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Department of Psychology

**The Effect of Symbolic Threat and Positive Social Emotions on Norwegian Students' Willingness to Engage in Collective Action on Behalf of Immigrants**

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Main Thesis for the Degree of Cand. Psychol. PSY 2901 – December 2021

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December 14, 2021

## Preface

This thesis is a result of our mutual interest in integrational issues that occur with the ever-rising migration numbers that we see worldwide. We wanted to investigate aspects that can move immigrant receiving countries toward creating integration policies that procure equality between immigrants and natives. Our supervisor, Professor Sarah E. Martiny, introduced us to a larger international project that aimed to investigate differences in how immigrants are perceived across countries, and what collective actions natives are willing to do in order to either support or oppose immigration. Together with two bachelor students, we contributed to this project by recruiting native Norwegian students. We got to investigate collective action tendencies in the Norwegian student population. During the writing of this thesis we have worked together and individually and have contributed equally to every part of the thesis. We have focused on highlighting each other's strengths to help each other along the way.

We want to thank Sarah E. Martiny for guiding us constructively through the process, and for being thorough and clear all the way to the end. We also want to thank Professor Tomasz Besta at the University of Gdańsk, Poland, and Professor Emma Thomas at Flinders University, Australia, for allowing us to contribute to their project. Lastly, we are thankful for family and friends that have supported us throughout the process.

### **Abstract**

Migration numbers are steadily rising and inequality in immigrant receiving countries is a challenge that many are facing. Collective actions arranged by the advantaged group in a receiving country can be strategic tools in moving governments towards creating immigrant-friendly policies while managing to reduce inequality. Such collective actions include participation in demonstrations, signing petitions or protesting. In this thesis we present a study investigating if perceived symbolic or realistic threat, affects Norwegian students' intentions to engage in collective actions and if social emotions mediate this effect. Our sample consisted of 172 native Norwegian students. The study was conducted as an online survey. Regression and mediation analyses were performed to test the hypotheses and showed a significant relationship between symbolic threat and collective action intentions, and that positive social emotions mediated this relation. Our findings indicate that the less Norwegian students perceive immigrants as a symbolic threat, the more they report positive social emotions towards the immigrants. This in turn positively relates to their motivation to engage in collective actions supporting immigrants. These findings add insight to how Norwegians can be encouraged to engage in collective actions on behalf of immigrants, and thereby push forward policies that increases immigrant inclusion and reduce inequality within Norwegian society.

## **The Effect of Symbolic Threat and Positive Social Emotions on Norwegian Students' Willingness to Engage in Collective Action on Behalf of Immigrants**

Why do men own 50% more wealth than women worldwide (Coffey et al., 2020)? Why are some people expected to live several years longer than others? Inequality seems to be the answer to many questions, these included. As Vandemoortele (2021) states “No matter how it is measured, it is beyond dispute that inequality has been on the rise in recent decades in virtually all countries” (p.139). In his paper he summarizes some of the research that explains how inequality affects our health, well-being and human behavior: More inequality makes us more likely to suffer from diseases (e.g. diabetes, heart problems, chronic pain and depression) and to experience social issues (e.g. homicides, imprisonment and teenage pregnancy). Marmot (2015) explains in his book *The Health Gap* that societal inequality has a direct consequence not only for life-expectancy, but also number of years lived free of disability, meaning years in good health. Even the type of neighborhood you live in affect both life-expectancy and disability-free life expectancy (Marmot, 2015).

There are a many different strategies concerning how social inequality can be resolved. One way to change inequality is to partake in collective actions to fight against inequalities. Collective actions are referred to as events where individuals come together and act on behalf of a group to improve the group's present situation (Dowding, 2013). This can be done at group-level with for example demonstrations or protests or at the individual-level, such as signing a petition (van Zomeren & Iyer, 2009). Current examples of collective action are the Black Lives Matter-movement and the #metoo campaign.

Taking action to make life better for people who are experiencing difficulties as a result of belonging to a minority group, may contribute positively to an equal and inclusive society. van Zomeren et al. (2011) talk about how moral convictions, which they define as “strong attitudes that are experienced as absolute stances on moralized issues” (p.737), could motivate

the advantaged group to partake in collective action to stand up against and challenge social inequality. An advantaged group is typically the group of people who holds power, privilege and higher status in the community (Kutlaca et al., 2020). This could be for example men as opposed to women, or heterosexuals as opposed to homosexuals. In the present study, the native majority in the country is seen as the advantaged group.

In the present work, we want to have a closer look at collective action, and how it unfolds in Norway. In the late 1700's Norwegians banded together, planning and participating in strikes, to better the wages for people who transported plank and timber (Halvorsen, 2021). Currently in Norway, the youths are participating in collective actions to raise awareness of climate change and try to better the climate for future generations (Haugestad et al., 2021). The Black Lives Matter movement mobilized Norwegians all over the country to demonstrate and express their support for black people and anti-racism (Fjeld et al., 2020; Sterud et al., 2020). With these examples in mind, Norwegians seems to be willing to participate in collective actions on behalf of others, and for causes that might not be relevant to their own daily struggles.

In this thesis, we present an overview of existing theories and empirical work on collective action and report a study where we apply this to the situation of immigrants in Norway. The goal of the study is to explore how perceived threat, social emotions, and intentions to engage in collective action on behalf of immigrants are related. In the present work we will focus on native Norwegian students.

### **The Concept of Collective Action**

As already stated, collective action is when individuals come together and act on behalf of a group to better the standings of the group (Dowding, 2013). This could either be on behalf of one's ingroup or it could be to help an outgroup. By ingroup we refer to "the group or social category to which one belongs or with which one identifies" (p. 4), while outgroup is

the category one does not belong to (Chrysochoou, 2004). A decade ago the concept of collective action was mostly studied from the perspective that people who participate in it, do so for their own benefit, as stated by Mallett et al. (2008). This could be the elderly fighting for better pension, or women fighting for equal pay with men.

Over the years several theories and concepts have been developed and consequently influenced the definition and understanding of collective action. In 1979, social identity theory by Tajfel and Turner emerged, giving a new social-psychological perspective to collective action. Social identity theory argues that our identities are defined by our group memberships, and that we strive for and benefit from positive views of our ingroups (Chrysochoou, 2004). Thus, engaging in collective action to increase the ingroups' standing is one way to ensure a positive view of that ingroup. Furthermore, relative deprivation theory (Kawakami & Dion, 1995) has influenced the understanding of the mechanisms behind collective action (van Zomeren & Iyer, 2009). This theory states that we compare ourselves to other people and that by doing so, we get a subjective sense of being treated with justice or injustice, based on who we decide to compare ourselves to. If we feel that we are being unjustly treated this can motivate us to participate in collective action to try to redress it. Efficacy theories have also given new insight into understanding collective action (van Zomeren et al., 2008). Efficacy theories proposes that if people believe they are capable enough to achieve their goals, it is more likely that they would take action to achieve these goals. This means that the probability of people participating in collective action would be higher if they believe their actions could in fact make a change.

In 2008, van Zomeren et al. proposed an Integrative Social Identity Model of Collective Action (SIMCA) that incorporates elements from these earlier three theories to make a better understanding of collective action. SIMCA proposes that social identity, along with subjective sense of justice and efficacy, works together in predicting intentions to participate in

collective action. Specifically, they found that social identity predicted collective action intentions both directly and indirectly. The direct prediction showed that strong identification with ones ingroup made people more likely to engage in collective action on behalf of that ingroup. The indirect prediction showed that social identity firstly predicted the amount of perceived subjective injustice and efficacy, which then in turn predicted collective active intentions. Later empirical findings support SIMCA, and includes the effect of moral convictions on motivating the advantaged group to mobilize against social inequality (van Zomeren et al., 2011). The study suggests that when the advantaged ingroup perceive the inequality between ingroup and outgroup as immoral, it can motivate them to participate in collective action to change inequality, so status quo better matches their own moral convictions (van Zomeren et al., 2011).

In the recent years, the focus on collective action has shifted from the perspective of helping one's ingroup, to investigating when and why people act to help other groups. Advantaged groups engaging in collective action on behalf of or against a disadvantaged group, is receiving increased interest (e.g. Celikkol et al., 2021; Jetten, 2019; Mallett et al., 2008; Subašić et al., 2008) Examples of recent relevant collective actions are the engagement of Caucasian people participating in the Black Lives Matter movement, or straight people in LGBTQIA+ movements. Research shows that that the amount and type of threat perceived by an advantaged ingroup, will affect how members of that ingroup situates themselves in regard of collective action on behalf of the disadvantaged outgroup (e.g. Abeywickrama et al., 2018; Celikkol et al., 2021; Costello & Hodson, 2011; Durrheim et al., 2011). Additionally, emotions such as anger and fear are thought to play a role in affecting if and how threat is perceived (e.g. Shepherd et al., 2018). Seeing how both threat and emotions are important in understanding collective action, we wanted to further investigate these factors.



### ***The Effect of Perceived Threat on Collective Action***

According to earlier research, feeling threatened can contribute to whether someone is likely to participate in collective action or not (e.g. Abeywickrama et al., 2018; Celikkol et al., 2021; Shepherd et al., 2018; Stephan et al., 2005). There are various types of threats, however in the present work we will focus on symbolic and realistic threat. Symbolic threat is defined as a threat to someone's values, culture or lifestyle (Rios et al., 2018). For example, that Norwegians feel that their sense of nationality is threatened by immigrants, because they perceive immigrants as practicing different cultural norms, such as unacceptance of homosexuality or women working outside the home. Realistic threat, on the other hand, is when a threat is posed to someone's power, resources or well-being (Rios et al., 2018). For example, Norwegians feeling that the likelihood of finding a job is smaller when there are a lot of immigrants present in their country.

Earlier research has shown that symbolic and/or realistic threat can elicit prejudice in the majority ingroup, which in turn can affect how members of that ingroup situate themselves in regard of collective action. For example, studies have shown that perceived symbolic and realistic threat significantly predict prejudice against international students in the United States (Charles-Toussaint & Crowson, 2010), and that the combination of symbolic and realistic threat can lead to increased prejudice toward immigrants (Stephan et al., 2005). It does seem to be consensus that opposition to immigration increases with greater symbolic and/or realistic threat, as is stated by Heath et al. (2020). Studies on the effect of prejudice on intentions to engage in collective action, show that these intentions drop with increased prejudice (Ellemers & Barreto, 2009; Shepherd et al., 2018). Thus, perceived threat can lead to more prejudice, which can further lead to less intentions to partake in collective action on behalf of disadvantaged groups. In fact, perceived threat and prejudice can evoke opposite actions and lead the ingroup to partake in collective action *against* the outgroup (Shepherd et

al., 2018). Taken together, this earlier research indicates that perceiving symbolic and/or realistic threat leads to less intentions to participate in collective action on behalf of an outgroup, and that this effect might work via prejudice. In the present study, we focus on how these two types of threat are linked directly to collective action intentions on behalf of immigrants in Norway. Some of the studies on threat also includes emotions, which we will further describe in the next section.

### ***The Effect of Emotions on Collective Action***

While some of the studies on threat also includes emotions, this research rarely include emotion as the main predictor variable. Emotions is often used as a mediator or moderator, along with other factors such as prejudice (e.g. Miller et al., 2009; Shepherd et al., 2018; Włodarczyk et al., 2017). For example, a study examined how threat interacts with emotions and can lead the advantaged group to engage in collective actions against the disadvantaged (Shepherd et al., 2018). In this study, emotions were used as a mediator and showed that negative emotions, such as anger and fear, indirectly affected collective action intentions by increasing levels of prejudice. They also found some support for a direct effect of angst on collective action, which showed that anxiety-based emotions could lead to confrontational behavior, such as participating in collective action to oppose an outgroup (Shepherd et al., 2018).

