vluchtelingen zijn ook mensen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vluchtelingen in Nederland hebben geen kwade bedoelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als ik mensen met een andere etnische identiteit zie voel ik mij op mijn gemak.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als ik mensen met een andere etnische identiteit zie word ik bang.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als ik mensen met een andere etnische identiteit zie probeer ik hen te vermijden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>
Nederland moet meer asielzoekerscentra creëren.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nederland moet meer steun bieden aan vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
De regels in Nederland tegenover het vluchtelingenbeleid zijn niet streng genoeg.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vluchtelingen moeten terug naar hun eigen land.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Attitudes, collective action and acceptance.

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Vluchtelingen hebben recht op onderwijs.	<input type="radio"/>				
Vluchtelingen hebben recht op onderdak.	<input type="radio"/>				
Vluchtelingen zorgen voor problemen.	<input type="radio"/>				
	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Ik ben boos op vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben gefrustreerd door vluchtelingen.	<input type="radio"/>				
Ik ben geïrriteerd door vluchtelingen.	<input type="radio"/>				
Ik ben woedend op vluchtelingen.	<input type="radio"/>				
Ik minacht vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
Ik walg van vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Ik kijk neer op vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik voel me bedreigd door vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben gestrest door vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben van streek door vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bang voor vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben tevreden over vluchtelingen.		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik voel me schuldig tegenover vluchtelingen.				<input type="radio"/>	<input type="radio"/>
Ik voel me geïnspireerd door vluchtelingen.				<input type="radio"/>	<input type="radio"/>
Ik ben trots op vluchtelingen.				<input type="radio"/>	<input type="radio"/>
Als vluchtelingen in hun eigen land zouden blijven hadden we minder problemen.				<input type="radio"/>	<input type="radio"/>
Minderheidsgroepen moeten minderheidsgroepen blijven.				<input type="radio"/>	<input type="radio"/>
Ongelijkheid tussen verschillende etnische identiteiten in Nederland moet worden verminderd.				<input type="radio"/>	<input type="radio"/>

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Ik zou niet willen wonen in de buurt van een asielzoekerscentrum.	<input type="radio"/>				
Ik zou het niet erg vinden als mijn kinderen om zouden gaan met vluchtelingen.	<input type="radio"/>				
Ik vind het niet moeilijk om gebruiken van vluchtelingen te accepteren in de Nederlandse samenleving.	<input type="radio"/>				
Nederlanders en vluchtelingen kunnen van elkaar leren.	<input type="radio"/>				
De Nederlandse samenleving zou zich meer open moeten stellen voor de normen en waarden van vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Ik zou met een vluchteling kunnen samenwerken.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik zou vrienden kunnen zijn met een vluchteling.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik zou met een vluchteling kunnen trouwen.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik waardeer de mentaliteit van vluchtelingen.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik vind het belangrijk om contact te hebben met vluchtelingen.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik vind het gemakkelijk om de verschillen tussen ons en de meeste vluchtelingen te accepteren.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik sta open voor contact met vluchtelingen.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/> <input type="radio"/>
Ik denk dat vluchtelingen mij waarderen.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	<input type="radio"/>
Ik ga graag om met vluchtelingen.	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>	

Attitudes, collective action and acceptance.

Ik zie vluchtelingen als

	010	20	30	40	50	60	70	80	90	100	
warm											<input type="text"/>
koud											<input type="text"/>
positief											<input type="text"/>
negatief											<input type="text"/>

Attitude Nederlanders

In de volgende vragen wordt u gevraagd hoe u denkt over Nederlanders.
Over het algemeen vind ik Nederlanders:

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Intelligent		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gedreven	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tolerant	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bevooroordeeld	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Warm	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Competent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Onbeleefd	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eerlijk	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Handig	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vreedzaam	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Slim	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vreedzaam	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Snel van begrip	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Collectieve Actie

De volgende vragen gaan over motivatie. Er wordt gevraagd naar uw motivatie en bereidheid om verschillende acties te ondernemen. De vragen zijn puur hypothetisch.

Attitudes, collective action and acceptance.

Geef aan in hoeverre u het eens bent met de volgende stellingen

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Ik ben bereid iets te doen voor vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Ik ben bereid iets te doen om vluchtelingen te ondersteunen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bereid deel te nemen aan een handtekeningenactie in het belang van vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou een brief willen schrijven naar de regering waarin ik opkom voor vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bereid om flyers te ontwikkelen die opkomen voor vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bereid om deel te nemen aan een vreedzaam protest dat opkomt voor vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bereid deel te nemen aan een protest waarbij de politie betrokken is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben gemotiveerd om ongelijkheden in de samenleving te verminderen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben gemotiveerd om meer contact te hebben met vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
Ik ben bereid om flyers uit te delen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Helemaal mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Helemaal mee eens
die opkomen voor vluchtelingen.					
Ik zou vrijwilligerswerk kunnen doen om vluchtelingen te helpen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bereid om tegen vrienden en familie op kunnen komen voor vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou met mensen die tegen vluchtelingen zijn in gesprek kunnen gaan om hen te overtuigen van de goedheid van vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou deel willen nemen in een campagne die opkomt voor vluchtelingen.	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bereid geld te geven aan een goed doel die zich richt op vluchtelingen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou vrijwillig een vluchteling wegwijs willen maken in de stad waarin ik woon.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou vrijwillig een vluchteling Nederlands willen leren.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Debriefing

U bent **bijna** aan het einde van de vragenlijst. Omdat we graag willen weten wat voor effect de vragenlijst op u gehad heeft, wordt u in de volgende vraag verzocht om de emoties die u op dit moment ervaart aan te vinken.

Op dit moment voel ik mij

- | | |
|---|---|
| <input type="checkbox"/> Geïnteresseerd | <input type="checkbox"/> Geïrriteerd |
| <input type="checkbox"/> Gestrest | <input type="checkbox"/> Alert |
| <input type="checkbox"/> Opgewonden | <input type="checkbox"/> Gegeneerd |
| <input type="checkbox"/> In de war | <input type="checkbox"/> Geïnspireerd |
| <input type="checkbox"/> Sterk | <input type="checkbox"/> Nerveus |
| <input type="checkbox"/> Schuldig | <input type="checkbox"/> Aandachtig |
| <input type="checkbox"/> Bang | <input type="checkbox"/> Actief |
| <input type="checkbox"/> Vijandig | <input type="checkbox"/> Bang |
| <input type="checkbox"/> Enthousiast | <input type="checkbox"/> Zenuwachtig |
| <input type="checkbox"/> Trots | <input type="checkbox"/> Geen van bovenstaande opties |

Hartelijk dank voor uw deelname aan dit onderzoek!

Uw deelname wordt zeer gewaardeerd. Het doel van dit onderzoek was om het effect te onderzoeken van het benadrukken van een gedeelde Nederlandse identiteit of het benadrukken van zowel een gedeelde als verschillende identiteiten op de acceptatie van Nederlanders. Zo is er onderzocht of dit effect heeft op de houding van mensen tegenover vluchtelingen, de mate waarin zij bereid zijn om in actie te komen en op de acceptatie van de boodschap.

In het onderzoek heeft u een opinie moeten lezen van een politicus. Het is belangrijk om aan te geven dat deze opinie bedacht is door de onderzoekers en dat deze politicus niet echt bestaat.

Als u vragen heeft over het onderzoek kunt u contact opnemen met de onderzoeker:

Anne Leeflang
a.m.leeflang@student.utwente.nl
Universiteit Twente