Studies on collective action that include emotions, mostly look at group-based emotions. Group-based emotions are explained as emotions induced by happenings concerning one's social identity as a member of a specific group (Kessler & Hollbach, 2005). Examples are feelings of pride on behalf of your group membership, or anger towards others because of the way one's ingroup is treated. The studies exploring group-based emotions and intentions to participate in collective action, has mostly focused on emotions like anger and fear (e.g.

Stürmer & Simon, 2009; Thomas et al., 2009; van Stekelenburg et al., 2011; van Zomeren et al., 2004).

Although these negative emotions seem to work as motivators to partake in collective actions opposing the rights of an outgroup, some studies have shown that other negative emotions can motivate the advantaged to help the disadvantaged. These emotions include guilt (e.g. Mallett et al., 2008) and anger (e.g. van Zomeren et al., 2011). Emotional reactions like this can be interpreted as a reaction to believing that the disadvantaged group has been treated wrongfully, and that the advantaged group therefore must “make it right”.

Both negative and positive emotions can be important predictors to collective action participation, although as stated by Wlodarczyk et al. (2017), a lot of studies fail to properly and sufficiently explain the important role of positive emotions’ effect in inspiring participation in collective action. In their study they found that positive feelings of hope mobilize individuals to get involved and participate in collective action. Furthermore, Stephan et al. (2005) found that empathizing with an outgroup could lead to reduced intergroup anxiety levels, and therefore might result with the ingroup having less negative evaluation of the outgroup. Less negative evaluations could lead to less hostility, and consequently feeling less threatened. This could result in an increase of motivation and stronger intentions to participate in collective action on behalf of the outgroup. Heath et al. (2020) further confirms that being in contact with immigrants reduces the opposition to immigration. This suggests that increased contact with immigrants might decrease other people’s hatred or fear towards them. This is in line with contact hypothesis (Allport, 1954) that highlights how positive encounters with a member of an outgroup is said to decrease hatred and fear towards them. This study could be interpreted as meaning that positive emotions could increase the probability of people participating in collective action on behalf of a disadvantaged group (Heath et al., 2020).

In the present study we focus on social emotions, that are “emotions that require mentalizing about others and their reactions to one’s actions” (Goddings et al., 2012, p. 802). This could for example be guilt or embarrassment, which stands in contrast of more basic emotions like happiness or fear, which does not require mentalizing (Goddings et al., 2012). In the field of emotion-research, there is a debate about what emotions can be understood as social emotions (see Hareli & Parkinson, 2008, for a more in-depth discussion on social emotions). A review about relevant studies on social emotions conclude that “the crucial characteristics of a social emotion is that its primary goal is to serve a social function” (Hareli & Parkinson, 2008, p. 147). Although the review gives good and informal insight to what social emotions are, it does not specify which social emotions are positive and negative. In the present study, we have chosen to label all the emotions used as social emotions, although it is argued in the review that some of them do not count as a social emotion, but more as a basic emotion (e.g. anger) (Hareli & Parkinson, 2008). We operationalized positive social emotions as feelings that induce a sense of understanding, such as empathizing with, or being angry on behalf of immigrants. Negative social emotions were operationalized as feelings that separates the natives from immigrants, such as anger directed towards them or being afraid of them. We chose to examine social emotions in the present study because some limited research indicates that there might be a link between these types of emotions and collective action intentions (Abeywickrama et al., 2018).

Taken together, several papers (e.g. Groenendyk, 2011; Shepherd et al., 2018; van Zomeren & Iyer, 2009; Włodarczyk et al., 2017) point out that less is known about the role of emotions and their effects on collective action. Therefore, in the present work, we investigate the role of both positive and negative social emotions, as operationalized above, and test how they are related to collective actions intentions on behalf of immigrants.

## **Collective Actions in the Context of Migration**

The number of migrants worldwide is steadily rising. According to *The World Migration Report*, the numbers has risen from 2.8% to 3.5% over the past 20 years, which equivalates to about 100 million migrants in total (International Organization for Migration, 2019). Numbers from Statistics Norway (2021b) show the same trend in Norway: During the past two decades the number of immigrants coming to Norway has almost doubled. These numbers also show that reasons for migration to Norway are mainly work (46%) and family (34%), while refugees and asylum seekers stand for 12%. As of now, 18.5% of the whole population in Norway are immigrants themselves or have parents or grandparents who have migrated to Norway (Statistisk sentralbyrå, 2021c; Wikipedia, 2021).

Integrating immigrants in the culture of the countries that are receiving them, is usually put forth as an important way to better the life of immigrants. However, it is also important to investigate problems that immigrants usually face, and what can be done about the inequalities they experience. Issues immigrants typically face manifest as high rates of prejudice among the natives (e.g. Falomir-Pichastor & Frederic, 2013; Wagner et al., 2010), high rates of lower paying jobs and unemployment (e.g. Fleischmann & Dronkers, 2010), poorer mental and physical health (e.g. Carballo & Nerukar, 2001; Chang, 2019; Hurtado-de-Mendoza et al., 2014), and worse housing conditions (e.g. Andersen et al., 2013; Chang, 2019; Fonseca et al., 2010), as compared to the natives. For example, Algan et al. (2010) states that immigrants in France, Germany and England have lower wages than the natives, and that they are twice as likely to be unemployed. A report by Bosswick et al. (2007) highlights how it is not only difficult for immigrants to afford homes, but houses are less accessible and the quality of the housing is often lower than for natives. As these issues are prominent in the daily lives of immigrants, it is important to focus on these challenges to reduce the inequality between immigrants and natives.

In order to start a process such as this, collective actions performed by those in the native majority who situate themselves as feeling positively towards immigration, may be one solution. Still, this can be challenging, depending on the native residents' primary standing on immigration, and also depending on the receiving country's resources. As stated by *The World Migration Report* (International Organization for Migration, 2019), the receiving community's attitudes toward immigration are crucial factors in achieving successful integration and equal opportunities for all residents. As more and more people are leaving their country of origin, the need for helpful and supportive behavior from advantaged groups in receiving countries, is rising accordingly. Interestingly, people of the world do seem to be generally positive towards immigration, as stated by the report *How the World Views Migration* from 2015 (Esipova et al.). Indeed, many countries report that they either want immigration numbers to stay the same, or to increase. Numbers from The Netherlands Institute for Social Research's report (Boelhouwer et al., 2020) show the same pattern. In this report, data collected from 15 European countries using The European Social Survey (ESS) highlight that most of these European countries seem to be more positively situated in allowing migrants to their country. The report states that highly educated and young people are more likely to think positively about immigration (Boelhouwer et al., 2020).

Reducing inequality between natives and immigrants can not only lead to better living and working conditions for immigrants but may also lead to increased contact between natives and the immigrant population. Seeing how the number of immigrants keeps rising, and the need for functioning multicultural societies are rising accordingly, it is more important now than ever to focus on how to change inequalities between natives and immigrants. Next, we will have a closer look at Norway, and what situation immigrants in Norway are in.

### *Norwegians' Opinions about Migrants*

Due to Norway's wealth and its' welfare system, one would think that Norway has all the resources needed to create an inclusive and functional multicultural society. Although resources may be present, recent numbers show that integration might not be as easy as one would think. The numbers from Statistics Norway (Barstad, 2021) show that more than one out of three immigrants in Norway feel excluded from the society. This number is two to three times higher than for the majority population. Also, as much as 24% of immigrants report that they are feeling lonely, which is an immense amount compared to the 9% of the majority. Factors influencing these numbers seem to be financial issues, lack of fluency in Norwegian, experiencing discrimination and renting a home instead of owning it (Barstad, 2021). In fact, 47% of immigrants in Norway are renting their homes, while for the majority this number is 14% (Statistisk sentralbyrå, 2021a).

These numbers and reports show that many immigrants in Norway are suffering the same fate of inequality and exclusion as the migrant population worldwide. Certainly, this calls for some actions to be made in order to shift this trend and work towards a more inclusive community. For this to be done, collective actions initiated by the native majority, could be one step along the way. Intuitively, one would think that an ingroups' attitude toward the outgroup is a crucial factor predicting potential initiation of collective actions on behalf of that outgroup. Fortunately, a recent report from Statistics Norway (2020), show that the Norwegian population mostly reports positive attitudes toward immigrants, and has done so over the past two decades. For example, over 70% of Norwegians are positive towards statements like "Immigrants are enriching the cultural life of Norway" and "Immigrants are providing valuable efforts for the Norwegian work life" Additionally, support for statements such as "Immigrants make communities unsafe" and "Immigrants are abusing the benefits of the welfare arrangements" are generally low. These uplifting findings are somewhat

inconsistent with that of the “Integration barometer”, a report that is published by the Institute of Social Research in Norway (Brekke et al., 2020). This report states that Norwegians seem to be more divided in their opinions about immigration. For example, it states that roughly half of the Norwegian population perceives immigrants as a threat to the welfare state and to their workplace. It also states that eight out of ten Norwegians believe that the integration process is unsuccessful. Norwegians who are positively situated toward immigration, blame this unsuccessfulness on the government and the Norwegian majority, while those who are negatively situated, blame immigrants themselves.

These findings point towards a divided Norwegian population in their willingness to engage in collective actions on behalf of immigrants. Even for those who might be willing, there may be some mechanisms holding them back. Positivity towards immigration is likely to lead to less perceived threat, as stated earlier. Still, positively situated Norwegians might perceive threat to some degree, that can affect their willingness to speak up and act on behalf of immigrants. Also, there is a cultural consensus that Norwegians typically embraces the notion of “peace and quiet”, as stated by Gullestad (1992). This mentality might lead to reluctance to partake in situations like talking to strangers, raising their voices in public and to be at the center of attention. Perez and Salter (2019) also point out that the western view of peace is based on the assumption that people should live in harmony, even if it this means that someone in the community are being wrongfully treated. An approach like this makes it unclear if and when this injustice is big enough of a problem to break the harmony. Considering this, the degree to which threat is perceived, might not need to be very high for Norwegians to stay clear of conflict, and therefore, even though they wish to support immigrants, they do not wish to engage in collective action.



## **Present Study**

Previous research on collective action show that different types of threat and emotion seem to affect collective action intentions in one way or the other. We are interested in further investigating this and are doing so in a Norwegian context. Based on earlier research on perceived threat, emotions and collective action, in the present study, we will test the following hypotheses: (H1) the more Norwegian students perceive immigrants in Norway to be a realistic or symbolic threat, the lower will their intentions be to participate in collective action on behalf of migrants. (H2) Social emotions will mediate the effect of perceived threat and collective action intentions. In addition, we will explore whether one type of threat (realistic and symbolic) will be more closely related to collective action intentions and if either positive or negative social emotions will mediate this relation.

## **Method**

The study was approved by NSD and the board of research ethics at the Department of Psychology at UiT- The Arctic University of Norway prior to data collection. We also want to note that the study was conducted in collaboration with the Department of Psychology at the University of Gdańsk, Poland, and Flinders University, Australia. The Norwegian sample will be included in a larger international study carried out by these universities. Data collection of the Norwegian sample was therefore carried out according to the requirements of the international study. This entails that the questionnaire used was produced by the researchers at the collaborating universities, and that several items did not fit to answer our research question precisely. These questions were therefore not included in our analysis. Also, participants in our study mainly consisted of students of social sciences, as this was requested by our collaborators.

## Participants

The sample consisted of 172 students, thereby 122 women, 46 men, 3 non-binary and 1 other. The participants' age ranged from 19 to 46 years old ( $M = 24$ ,  $SD = 3.90$ ). In order to make the sample comparable across countries, we were asked to focus mainly on students of social sciences. As a result of this, psychology students were heavily represented in the sample ( $N = 83$ , 48.3%), along with students of other social sciences ( $N = 78$ , 45.3%). Other social science studies included sociology, social anthropology, social security, social technology, social planning and cultural understanding, language and society, pedagogics, economy and business administration, and political science. A few students of non-social science studies were also included ( $N = 7$ , 4.1%), as were those who did not specify their field of study ( $N = 4$ , 2.3%).

Five participants reported non-Norwegian ethnicity, and one participant did not specify ethnicity. Despite the fact that we were mostly interested in native Norwegian students' perspectives, we decided to include these participants in the following analyses because first, we assumed that choosing to participate in a study recruiting Norwegian students only, implies that the students identified as Norwegian. Second, completing a questionnaire in Norwegian, implies fluency in the language – which further implies proximity to Norwegian culture and identification as Norwegian, and third, excluding them from the analysis did not change the main pattern of the results.

## Procedure

Participants were recruited both through social media and by reaching out to Norwegian colleges and universities. The colleges and universities received e-mails with information about the study, which they further sent to their respective students. Participants were invited to answer an online questionnaire with an estimated time of 20-25 minutes to complete. When participating, participants had the opportunity to win a gift card with a value of 500 NOK.

When starting the online questionnaire, the participants were presented with information about the study, and they signed an online consent form (see Appendix A). They were also asked to give their consent again at the end of the questionnaire.

## **Measures**

The questionnaire consisted of 23 separate parts, which altogether included 152 structurally designed items. Example: *Part L* of the questionnaire addressed normative collective action and consisted of 18 items regarding this matter. These items were presented together or in succession. The order in which the separate parts were presented was randomized for each participant. One of the items was an attention check, which all participants answered correctly. All the questions in the survey were translated to Norwegian (see Appendix B). The original items can be found in Appendix C, and in the following we will only focus on variables that were part of our hypotheses. All items used in our study were answered using a Likert-scale with seven options, ranging from “strongly disagree” (1) to “strongly agree” (7). Information about demographic variables were collected at the end of the questionnaire and included questions about gender, age, socioeconomic status, field of study, ethnicity, educational level, and religion.

### ***Feeling Threatened by Migrants***

In line with earlier research (Charles-Toussaint & Crowson, 2010; Riek et al., 2006; Ruedin, 2020; Velasco González et al., 2008), we distinguished between two subscales: Symbolic threat and realistic threat, which consisted of three items each. All items are listed in Table 1. The symbolic threat scale assessed if the participants felt that their sense of a nation, the nation’s norms and values, and the national culture was threatened. Example: “Our national norms and values are being threatened because of the presence of immigrants”. The realistic threat scale assessed the perceived competition for employment and housing. Example: “Because of the presence of immigrants, unemployment in my country will

increase”. We ran all six items in a factor analysis, and as expected they loaded on two different factors (see Table 1). Items were averaged to create a scale for symbolic threat and realistic threat. Both scales had a high Cronbach’s alpha.

**Table 1**

*Summary of Exploratory Factor Analysis: Items Measuring Feeling Threatened by Migrants, and their Reliability using Cronbach’s Alpha*

Items	Factor loading for Threat	
	Symbolic Threat	Realistic Threat
Our national identity is being threatened because there are too many immigrants in my country	<b>.90</b>	.29
Our national norms and values are being threatened because of the presence of immigrants	<b>.91</b>	.31
Immigrants are a threat to our national culture	<b>.91</b>	.28
Because of the presence of immigrants, people in my country have more difficulties in finding a job	.23	<b>.87</b>
Because of the presence of immigrants, people in my country have more difficulties in finding a house	.32	<b>.84</b>
Because of the presence of immigrants, unemployment in my country will increase	.25	<b>.75</b>
$\alpha$	.95	.81

*Note.* Extraction method; Principal component analysis; Rotation method; varimax with Kaiser normalization. Factor loadings above .60 appear in bold.

### *Social Emotions towards Migrants*

Seven items were used to measure participants' social emotions towards migrants. These items were developed for the purpose of the larger international project and are not adapted from previous studies. As shown in table 2, The items were worded this way: "Thinking about the experiences of migrants in my country, I feel...", with different emotions listed. Here we also ran a factor analysis, where the items loaded on two different factors (positive social emotions vs. negative social emotions). Items were averaged to create a scale for positive and negative social emotion. Both scales had a high Cronbach's alpha (see Table 2).

**Table 2**

*Summary of Exploratory Factor Analysis: Items Measuring Social Emotions Towards Migrants, and their Reliability using Cronbach's Alpha*

Items	Factor loading for Social Emotions	
	Positive Emotions	Negative Emotions
Sympathy for migrants	<b>.67</b>	-.50
Outraged about societal treatment of migrants	<b>.78</b>	-.32
Pity for migrants	<b>.90</b>	-.04
Anger at migrants	-.34	<b>.76</b>
Fearful of migrants	-.14	<b>.80</b>
Contempt for migrants	-.20	<b>.90</b>
Disgust for migrants	-.20	<b>.87</b>
$\alpha$	.78	.87

*Note.* Extraction method; Principal component analysis; Rotation method; varimax with Kaiser normalization. Factor loadings above .60 appear in bold.

### ***Participating in Collective Action to Support Migrants***

Participants' intention to engage in collective action supporting migrants, was assessed using 9 items adapted from the study of Alisat and Riemer (2015). These items were originally made to assess environmental actions and were therefore adjusted to assess the issue of collective action for the purpose the larger international project. The items were worded this way: "I intend to...", followed by different collective actions such as "become involved with a group (or political party) focused on supporting migration (e.g., volunteer, summer job, etc.)", "participate in an educational event (e.g., workshop) related to positive sides of migration to my country" and "sign a petition indicating my support for migration to the government of my country". The items had a high reliability (Cronbach's  $\alpha = .95$ ) and were averaged to form a scale for intention to participate in collective action to support migrants. This scale is referred to as Collective Action.

### ***Covariates***

We chose to include gender as a covariate, as some studies have shown gender differences in helping behavior (Dorrough & Glöckner, 2021; George et al., 1998), and this effect might be present in our sample as well. We also chose to include age as a covariate, to see if differences in age affects the outcome. We did not include information about religion, socioeconomic status, and field of study at the university as covariates, because they did not fit our study and our sample were too homogenous to make out any differences regarding this.

## **Results**

First, we assessed the relationship between all central variables and potential covariates using Pearson's correlations in SPSS (version 27). We examined the relationship between gender, age, symbolic and realistic threat, positive and negative social emotions, and collective action. Where gender is used as a covariate, the 3 non-binary and 1 other person is excluded from the analysis. As predicted, collective action intentions showed a significant

negative correlation with both types of threat and with negative emotions (see Table 3). This means that collective action intentions decreased as perceived threat and negative social emotions increased. Collective action intentions also significantly correlated with positive social emotions. This correlation was positive, meaning that collective action intentions increased as positive social emotions increased. We also found a gender effect showing a significant negative correlation with collective action, which indicates that women are more likely to have collective action intentions than men. Based on the findings in this analysis we chose to exclude age from the further analyses, as it showed no significant correlations with any of the variables included.

**Table 3**

*Pearson's Correlation between Norwegian Students' Gender, Age, Symbolic and Realistic Threat, Positive and Negative Social Emotion, and Intention to Participate in Collective Action on Behalf of Migrants*

Variable	<i>M</i>	<i>SD</i>	1.	2.	3.	4.	5.	6.	7.
1. Gender	1.27	0.447	-						
2. Age	24.17	3.95	.12	-					
3. Symbolic threat	2.12	1.41	.02	-.05	-				
4. Realistic threat	2.13	1.19	.05	-.13	.59**	-			
5. Positive Emotion	5.77	0.977	-.13	-.06	-.54**	-.35**	-		
6. Negative Emotion	1.59	0.909	.10	-.05	.63**	.34**	-.54**	-	
7. Collective Action Intention	3.94	1.63	-.264**	-.09	-.40**	-.23**	.53**	-.41**	-

*Note.*  $n = 168$ , gender coding; 1 = female; 2 = male, \*\* =  $p < .01$

### Regression Analysis between Feeling Threatened and Collective Action Intentions

Next, we did a regression analysis with gender as covariate, both symbolic and realistic threat as predictors, and intention to participate in collective action to support migrants as the outcome variable. The complete regression model was significant,  $F(3,164) = 16.25, p < .001$ , explaining around 23% of the variance (see Table 4). Symbolic threat significantly predicted participants' intention to participate in collective action to support migrants, while controlling for gender. Realistic threat did not significantly predict motivation to participate in collective action.

**Table 4**

*Regression Analysis for Gender and Perceived Threat Predicting Motivation to Participate in Collective Action to Support Migrants*

Predictor	<i>b</i>	<i>SE b</i>	$\beta$	<i>t</i>	<i>p</i>	95% CI
Constant	6.07	0.39		15.58	< .001	[5.23, 6.84]
Gender	-0.94	0.25	-0.26	-3.76	< .001	[-1.43, -0.45]
Symbolic threat	-0.48	0.10	-0.41	-4.88	< .001	[-0.67, -0.29]
Realistic threat	0.04	0.12	0.03	0.31	.755	[-0.19, 0.27]

*Note.*  $n = 168$ , CI = confidence interval

### Regression Analysis between Social Emotion and Collective Action

Because social emotion was significantly correlated with collective action intentions (see Table 1), we conducted a regression analysis with both positive and negative social emotion as predictors, and intention to participate in collective action to support migrants as the outcome variable. Gender was added as a covariate. The complete regression model was



significant,  $F(3,164) = 27.62, p < .001$ , explaining around 34% of the variance (see Table 5).

Both types of emotion significantly predicted intention to participate in collective action to support migrants, while controlling for gender.

**Table 5**

*Regression Analysis for Gender and Social Emotion Predicting Intention to Participate in Collective Action to Support Migrants*

Predictor	<i>b</i>	<i>SE b</i>	$\beta$	<i>t</i>	<i>p</i>	95% CI
Constant	1.39	0.94		1.49	.139	
Gender	-0.70	0.24	-0.19	-2.99	.003	[-1.16, -0.24]
Positive emotion	0.68	0.13	0.41	5.37	< .001	[0.43, 0.93]
Negative emotion	-0.31	0.14	0.17	-2.26	.025	[-0.57, -0.04]

*Note.*  $n = 168$ , CI = confidence interval

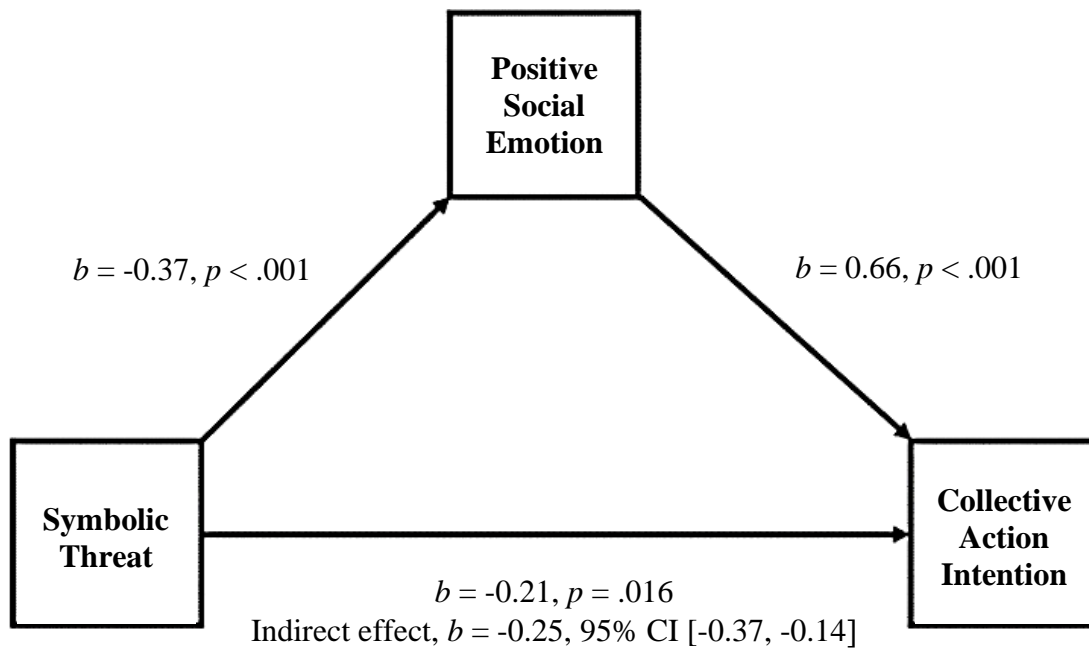
### Mediation Model

The first regression analysis showed that when both subscales of threat are included, only symbolic threat was significantly related to collective action intentions. Based on this, we chose to exclude realistic threat from this final step of analysis. Also, because the significant relationship between positive social emotions and collective action intentions seemed to be particularly strong, we focused on these in the following analysis. In this final step, we therefore investigated if the negative relationship between symbolic threat and collective action intentions was mediated by positive social emotions towards immigrants. The mediation analysis was performed using PROCESS by Hayes (Model 4, bootstraps 10000) with Symbolic Threat as predictor (X), Positive Social Emotion as mediator (M) and Collective Action Intention as the outcome variable (Y). Gender was included as a covariate.

As presented in Figure 1, the analysis showed both a direct and indirect effect of Symbolic Threat on Collective Action Intentions.

**Figure 1**

*Mediation Model showing Indirect Effect of Symbolic Threat on Collective Action Intentions, via Positive Social Emotion*



*Note.*  $n = 168$ , CI = confidence interval

Symbolic threat significantly predicted less positive social emotions towards migrants,  $b = -0.37, t(165) = -8.30, p < .001, 95\% \text{ CI } [-0.46, -0.29]$ . This indicates that perceived symbolic threat may lead to less experience of positive social emotion. Positive social emotion also significantly predicts motivation to participate in collective action,  $b = 0.66, t(164) = 5.23, p < .001, 95\% \text{ CI } [0.41, 0.91]$ . With positive social emotions added as a mediator, symbolic threat significantly predicts intention to participate in collective action,  $b = -0.21, t(164) = -2.44, p = .016, 95\% \text{ CI } [-0.39, -0.04]$ . The indirect effect was significant,  $b = -0.25, 95\% \text{ CI } [-0.37, -0.14]$ , as the confidence interval does not cross zero. This means that the less

Norwegian students perceive immigrants as a symbolic threat, the more they report positive social emotions towards the immigrants, which in turn positively relates to their motivation to engage in collective actions supporting immigrants.

### **Discussion**

In this study, we investigated if perceived threat stemming from immigrants is related to Norwegian students' intentions to engage in collective actions on behalf of migrants (H1), and whether this relationship is mediated by social emotions (H2). Our results show support for both hypotheses. First, we showed that higher symbolic threat was related to lower intentions to participate in collective action supporting migrants. This means that if Norwegian students felt that their country's culture, values, and beliefs were threatened, their willingness to participate in collective actions supporting immigrants was likely to decline. Interestingly, however, in the present work we only found an effect of symbolic threat and not of realistic threat. Earlier studies, as mentioned above (Celikkol et al., 2021; Shepherd et al., 2018; Stephan et al., 2005), have mostly found an effect of both kinds of threat. One possible explanation for this missing link between realistic threat and collective action intentions could be that our sample consisted only of Norwegian university students in Norway. Even though participants in the earlier studies mentioned also consisted of students, there might be reasons to argue that students in Norway are situated differently in regard of available resources, such as money and housing. Numbers from Statistics Norway (2018) show that more than 40% of students in Norway work paying jobs during semesters in which they also attend lectures (meaning not only working during summer holidays etc.). In comparison, this number is 20% and 11% for France and Italy, respectively. At the same time, 80% of Norwegian students receive scholarships and loans to finance their life and education, which is four times as much when compared to Italy (Statistisk sentralbyrå, 2018). In addition, students in Norway have access to student housings, which gives the opportunity to live in more affordable homes

during their educational period (Nordisk Samarbeid, n.d.). These numbers, combined with the fact that Norwegian educational system does not require large university fees for the public universities, compared to other countries such as The United Kingdom and Spain (Studyportals, 2021) suggests that many students in Norway might not have large concerns for their financial status. The fact that they are getting a university degree, might also induce a feeling of security and lead them to think that they certainly will find jobs when they enter the work market in the future, regardless of the immigrant situation. A report from The Institute of Social Research (Kolsrud et al., 2016) implies that immigrants are more likely to stay unemployed compared to natives, and to be overqualified for the job they have. This might lead university students not to worry as much about their occupational future, and therefore realistic threat in regard of work is not perceived. Thus, factors influencing realistic threat might not be as prominent for our participants and therefore they have yet to perceive immigrants as posing this type of threat.

The link between symbolic threat and collective action intentions might partly be linked to how immigrants are portrayed in social media in Norway. Major conflicts that are known to create a flow of refugees and asylum seekers, such as the recent conflict in Afghanistan and the war in Syria in 2015, often get a substantial amount of media coverage (e.g. Retriever, 2017, 2021; Vettenranta, 2017). Other media coverage that involves immigrants often focus on non-western immigrants, and frame them in a way that usually focuses on immigrants being a threat to society or illegality (Figenschou & Thorbjørnsrud, 2015). In fact, being portrayed as “suspect” is the second most used term when talking about immigrants in the media (Retriever, 2021). As a result of this, Norwegians might be prone to associate immigrants with people coming from cultures that are vastly different from their own and thereby perceive them as posing a threat to the values and beliefs of the Norwegian culture, more so than to the country’s resources. In addition, Norwegians in general do not perceive

European citizens to be immigrants to the same degree as they do non-Europeans, when these reside in Norway (Friberg, 2021). For example, a report by Eriksen (2013) on behalf of Migration Policy Institute claims that “In contemporary discourse, both private and public, the word *immigrant* does not apply to Swedes and Poles, but rather connotes non-Europeans, usually Muslim” (p. 4). A plausible explanation for this is that European cultures are perceived as not to differ much from that of the Norwegian, in contrast to cultures from other regions of the world. Taken together, all these factors might have led our participants to perceive immigrants as not posing a threat to the (financial) resources, but rather to the country’s heritage and culture.

For the second hypothesis, we showed that positive social emotions partially mediated the relationship between symbolic threat and intentions to participate in collective action supporting immigrants. This means that positive social emotions towards immigrants explain some of the observed relation between perceiving symbolic threat and collective action intentions. This supports earlier limited research, stating that positive social emotions make people more inclined to participate in collective action (Abeywickrama et al., 2018). In a study by Abeywickrama et al. (2018) they conceptualized the term “morality threat”, which was defined as a type of threat perceived by the ingroup based on the ingroup’s morale of how to treat people. They found that feelings such as empathy, sympathy and anger towards wrongful treatment of an outgroup, made the ingroup more inclined to feel that the morality of the ingroup was threatened and that they had to “make things right”. This perception of morality threat seemed to make them more inclined to engage in collective action supporting the outgroup. In our study, the Norwegian students might see themselves as progressive and kind, and to live up to these expectations, they report having a lot of sympathy, pity and outrage towards wrongful treatment of immigrants. This could serve as a possible explanation for how positive social emotions towards immigrants make participants more likely to engage

in collective action on behalf of them: They might feel morality-driven towards doing what seems to be the right thing in this social context. Furthermore, the study by Abeywickrama et al. (2018) showed that if immigrants are perceived as refugees or asylum seekers, they are more likely to elicit emotions from natives that are compatible with morality threat. Because immigrants often are portrayed as victims of conflict in social media, there is a possibility that participants in this study mainly envisioned refugees or asylum seekers when answering the questionnaire. In turn, this could have influenced them into feeling positive social emotions towards immigrants, and thereby increased their willingness to participate in collective actions on behalf of them.

### **Implications for the Norwegian Society**

This study suggests that factors such as threat and emotions need to be considered when addressing how Norwegians can be inspired into engaging in collective actions on behalf of immigrants. Collective actions could put the spotlight on important ways to change inequality experienced by immigrants in Norway. As stated earlier (e.g. Algan et al., 2010; Carballo & Nerukar, 2001; Chang, 2019; Fleischmann & Dronkers, 2010; Hurtado-de-Mendoza et al., 2014), differences in occupational and educational opportunities, lower wages and generally poorer wellbeing among immigrants, are important signs of inequality. Changing inequality in these areas could be done by forming immigration policies that ensures equal opportunities to all residents. A practical example of this is to provide incentives for employers so that hiring immigrants with equal pay as natives becomes more attractive, or even required. Collective actions arranged by the Norwegian majority could be one way to make politicians take steps towards making these changes.

Because migration rates are likely to continue to increase, it is of interest to find solutions for reducing inequality between natives and immigrants. Our findings shed light on how

positive social emotions towards immigrants could overturn people towards helping immigrants and thereby contribute to minimize inequality.

### **Limitations and future research**

A limitation to this study was the sample size and the demographics of the participants. To be able to generalize results to a larger population, the sample is preferred to be as big and diverse as possible. Considering that there are roughly 200.000 Norwegian university students in Norway, our sample seems quite inadequate in regard of generalization to the student population. The sample was also very homogenous, in that the participants were approximately the same age and majored in the same field of study. However, the homogeneity of the sample was intended in order to make the results comparable across different countries, as this study is linked to a larger international project. This limits the conclusions that we can draw from this study to the Norwegian student population. However, it does give insight into how a part of the Norwegian population is thinking about collective actions on behalf of immigrants and can point out directions for further research on the topic.

A second limitation lies in the method used to collect data. We used a structured questionnaire in which the participants could answer to what degree they agreed or disagreed with a statement. This means that they were not able add any additional opinions or nuances to their answers. A result from this might be that some relevant information was not reported and therefore might have left us with answers that are not as precise as they could have been. In addition, the questionnaire was answered by self-report, meaning that participants could have answered in a socially desirable manner, for example by reporting more liberal attitudes towards immigrants and collective actions than they might indeed have.

Our results add to the limited research on positive social emotions' effect on collective action intentions. The results indicated that emotions such as sympathy and pity for migrants, and feeling outraged about their societal treatment, can influence willingness to engage in

collective action. It is important to note that we cannot draw any conclusion about causality from our study, since we used a cross-sectional design. More research on this issue is important, as pointed out by Włodarczyk et al. (2017). In the future, it could be interesting to know more about the collective action tendencies in the Norwegian population, so it can be utilized to reduce inequality in Norway.

### **Conclusion**

The present thesis adds to the field of research that examines how perceived threat and social emotions are related to collective action intentions. Our study shows how perceived symbolic threat is related to Norwegian students' unwillingness to partake in collective action on behalf of immigrants in Norway, and also how this relation is partially mediated by positive social emotions. The results demonstrate that it is important to also study how positive social emotions can affect perceptions of threat and collective action tendencies, because it could give us a better understanding of ways to change inequality related issues. As outlined earlier, the Norwegian population seems divided in its attitudes towards migrants (Brekke et al., 2020; Strøm & Molstad, 2020), and our results give us insight into how Norwegian students could be willing to partake in collective action to reverse the inequality and exclusion from society experienced by immigrants in Norway.



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## Appendix A

### Information Sheet and Consent Form

This appendix consists of the Norwegian version of the information sheet and consent form, as presented to participants prior to participation.

#### **Kultur, migrasjon og kollektiv handling**

Dette er en invitasjon til å delta i et forskningsprosjekt som gjennomføres av Institutt for psykologi ved UiT, Norges arktiske universitet. Dette skrevet inneholder informasjon om formålet med prosjektet og hva deltakelse vil innebære.

#### **Formål**

Prosjektet har som formål å undersøke personers oppfatninger av sosiale normer og sosiale bevegelser i samfunnet. Vi er interessert i ditt syn og dine oppfatninger – det finnes dermed ingen riktige eller gale svar.

#### **Hvem er ansvarlig for forskningsprosjektet?**

Prosjektet er en del av et større internasjonalt samarbeid. UiT - Norges arktiske universitet er ansvarlig for den norske delen av prosjektet som ledes av Prof. Dr. Sarah E. Martiny. De internasjonale forskerne som satt i gang og leder prosjektet er Prof. Dr. Tomasz Besta ([tomasz.best@ug.edu.pl](mailto:tomasz.best@ug.edu.pl)), University of Gdansk, Polen, og Associate Professor Dr. Emma Thomas ([emma.thomas@flinders.edu.au](mailto:emma.thomas@flinders.edu.au)), Flinders University, Australia.

#### **Hvorfor får du spørsmål om å delta?**

Du er invitert til å delta i denne studien ettersom vi ønsker å undersøke norske studenters meninger. Resultatene vil bli sammenlignet med svarene som er avgitt fra studenter i en rekke forskjellige land.

#### **Hva innebærer det for deg å delta?**

Studien vil ta 20-25 minutter å gjennomføre. Du vil få et spørreskjema hvor vi spør om hvordan du oppfatter din egen personlige situasjon i samfunnet, samt spørsmål relatert til ditt engasjement i ulike offentlige og borgerlige handlinger. Vi vil også spørre deg om ditt politiske ståsted og dine synspunkt på innvandring. På slutten av spørreskjemaet vil du bli bedt om å oppgi alder, kjønn, sosioøkonomisk status, hvilket fag du studerer, etnisitet, utdanningsnivå og religion.

#### **Det er frivillig å delta**

Deltakelse er frivillig og du kan trekke deg fra studien når som helst, uten å oppgi grunn. Dersom du ønsker å trekke deg kan du gjøre dette ved å avbryte besvarelsen av spørreskjemaet. Dette vil ikke medføre noen konsekvenser for deg, og alle data og personopplysninger gitt av deg vil bli slettet, og vil dermed ikke inngå i analysen. I begynnelsen av spørreskjemaet vil du bli spurt om du samtykker til å delta, og på slutten vil du bli spurt om du samtykker til å la oss behandle dataen din fra spørreskjemaet.

#### **Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger**

Alle opplysninger samlet inn i denne studien vil bli behandlet konfidensielt og i samsvar med personvernregelverket. Studien har blitt klarert i samsvar med de etiske gjennomgangsprosessene hos UiT Norges arktiske universitet og Universitetet i Gdansk. Alle svarene du gir i spørreskjemaet er anonyme.

Den eneste identifiserbare personlige informasjon som samles inn er epostadresser for de som ønsker å

være med i lotteriet om gavekort. Disse epostadressene kan ikke knyttes til svarene gitt i spørreskjemaet. Tre uker etter siste deltaker har fylt ut spørreskjemaet vil lotteriet trekkes, og alle epostadressene vil bli slettet. Dersom du ønsker å trekke din epostadresse fra lotteriet i løpet av denne perioden, kan du kontakte våre kontaktpersoner. Det er bare medlemmer av forskningsteamet ved UiT som vil ha tilgang til epostadressene og de vil bli behandlet strengt konfidensielt.

### **Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?**

Anonymisert data arkiveres i arkivtjeneste for forskningsdata. Vi vil dele anonymisert data med andre forskere ved å lagre data i arkivet, da vi er dedikert til åpne forskningsgrunnlag og tror på en transparent prosess i datainnsamling og analysering.

### **Dine rettigheter**

Så lenge dine opplysninger inngår i datamaterialet, har du rett til:

- innsyn i hvilke personopplysninger som er registrert om deg, og å få utlevert en kopi av opplysningene,
- å få korrigert personopplysninger om deg,
- å få slettet personopplysninger om deg,
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger.

### **Hva gir oss rett til å behandle personopplysninger om deg?**

Vi behandler opplysninger om deg basert på ditt samtykke.

Vi har fått godkjenning fra styret for forskningsetikk ved Institutt for psykologi ved UiT Norges arktiske universitet om at denne studien kan gjennomføres i samsvar med etiske retningslinjer for psykologisk forskning. NSD – Norsk senter for forskningsdata, har gitt oss godkjenning om at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

### **Hvor kan jeg finne ut mer?**

Hvis du har spørsmål om studien eller ønsker å benytte deg av dine rettigheter, ta kontakt med UiT Norges arktiske universitet, ved:

Sarah E. Martiny, professor ved Institutt for psykologi, Det helsevitenskaplige fakultet,

[sarah.martiny@post.uit.no](mailto:sarah.martiny@post.uit.no)

Vårt personvernombud: Joakim Bakkevold ([personvernombud@uit.no](mailto:personvernombud@uit.no))

Dersom du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med: NSD – Norsk senter for forskningsdata AS på epost ([personverntjenester@nsd.no](mailto:personverntjenester@nsd.no)) eller på telefon: 55 58 21 17.

Med vennlig hilsen

Prof. Dr. Sarah E. Martiny.

Takk for din deltakelse!

### **SAMTYKKEERKLÆRING**

Jeg har mottatt og forstått informasjon om prosjektet «Kultur, migrasjon og kollektiv handling», og jeg ønsker å delta i studiet basert på informasjonen beskrevet ovenfor.

Ja (5)

Nei (6)

## **Appendix B**

### **Questionnaire**

This appendix consists of the questionnaire used in the study. Due to technical issues in exporting/reformatting this version from online version to text form, the questionnaire presented here appears somewhat fragmented. To make up for this we have added the original (English) version of the questionnaire (see Appendix C). Appendix B is presented on the following pages.

## Norwegian

### Om kultur og samfunn.

#### Part A.

De følgende påstandene refererer til et land som en helhet. Vennligst indiker om du er enig eller uenig i de følgende påstandene ved bruk av skalaen under. Merk at noen av påstandene referer til "sosiale normer" - som er de uskrevne standardene for hvordan folk skal oppføre seg i et samfunn.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Litt enig, 5= Nokså enig, 6 = Veldig enig*

1 Det er mange sosiale normer som folk forventes å følge i dette landet

2 I dette landet er det veldig klare forventninger til hvordan folk skal oppføre seg i de fleste situasjoner

3 Folk er enige om hvilken oppførsel som er passende versus upassende i de fleste situasjoner i dette landet

4 Folk i dette landet har mye frihet til å bestemme hvordan de vil opptre i de fleste situasjoner

5 Hvis noen oppfører seg upassende i dette landet, vil andre mislike det sterkt.

6 Folk i dette landet overholder nesten alltid de sosiale normene

**Part B.**

Nedenfor er en rekke påstander om ulike måter folk i din kultur kan tenke, føle eller handle. Vennligst indiker hvor mye du er enig eller uenig med hver påstand om din kultur.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

1 I din kultur burde folk si hva de mener

2 I din kultur burde folk ta avgjørelser basert på deres egne meninger og ikke basert på hva andre tenker

3 I din kultur burde folk være sanne mot seg selv uavhengig av hva andre tenker

4 I din kultur burde folk stå opp for hva de tror på, selv når andre er uenige.

5 I din kultur er hvor mye en person respekterer seg selv mye viktigere enn hvor mye andre respekterer dem

6 I din kultur burde ikke folk bry seg om hva andre rundt dem tenker

7 I din kultur burde folk være veldig ydmyke, for å opprettholde gode forhold

8 I din kultur burde folk kontrollere sin atferd foran andre

9 I din kultur burde folk være ekstremt forsiktige med å gjøre andre forlegne



- 10 I din kultur burde folk minimere konflikter i sosiale forhold for enhver pris
- 11 I din kultur er det viktig å opprettholde harmoni i ens gruppe
- 12 I din kultur burde folk aldri kritisere andre offentlig
- 13 I din kultur er folk bekymret for at deres familie skal få et dårlig rykte
- 14 I din kultur tillater ikke folk andre at andre fornærmer deres familie
- 15 I din kultur er folk opptatt av å beskytte familiens rykte
- 16 I din kultur er folk bekymret for å skade familiens rykte

**Uavhengig/gjensidig avhengig  
fortolkning av selvet**

**Part C.**

*Nedenfor ser du noen påstander som kunne vært brukt for å prøve å beskrive deg. Mest sannsynlig vil noen av påstandene ikke beskrive deg godt, mens andre vil beskrive deg bedre. Vennligst velg et nummer ved hver påstand for å vise hvor godt den beskriver deg. For eksempel; dersom påstanden ikke beskriver deg i det hele tatt, velger du 1. Dersom påstanden beskriver deg veldig godt, velger du 4. Dersom du står mellom to mulige svar, kan du velge alternativet som er mellom tallene ( $1\frac{1}{2}$ ,  $2\frac{1}{2}$ ,  $3\frac{1}{2}$ ,  $4\frac{1}{2}$ ).*

**Hvor godt beskriver hver påstand deg?**

**Beskriver meg ikke i det hele tatt**

**1**

$1\frac{1}{2}$

**Beskriver meg litt**

**2**

$2\frac{1}{2}$

**Beskriver meg moderat mye** 3

3½

**Beskriver meg veldig godt** 4

4½

**Beskriver meg nøyaktig** 5

1 Du foretrekker å uttrykke tankene og følelsene dine åpent, selv om det noen ganger kan skape konflikt.

2 Du liker å diskutere dine egne ideer, selv om det noen ganger kan opprøre folkene rundt deg.

3 Du synes det er bra å uttrykke deg åpent når du er uenig med andre.

4 Du foretrekker å si hva du tenker, selv når det er upassende for situasjonen.

5 Du viser dine sanne følelser selv om det forstyrrer harmonien i dine familieforhold.

6 Du foretrekker å bevare harmoni i dine forhold, selv om dette innebærer å ikke uttrykke dine sanne følelser.

7 Du prøver å tilpasse deg til folk rundt deg, selv om det innebærer å skjule følelsene dine.

8 Du prøver å ikke uttrykke uenighet ovenfor familiemedlemmene dine.

9 Du prøver å ikke forstyrre harmonien blant folkene rundt deg.

#### **PART D.**

Vennligst indiker i hvilken grad du er enig i følgende påstander om ditt samfunn:

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

1 Generelt synes jeg samfunnet i landet mitt er rettferdig

2 Generelt opererer det politiske systemet i landet mitt sånn som det burde

3 Alle har en rettferdig mulighet til å oppnå rikdom og lykke i landet mitt.

4 Mesteparten av politikken i landet mitt tjener det felles beste

#### **PART E.**

Vennligst indiker i hvilken grad du er enig i følgende påstander om den ideale versjonen av samfunnet:

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

- 1 Et ideelt samfunn krever at noen grupper er på topp og at andre er på bunn
- 2 Noen grupper er rett og slett underlegne andre grupper
- 3 Ingen grupper alene burde dominere i samfunnet
- 4 Grupper på bunnen fortjener like mye som grupper på toppen
- 5 Likheter mellom grupper burde ikke være det primære målet
- 6 Det er urettferdig å prøve å gjøre grupper likestilt
- 7 Vi burde gjøre det vi kan for å utjevne forskjeller mellom ulike grupper
- 8 Vi burde jobbe for å gi alle grupper en lik sjanse til å lykkes

## **PART F.**

Vennligst indiker i hvilken grad du er enig i følgende påstander om migrasjon og pandemien.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

1 COVID-19 sykdommen spredte seg veldig fort på grunn av migrasjon

2 Hvis landet mitt hadde en strengere politikk om migrasjon, ville ikke COVID-19 pandemien vært et problem for landet mitt.

3 Når COVID-19 pandemien er over, ønsker jeg ikke å se en tilbakegang til de samme nivåene av migrasjon

4 Muligheten for at det oppstår en ny pandemi burde ikke være en faktor som reduserer eller begrenser migrasjon til landet mitt.

## **PART G**

I landet ditt er folk involverte i sosiale bevegelser som innebærer aktiviteter siktet mot å kjempe for rettighetene til ulike sosiale grupper, eller for å beskytte deres verdier. Eksempler på slike sosiale bevegelser er demonstrasjoner, underskriftskampanjer, fakkeltok osv. Vennligst svar på om du støtter eller er imot følgende sosiale bevegelser (på en skala fra -2 sterkt i mot, -1 noe i mot, 1 støtter noe, 2 støtter sterkt).

1 Bevegelser som er imot legalisering av ekteskap mellom samme kjønn

2 Bevegelser som er imot å utvide hjelpen for migranter. Begrepet 'migranter' inkluderer personer som migrerer til Norge både fra vestlige og ikke-vestlige land.

3 Bevegelser for rettighetene til personer med funksjonsnedsettelse (for eksempel kompensasjonsordninger og å tilpasse byene etter slike behov)

4 Miljøbevegelser fokusert på å ta handling for å redusere klimaendringer

5 Bevegelser som støtter hjelp og handling for å forbedre levekårene til migranter.

6 Bevegelser som støtter legaliseringen av aktiv dødshjelp

### **Om migranter i samfunnet ditt**

Verden blir mer og mer bundet sammen. Folk endrer bosted for en rekke grunner (som for eksempel økonomisk motgang, familiegjenforening, krig og naturkatastrofer). De neste delene av spørreskjemaet vil fokusere på dine meninger om grupper/sosiale bevegelser som er (1) imot migrasjon til landet ditt og som er engasjert i å bevare tradisjonelle sosiale verdier, og (2) grupper/sosiale bevegelser som støtter migranter og er engasjert i å forbedre deres levekår. Begrepet 'migranter' her inkluderer personer som migrerer til Norge både fra vestlige og ikke-vestlige land.

## PART H.

Vennligst indiker hvor sterkt du identifiserer deg med de følgende påstandene:

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

1 Å være **en støttespiller for migranter** i landet mitt er en viktig del av hvordan jeg ser meg selv.

2 Jeg tenker ofte på det faktum at jeg er en **støttespiller for migranter**. (removed migrant definition here and moved to scale instruction)



Det faktum at jeg er en **støttespiller for**  
 3 **migranter i landet mitt** er en viktig del av min  
 identitet

4 Å være **imot migranter til landet mitt** er en  
 viktig del av hvordan jeg ser meg selv

5 Jeg tenker ofte på det faktum at jeg er **imot**  
**migrasjon**

6 Det faktum at jeg er **imot migrasjon i landet**  
**mitt**, er en viktig del av identiteten min.

## PART I.

Vennligst indiker i hvilken grad du  
 er enig med de følgende  
 påstandene:

*1 = Veldig uenig, 2 = Nokså uenig, 3  
 = Litt uenig, 4 = Nøytral, 5 = Litt  
 enig, 6= Nokså enig, 7 = Veldig enig*

Hvis personene som **støtter migranter i**  
 1 **landet mitt** handlet som én gruppe, kunne de  
 vellykket ha realisert målene sine

Jeg tror at de personene som **støtter**  
 2 **migranter i landet mitt** kan ha innflytelse på  
 politiske bestemmelser i landet mitt.

Hvis personene som **vil beskytte landet vårt**  
 3 **fra overflødig migrasjon** handlet som én  
 gruppe, kunne de vellykket ha realisert  
 målene sine.

Jeg tror at de personene som **vil beskytte**  
 4 **landet vårt fra overflødig migrasjon** kan ha  
 innflytelse på politiske bestemmelser i landet  
 mitt.

## PART J.

*1 = Veldig uenig, 2 = Nokså uenig, 3  
 = Litt uenig, 4 = Nøytral, 5 = Litt  
 enig, 6= Nokså enig, 7 = Veldig enig*

### **Når jeg tenker på opplevelsene til migranter i landet mitt, føler jeg...**

1 Sympati for migranter

2 Sinne mot migranter

3 Meg opprørt over hvordan migranter  
 behandles i samfunnet

4 Medlidenhet for migranter

5 Frykt for migranter

6 Forakt for migranter

7 Avsky for migranter

**Når jeg tenker på personene som  
ikke vil ha migranter i landet  
mitt, føler jeg...**

1 Sympati for de personene

2 Sinne mot de personene

3 Meg opprørt over hvordan disse personene  
behandles i samfunnet

4 Medlidenhet for disse personene

5 Frykt for disse personene

6 Forakt for personene som ikke vil ha  
migranter i mitt land

7 Avsky for personene som ikke vil ha migranter  
i mitt land

**Part K.**

Vi er interessert i hvordan du ser på rollene som en rekke ulike retningslinjer og bestemmelser har, relatert til hvordan ting gjøres i landet ditt. Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

- 1 Demokratier er ubesluttsomme og har for mye krancling
- 2 Demokratier er ikke gode til å opprettholde orden
- 3 I demokratier fungerer det økonomiske systemet dårlig
- 4 Demokratier har kanskje problemer, men det er bedre enn andre typer styresett.
- 5 Politiske ledere burde følge ønskene til innbyggerne
- 6 Vi kan ikke forvente at loven skal anvendes på samme måte for alle
- 7 Ytringsfrihet er ikke veldig viktig i samfunnet
- 8 Minoriteters rettigheter må beskyttes

**Part L.**

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

**Nedenfor er en rekke handlinger som du kan gjøre for å støtte migrasjon til ditt land. Vennligst indiker i hvilken grad du har til hensikt å gjøre disse handlingene under. Jeg har til hensikt å...**

...bli involvert i en gruppe (eller politisk parti)  
1 fokusert på å støtte migrasjon (f.eks. frivilligarbeid, sommerjobb, o.l.)

...bevisst ta meg tid til å jobbe med å støtte migrasjon (f.eks. å jobbe deltid for en organisasjon, bidra til bevissthet rundt migrasjonssproblematikk, velge aktiviteter fokusert på migrasjonsproblematikk framfor andre fritidsaktiviteter)  
2

...delta på et samfunnsarrangement som fokuserer på å støtte migrasjon  
3

...bruke nettverktøy (f.eks. Instagram, Youtube, Facebook, Wikipedia, Blogg), for å øke bevisstheten rundt positive sider ved migrasjon til landet mitt.  
4

...delta på et læringsarrangement (f.eks. en workshop) relatert til positive sider ved migrasjon til landet mitt.  
5

...bruke tid på å jobbe for en  
 6 gruppe/organisasjon som både støtter  
 migrasjon og andre aktuelle samfunnstemaer,  
 som for eksempel rettferdighet eller ulikhet

...kontakte mine lokale  
 7 myndighetsrepresentanter for å indikere min  
 støtte til migrasjon i landet mitt (epost, skrive  
 brev)

...skrive under på en underskriftskampanje  
 8 som indikerer min støtte til migrasjon, til  
 myndighetene i landet mitt.

...delta på et rally fokusert på støtte til  
 migrasjon. (Et rally er en begivenhet der  
 9 mennesker som støtter samme sak kommer  
 sammen for å vise støtte og kjempe for denne  
 saken).

**Nedenfor er en rekke handlinger  
 som du kan gjøre for å vise at du  
 er imot migrasjon. Vennligst  
 indiker i hvilken grad du har til  
 hensikt å gjøre disse  
 handlingene. Jeg har til hensikt  
 å...**

...bli involvert i en gruppe (eller politisk parti)  
 10 fokusert på å motsette seg migrasjon (f.eks.  
 frivilligarbeid, sommerjobb, o.l.)

...bevisst ta meg tid til å jobbe med å motsette  
 migrasjon (f.eks. å jobbe deltid for en  
 11 organisasjon, bidra til bevissthet rundt trusler  
 med migrasjon, velge aktiviteter fokusert på å  
 motsette migrasjon framfor andre  
 fritidsaktiviteter)

- 12 ...delta på et samfunnsarrangement som fokuserer på motstand mot migrasjon
- 13 ...bruke nettverktøy (f.eks. Instagram, Youtube, Facebook, Wikipedia, Blogg), for å øke bevisstheten rundt trusler relatert til migrasjon i mitt land
- 14 ...delta på et læringsarrangement (f.eks. en workshop) relatert til negative sider ved migrasjon til mitt land
- 15 ..bruke tid på å jobbe for en gruppe/organisasjon som er motstander av migrasjon og som jobber med å forbinde migrasjon til andre aktuelle samfunnstemaer, som rettferdighet eller ulikhet.
- 16 ...kontakte mine lokale myndighetsrepresentanter for å indikere min motstand mot migrasjon til landet mitt (epost, skrive brev)
- 17 ...skrive under på en underskriftskampanje som indikerer min motstand mot migrasjon til myndighetene i landet mitt.
- 18 ...delta på et rally fokusert på motstand mot migrasjon. (Et rally er en begivenhet der mennesker som støtter samme sak kommer sammen for å vise støtte og kjempe for denne saken).

## Part M.

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

Jeg ville deltatt i en protest **for å støtte**  
 1 **migranter**, selv om dette kan involvere  
 konfrontasjon med politiet

Jeg tror **voldelige protesthandlinger for å**  
 2 **støtte migranter**, noen ganger er den eneste  
 måten å vekke offentligheten på

Jeg ville deltatt i en protest for å **motsette**  
 3 **meg migrasjon til landet mitt**, selv om dette  
 kan involvere konfrontasjon med politiet

Jeg tror **voldelige protesthandlinger for å vise**  
 4 **at motstand mot migrasjon**, noen ganger er  
 den eneste måten å vekke offentligheten på

### **[Konspirasjonsoppfatninger.]**

#### **Part N.**

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*



1 Myndighetene skjuler den faktiske kostnaden av migrasjon fra skattebetalere og samfunnet

2 De som har snakket ut mot migrasjon i media og i politikken har blitt urettferdig behandlet

3 Myndighetene skjuler de sanne økonomiske og sosiale kostnadene av migrasjon

Påfølgende myndigheter har bevisst ønsket å  
4 gjøre samfunnet vårt mer mangfoldig gjennom deres innvandringspolitikk

### [Angst]

#### PART O.

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

1 Migrasjon vil til slutt erstatte den historiske majoritetsgruppen i dette samfunnet

2 Jeg tror mitt lands fremtidige måte å leve på trues av migranter

3 Jeg tror at eksterne kilder målbevisst prøver å undergrave mitt lands måte å leve på

4 Jeg er engstelig for trusler fra utlandet, som landet mitt for øyeblikket står overfor.

**Part Q.**

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

1 Vår nasjonale identitet trues fordi det er for mange migranter i landet mitt.

2 Våre nasjonale normer og verdier trues på grunn av tilstedeværelsen av migranter.

3 Migranter er en trussel mot vår nasjonale kultur.

4 På grunn av tilstedeværelsen av migranter har folk i landet mitt større vanskeligheter med å finne en jobb.

5 På grunn av tilstedeværelsen av migranter har folk i landet mitt større vanskeligheter med å finne et hus.

6 På grunn av tilstedeværelsen av migranter vil arbeidsledigheten i landet mitt øke.

**[Multikulturell Ideologiskala]**

**PART P.**

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

Landet mitt ville vært et bedre sted hvis  
1 medlemmer av etniske grupper ville holdt liv i sine egne levemåter

2 Migranter burde støttes i sine forsøk på å bevare sin egen kulturelle arv i landet mitt.

Et samfunn som har en rekke ulike etniske  
3 grupper er bedre rustet til å takle nye problemer etterhvert som de oppstår

Det er best for landet mitt hvis alle migranter  
4 glemmer deres kulturelle bakgrunn så fort som mulig

5 Personer som kommer til landet mitt burde endre atferden sin for å være mer som oss

6 Migranter i landet mitt burde glemme sin kulturelle bakgrunn så fort som mulig

Hvis medlemmer av etniske grupper vil  
7 beholde sin egen kultur, burde de holde den for seg selv, og ikke plage resten av oss

**[Multikulturell identitet]**

**PART R.**

Multikulturalister er folk som verdsetter kulturelt mangfold og respekterer og anerkjenner kulturelle forskjeller med andre sosiale grupper. Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

- 1 Jeg tenker ofte på det faktum at jeg er en **multikulturalistisk** person
- 2 Det faktum at jeg er en **multikulturalist** er en viktig del av identiteten min.
- 3 Å være **multikulturalist** er en viktig del av hvordan jeg ser meg selv.
- 4 Jeg tenker ofte på det faktum at jeg er en **støttespiller for kulturelt mangfold**
- 5 Det faktum at jeg er en **støttespiller for kulturelt mangfold** er en viktig del av identiteten min.
- 6 Å være en **støttespiller for kulturelt mangfold** er en viktig del av hvordan jeg ser meg selv.

**[Rekategorisering og Koalisjon]****PART S.**

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

1 Nordmenn og migranter som bor i Norge deler samme skjebne.

2 Nordmenn og migranter som bor i Norge er på samme lag.

3 Nordmenn og migranter som bor i Norge er forskjellige, men de burde samarbeide.

4 Nordmenn og migranter som bor i Norge er ikke en sammenhengende gruppe, men burde dele ressurser for å oppnå sine mål.

5 Selv om nordmenn og migranter som bor i Norge er forskjellige fra hverandre, så er de alle avhengige av hverandre.

### **[Underliggende motiver]**

#### **PART T.**

Av hvilke grunner mener du at folk burde støtte migranter?

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6= Nokså enig, 7 = Veldig enig*

- 1 For å forsvare migranter fordi de trenger å bli beskyttet
- 2 For å beskytte migranter fordi de er sårbare
- 3 Fordi de sterke må hjelpe de svake
- 4 For å kjempe mot rasisme og fremmedfrykt
- 5 For å fordømme at rasisme og fremmedfrykt er urettferdig
- 6 For å prøve å få en slutt på diskrimineringen migranter lider av i hverdagen sin.

### **[Nasjonal kompatibilitet med mangfold]**

#### **PART U.**

Vennligst indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

- 1 Å ønske kulturer fra andre land velkommen for å berike det norske livet, er en viktig del av å være norsk
- 2 Å assimilere kulturer fra andre land for å forene Norge er en viktig del av å være norsk

- 3 Å ekskludere kulturer fra andre land i et sterkt forent Norge er en viktig del av å være norsk

## PART V.

indiker i hvilken grad du er enig med påstandene under.

*1 = Veldig uenig, 2 = Nokså uenig, 3 = Litt uenig, 4 = Nøytral, 5 = Litt enig, 6 = Nokså enig, 7 = Veldig enig*

- 1 Jeg føler **ubesluttsomhet** når det gjelder migrasjon

- 2 Jeg føler **blandede følelser** når det gjelder migrasjon

- 3 Jeg føler **motstridende følelser** når det gjelder migrasjon

## PART W.

**Dette er et spørsmål som tester din oppmerksomhet. Vi sjekker om deltakerne følger instruksjonene. Vennligst marker nummer 2 nedenfor.**

## Demografi

<b>ALDER</b>	Hva er alderen din?	..... år
<b>KJØNN</b>	Hva er kjønnen ditt?	kvinne/mann/ikke- binær/annet
<b>SOSIO-ØKONOMISK STATUS</b>	Hva er din sosioøkonomiske status?	Fra 1-den laveste statusen i mitt land, til 10- den høyeste statusen i mitt land
<b>FAG</b>	Hvilket studium studerer du på universitetet?	
<b>ETNISITET</b>	Hva er din etnisitet? (F.eks. Svensk, pakistansk.)	
<b>UTDANNINGSNIVÅ</b>	Hva er ditt utdanningsnivå?	Videregående/universit ets eller høyskole student/Master eller høyere



**RELIGION**

Tilhører du en religion eller religiøst trossamfunn?

1. Jeg tror ikke på guddom og hører ikke til et trossamfunn
2. Jeg tror på guddom, men hører ikke til et trossamfunn
3. Romersk-Katolsk
4. Protestant
5. Ortodoks (Russisk/Gresk/o.l.)
6. Jødisk
7. Muslim Shia
8. Muslim Sunni
9. Hindu
10. Buddist
11. ...

## Debrief

NB! For at svarene dine skal bli sendt inn må du svare på samtykkespørsmålet nederst på denne siden.

Tusen takk for at du deltok!

I denne studien har du svart på en rekke spørsmål som handler om hvordan du oppfatter din egen personlige situasjon i samfunnet, villighet til å være engasjert i det offentlige livet, ditt politiske ståsted og dine synspunkt på innvandring.

Grunnen for dette er at vi ønsker å utforske sammenhengen mellom forskjellige kulturelle dimensjoner (som hvor strenge de sosiale normene er i et samfunn, og hvilke verdier som blir ansett som viktige), villighet til å være engasjert i det offentlige livet (enten for å bevare eller utfordre status quo), og syn på migrasjon. Norge er et av flere land der deltakere blir spurt samme spørsmålene som du ble, og vi vil derfor sammenligne disse forholdene mellom forskjellige land og kulturer.

For å kunne undersøke disse temaene omhandlet noen av spørsmålene i spørreskjemaet negative stereotyper og holdninger om innvandrere. **Det er viktig å avklare at vi som forskere ikke støtter disse negative holdningene.** Vi spurte disse spørsmålene for å få kunne få en bedre forståelse av syn på innvandring, kultur, og villighet til å være engasjert i det offentlige livet. Vennligst svar på samtykkespørsmålet under og bekreft/avkreft om du fortsatt vil være med i prosjektet.

### SAMTYKKEERKLÆRING

Her spør vi igjen om ditt samtykke for bruk av din data i studien «kultur, migrasjon og kollektiv handling».

- Jeg samtykker til å være del av prosjektet, og jeg vil være med i lotteriet. (1)
- Jeg samtykker til å være en del av prosjektet, men jeg vil ikke være med i lotteriet. (2)
- Jeg samtykker ikke til å være med i prosjektet, men jeg vil være med i lotteriet. (3)
- Jeg samtykker ikke til å være med i prosjektet, og jeg vil ikke være med i lotteriet. (4)

## Appendix C

### Information Sheet, Consent Form and Questionnaire: Original Version

This appendix consists of the original (English) version of the information sheet, consent form and questionnaire.

#### **Introduction & ethical clearance description [customized per country/per ethics committee]**

This research investigates people's perceptions of various social norms, movements and society in general. We will also ask questions about how you perceive your own personal situation in society and questions related to willingness to be engaged in public life and in various civic actions.

Please remember, there are no right or wrong answers. We are just interested in your views and beliefs. Please read the questions carefully and follow the instructions.

This study is being conducted by Tomasz Besta ([tomasz.best@ug.edu.pl](mailto:tomasz.best@ug.edu.pl)) and Emma Thomas ([emma.thomas@flinders.edu.au](mailto:emma.thomas@flinders.edu.au)) with cooperation of researchers from several countries. All data collected in this study are anonymous. Only members of the research team will have access to the data. All data will be coded to ensure that responses will not be able to be linked to any individual. The data you provide will only be used for the specific research purposes of this study. This study has been cleared in accordance with the ethical review processes of the University of Gdansk.

**Any information given by participants will remain anonymous. We will share anonymised data with other researchers as we are dedicated to open science foundations and believe in transparent process of data gathering and analysing. No personal information will be link to individual responses, and all of them will be strictly confidential.**

Participation in this study is of course completely voluntary and you are free to withdraw from this study at any time. If you wish to withdraw, simply stop completing the questions.

Thank you for your participation!

Do you agree to participate in this study, and are you aware you are free to withdraw from this study at any time?	YES	NO
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#### **On culture and society**

**Part A.** The following statements refer to a country as a whole. Please indicate whether you agree or disagree with the following statements using the following scale. Note that the

statements sometimes refer to "social norms," which are standards for behavior that are generally unwritten.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Slightly agree, 5 = Moderately agree, 6 = Strongly agree*

1	There are many social norms that people are supposed to abide by in this country	1	2	3	4	5	6
2	In this country, there are very clear expectations for how people should act in most situations	1	2	3	4	5	6
3	People agree upon what behaviours are appropriate versus inappropriate in most situations this country	1	2	3	4	5	6
4	People in this country have a great deal of freedom in deciding how they want to behave in most situations	1	2	3	4	5	6
5	In this country, if someone acts in an inappropriate way, others will strongly disapprove	1	2	3	4	5	6
6	People in this country almost always comply with social norms	1	2	3	4	5	6

**Part B.** Below are a series of statements about different ways that people in your culture can think, feel, or act. Please indicate how much you agree or disagree with each statement.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	In your culture people should speak their mind	1	2	3	4	5	6	7
2	In your culture people should make decisions based on their own opinions and not based on what others think	1	2	3	4	5	6	7
3	In your culture people should be true to themselves regardless of what others think	1	2	3	4	5	6	7
4	In your culture people should stand up for what they believe in even when others disagree	1	2	3	4	5	6	7
5	In your culture how much a person respects himself is far more important than how much others respect him	1	2	3	4	5	6	7
6	In your culture people should not care what others around them think	1	2	3	4	5	6	7
7	In your culture people should be very humble to maintain good relationships	1	2	3	4	5	6	7
8	In your culture people should control their behavior in front of others	1	2	3	4	5	6	7
9	In your culture people should be extremely careful not to embarrass others	1	2	3	4	5	6	7
10	In your culture people should minimize conflict in social relationships at all costs	1	2	3	4	5	6	7

11	In your culture it is important to maintain harmony within one's group	1	2	3	4	5	6	7
12	In your culture people should never criticize others in public	1	2	3	4	5	6	7
13	In your culture people are concerned about their family having a bad reputation	1	2	3	4	5	6	7
14	In your culture people do not allow others to insult their family	1	2	3	4	5	6	7
15	In your culture people are concerned about defending their families' reputation	1	2	3	4	5	6	7
16	In your culture people are concerned about damaging their families' reputation	1	2	3	4	5	6	7

**PART C.** Please indicate to what degree you agree with the following statements about your society:

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	In general, I find society in my country to be fair	1	2	3	4	5	6	7
2	In general, the political system in my country operates as it should	1	2	3	4	5	6	7
3	Everyone has a fair shot at wealth and happiness in my country	1	2	3	4	5	6	7
4	Most of my country's policies serve the greater good	1	2	3	4	5	6	7

**PART D.** Please indicate to what degree you agree with the following statements about ideal version of the society:

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	An ideal society requires some groups to be on top and others to be on the bottom	1	2	3	4	5	6	7
2	Some groups of people are simply inferior to other groups	1	2	3	4	5	6	7
3	No one group should dominate in society	1	2	3	4	5	6	7
4	Groups at the bottom are just as deserving as groups at the top	1	2	3	4	5	6	7
5	Group equality should not be our primary goal	1	2	3	4	5	6	7
6	It is unjust to try to make groups equal	1	2	3	4	5	6	7
7	We should do what we can to equalize conditions for different groups	1	2	3	4	5	6	7
8	We should work to give all groups an equal chance to succeed	1	2	3	4	5	6	7

**PART E.** Please indicate to what degree you agree with the following statements on migration and pandemic.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	The COVID-19 disease spread very rapidly because of migration	1	2	3	4	5	6	7
2	If my country has a more strict policy on migration, COVID-19 pandemic wouldn't be a problem for my country	1	2	3	4	5	6	7
3	Once the COVID-19 pandemic is over, I would not want to see a return to the same levels of migration	1	2	3	4	5	6	7
4	The possibility of another pandemic should not be a factor that reduces or limits migration to my country	1	2	3	4	5	6	7

**Part F.** In your country, people are involved in activities aimed at fighting for the rights of various social groups or to protect their values. Please, answer if you support or oppose the following social movements (on the scale of -2 strongly oppose, -1 rather oppose, 1 rather support, 2 strongly support).

1	Movements that oppose legalization of same-sex marriages	-2	-1	1	2
2	Movements that <b>oppose extending help for immigrants</b> and refugees	-2	-1	1	2
3	Movements for the rights of people with disabilities (higher pensions, adapting cities to the needs of people with disabilities)	-2	-1	1	2
4	Pro-environmental movements concentrated on action against climate change	-2	-1	1	2
5	Movements that support help and action to improve living conditions of migrants and refugees	-2	-1	1	2
6	Movements supporting the legalization of euthanasia	-2	-1	1	2

### **On migrants in your society**

The world is getting more and more connected. People change their place of living for various reasons (be it economic hardship, family reunion, wars and natural disasters). Following parts of the questionnaires will concentrate on your opinions about groups/social movements in your society that are (1) opposed to the migration to your country and groups/social movements and are engaged in preserving traditional social values, and (2) groups/social movements that support migrants and are engaged in improving their life conditions.

**PART G.** Please indicate, how strongly you identify with the following groups:

1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree

1	Being a <b>supporter of migrants</b> in my country is an important part of how I see myself	1	2	3	4	5	6	7
2	I often think about the fact that I am a <b>supporter of migrants</b>	1	2	3	4	5	6	7
3	The fact that I am a <b>supporter of migrants in my country</b> , is an important part of my identity	1	2	3	4	5	6	7
4	Being <b>opposed to migrants in my country</b> is an important part of how I see myself	1	2	3	4	5	6	7
5	I often think about the fact that I am <b>opposed to migration</b>	1	2	3	4	5	6	7
6	The fact that I am <b>opposed migration in my country</b> , is an important part of my identity	1	2	3	4	5	6	7

**PART H.** Please indicate to what degree you agree with the following statements:

1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree

1	If the people <b>who support migrants in my country</b> acted as a group, they could successfully realize their goals	1	2	3	4	5	6	7
2	I believe that those people <b>who support migrants in my country</b> can exert influence on political decisions in my country	1	2	3	4	5	6	7
3	If the people who <b>want to protect our country from excessive migration</b> acted as a group, they could successfully realize their goals	1	2	3	4	5	6	7
4	I believe that those <b>who want to protect our country from excessive migration</b> can exert influence on political decisions in my country	1	2	3	4	5	6	7

**PART I**

Thinking about the experiences of migrants, I feel....

1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree

1	Sympathy for migrants	1	2	3	4	5	6	7
2	Anger at migrants	1	2	3	4	5	6	7
3	Outraged about societal treatment of migrants	1	2	3	4	5	6	7

4	Pity for migrants	1	2	3	4	5	6	7
5	Fearful of migrants	1	2	3	4	5	6	7

**Thinking about the people who do not want migrants in my country, I feel....**

1	Sympathy for those people	1	2	3	4	5	6	7
2	Anger at those people	1	2	3	4	5	6	7
3	Outraged about societal treatment of those people	1	2	3	4	5	6	7
4	Pity for those people	1	2	3	4	5	6	7
5	Fearful of those people	1	2	3	4	5	6	7

**PAET J.** -We are interested in your view about the role of a range of different policies and decisions relating to how things are done in your country. Please indicate your level of agreement with the statements below.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	Democracies are indecisive and have too much squabbling	1	2	3	4	5	6	7
2	Democracies aren't good at maintaining order	1	2	3	4	5	6	7
3	In democracies, the economic system runs badly	1	2	3	4	5	6	7
4	Democracy may have problems but it's better than any other form of government	1	2	3	4	5	6	7
5	Political leaders should follow the wishes of the citizens	1	2	3	4	5	6	7
6	We can't expect the law to be applied to everyone in the same way	1	2	3	4	5	6	7
7	Freedom of expression is not very important in society	1	2	3	4	5	6	7
8	Minority rights must be protected	1	2	3	4	5	6	7

**PART K.**

Below are a series of actions that you could take to support migrants. Please indicate the degree to which you intend to take these actions.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

**I intend to....**

1	...become involved with a group (or political party) focused on supporting migrants (e.g., volunteer, summer job, etc.)	1	2	3	4	5	6	7
---	---	---	---	---	---	---	---	---



2	...consciously make time to be able to work on supporting migrants (e.g., working part time for an organization, contribute to raise awareness about migrant issues, choosing activities focused on migration issues over other leisure activities)	1	2	3	4	5	6	7
3	...participate in a community event which focused on support for migrants	1	2	3	4	5	6	7
4	...use online tools (e.g., Instagram, YouTube, Facebook, Wikipedia, Blogs) to raise awareness about situation of migrants in my country	1	2	3	4	5	6	7
5	...participate in an educational event (e.g., workshop) related to situation of migrants in my country	1	2	3	4	5	6	7
6	...spent time working with a group/organization that deals with the connection of the support for migrants to other societal issues such as justice or inequality	1	2	3	4	5	6	7
7	....contact my local government representatives to indicate my support for migration in my country (email, write a letter)	1	2	3	4	5	6	7
8	...sign a petition indicating my support for migration to the government of my country	1	2	3	4	5	6	7
9	...attend a rally focused on making migrants and their families feel included in my country	1	2	3	4	5	6	7

Below are a series of actions that you could take to oppose migration. Please indicate the degree to which you intend to take these actions.

1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree

I intend to....

10	...become involved with a group (or political party) focused on opposing migration (e.g., volunteer, summer job, etc.)	1	2	3	4	5	6	7
11	...consciously made time to be able to work on opposing migration (e.g., working part time for an organization, contribute to raise awareness about threats related to migration, choosing activities focused on opposing migration over other leisure activities)	1	2	3	4	5	6	7
12	...participate in a community event which focused on opposing migration	1	2	3	4	5	6	7
13	...use online tools (e.g., Instagram, YouTube, Facebook, Wikipedia, Blogs) to raise awareness about threats related to migration to my country	1	2	3	4	5	6	7
14	...participate in an educational event (e.g., workshop) related to negative sides of migration to my country	1	2	3	4	5	6	7
15	...spent time working with a group/organization that deals with the connection of opposing migration to other societal issues such as justice or inequality	1	2	3	4	5	6	7
16	....contact my local government representatives to indicate my opposition to immigration to my country (email, write a letter)	1	2	3	4	5	6	7

17	...sign a petition indicating my opposition to immigration to my country to the government of my country	1	2	3	4	5	6	7
18	...attend a rally focused on the opposition to immigration	1	2	3	4	5	6	7

**PART L.** Please indicate the degree to which you agree with the statements below.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	I would participate in a protest action <b>to support migrants and improve their lives</b> , even if it may involve a confrontation with the police	1	2	3	4	5	6	7
2	I think <b>violent protest actions to support migrants and raise awareness about their situation</b> , are sometimes the only means to wake up the public	1	2	3	4	5	6	7
3	I would participate in a protest action <b>to oppose migration to my country</b> , even if it may involve a confrontation with the police	1	2	3	4	5	6	7
4	I think <b>violent protest actions to oppose migration and raise awareness about threats related to migration</b> , are sometimes the only means to wake up the public	1	2	3	4	5	6	7

**PART M. [Conspiracy beliefs.]**

Please indicate the degree to which you agree with the statements below.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	The government is hiding the true cost of immigration to taxpayers and society	1	2	3	4	5	6	7
2	Those who have spoken out against immigration in the media and politics have been treated unfairly	1	2	3	4	5	6	7
3	The government is concealing the true economic and social costs of immigration	1	2	3	4	5	6	7
4	Successive governments have deliberately sought to make our society more diverse through its immigration policy	1	2	3	4	5	6	7

**PART N. [Angst]** Please indicate the degree to which you agree with the statements below.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	Immigration will eventually replace the historical majority group in this society	1	2	3	4	5	6	7
---	---	---	---	---	---	---	---	---

2	I think the future of the my country's way of life is under threat from migrants	1	2	3	4	5	6	7
3	I believe that external sources are purposefully trying to undermine the the my country's way of life	1	2	3	4	5	6	7
4	I feel anxious about the threats my country is currently facing from abroad	1	2	3	4	5	6	7

**PART O.** Please indicate the degree to which you agree with the statements below.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	Our national identity is being threatened because there are too many immigrants in my country	1	2	3	4	5	6	7
2	Our national norms and values are being threatened because of the presence of immigrants	1	2	3	4	5	6	7
3	Immigrants are a threat to our national culture	1	2	3	4	5	6	7
4	Because of the presence of immigrants, people in my country have more difficulties in finding a job	1	2	3	4	5	6	7
5	Because of the presence of immigrants, people in my country have more difficulties in finding a house	1	2	3	4	5	6	7
6	Because of the presence of immigrants, unemployment in my country will increase	1	2	3	4	5	6	7

**PART P. [Multicultural Ideology Scale]** Please indicate the degree to which you agree with the statements below.

*1 = Strongly disagree, 2 = Moderately disagree, 3 = Slightly disagree, 4 = Neutral, 5 = Slightly agree, 6 = Moderately agree, 7 = Strongly agree*

1	My country would be a better place if members of ethnic groups would keep their own way of life alive	1	2	3	4	5	6	7
2	Migrants should be supported in their attempts to preserve their own cultural heritage in my country	1	2	3	4	5	6	7
3	A society that has a variety of ethnic groups is more able to tackle new problems as they occur	1	2	3	4	5	6	7
4	It is best for my country if all immigrants forget their cultural background as soon as possible	1	2	3	4	5	6	7
5	People who come to my country should change their behavior to be more like us	1	2	3	4	5	6	7
6	Immigrants in my country should forget their cultural background as soon as possible	1	2	3	4	5	6	7
7	If members of ethnic groups want to keep their own culture, they should keep it to themselves, and not bother the rest of us	1	2	3	4	5	6	7

## Demographics

**PART R.** We would like to ask a few questions about you.

What is your age? ..... years

What is your gender? *female/male/non-binary/other*

What subject do you study at university: .....

What is your ethnicity? .....

What is your education level? **High school/university or college student/MA or higher**

Do you belong to a religion or religious denomination?

1. I don't believe in deity and don't belong to a religious denomination
2. I believe in deity but don't belong to a religious denomination
3. Roman Catholic
4. Protestant
5. Orthodox (Russian/Greek/etc.)
6. Jewish
7. Muslim Shia
8. Muslim Sunni
9. Hindu
10. Buddhist
11. ....

### **Debrief**

Thank you for participating in this study. We now would like to tell you a little more about the purpose of this research.

The questionnaire you just completed is part of a large-scale international project that investigates cultural and individual characteristics link to the willingness to participate in any form of collective action or active citizenship.

While previous studies concentrated mostly on individual level predictors (such as identification with a given movement, moral obligation, perceived injustice), there is not much research that investigates how citizens' perception of the society and cultural norms is link to tendency to cooperate with others in peruse of common goals.

The present research project therefore is design to investigate above mentioned relations. We concentrated on actions and movements that aims at both social change (e.g. supporting migrants) and preserving tradition and status quo (e.g. oppose extended migration to a given country). We will compare participants' responses across all countries involved in the project to test the differences in the perception of the cultural norms and values important in a given society, and the consequences of those differences for active citizenship.

Any information given by participants will remain anonymous. We will share anonymised data with other researchers as we are dedicated to open science foundations and believe in transparent process of data gathering and analysing. No personal information will be link to individual responses, and all of them will be strictly confidential.