An Exploration of the Factors Contributing to Volunteering with Refugees

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Abstract

Volunteers for refugee organizations are scarce. This paper aimed at identifying drivers for volunteering with refugees (Study 1) and at testing effective strategies to encourage people to volunteer for refugees (Study 2). In Study 1, 86 participants filled in questionnaires measuring the variables of a theoretical process model online. Results revealed that self-refugee interchangeability, benevolence values, and self-enhancement were significant predictors of the intention to volunteer for refugees. Symbolic threat was a marginally significant predictor. In Study 2, 85 Dutch citizens were randomly divided into three conditions: (1) increased, (2) decreased symbolic threat, or (3) control. After reading the manipulation text self-rated symbolic threat, intention, behaviour and ethnic identification were measured. Manipulating symbolic threat did not affect the intention or behaviour to volunteer for refugees, nor was ethnic identification a moderator. Future research should investigate whether interventions targeting values, self-enhancement, or self-refugee interchangeability are effective for recruiting volunteers for refugees.

In 2015, the war in Syria caused a peak of refugees coming to Europe. Although the refugee crisis might not be as present in the media as back in 2015, the migration of asylum seekers to Europe is not over yet. Even now every year many people request asylum in the Netherlands and other European countries (CBS, 2020). To support refugees and integrate them properly into the Dutch society, volunteers are essential. Volunteering is defined as "any activity in which time is given freely to benefit another person, group or cause" (Wilson, 2000). Most organizations supporting refugees do not have enough budget to operate without volunteers.

Whereas volunteers are essential to keep non-profit organizations running, people signing up for volunteering with refugees are scarce (Kalogeraki, 2018). This is a problem because less refugees can be helped and volunteers have a high workload leading to less commitment for the volunteering activity (Engelberg-Moston, Stipis, Kippin, Spillman, & Burbidge, 2009). Identify effective strategies to encourage more people to engage in volunteering for refugees would not only be beneficial for helping more refugees and reducing the workload of current volunteers. It would also reduce levels of discrimination of refugees because of an increased interracial contact between the local community and refugees (Dixon, Durrheim, Tredoux, Tropp, Clack, & Eaton, 2010).

To identify effective strategies, firstly the driving factors leading to this behaviour need to be investigated. Previous research on these factors primarily was descriptive.

Volunteers working with refugees in Greece were mostly women, young, higher educated, individuals engaged in unconventional political acts and with higher levels of social capital (Kalogeraki, 2018). However, there is a lack of research on motivational factors to volunteer with refugees from a social psychological point of view.

Motivations to sign up for volunteering with refugees

Different from other forms of helping, volunteering with refugees is a conscious and explicit decision, initiated by elaborate considerations, costs considerable effort, and is an intentional behaviour (Aydinli Bender, & Chasiotis, 2013; McGuire, 1994). Volunteering for refugees can be categorized as outgroup helping. The outgroup is a group, which is distinct from the group a person identifies with, whereas the ingroup is the group people identify with as a member (Tajfel & Turner, 1979). Three types of motives increase the intention to engage in outgroup helping: (1) prosocial motives, (2) individual benefits, and (3) benefits for the own ingroup (van Leeuwen & Täuber, 2010). In addition, prejudice and ingroup threat reduce prosocial behavioural intentions towards asylum seekers (Mancini, Bottura, & Caricati, 2018). In the following, these four factors and their contribution to the intention to volunteer for refugees are described.

Prosocial motives. Prosocial motives are rooted in the belief that there is a common bond between the in- and outgroup. People were more likely to help in an emergency when they experienced a shared identity with the victim (Levine, Prosser, Evans, & Reicher, 2005). Three important prosocial motives for outgroup helping were defined: (1) The feelings of perceived similarity between the in- and outgroup is related to outgroup helping (Dovidio, 1984). An example is that Dutch people notice that Syrians living in the Netherlands share the same music taste. (2) Empathic arousal towards the outgroup is to feel the emotions of others when observing them (Cialdini, Brown, Lewis, Luce, & Neuberg, 1997). White people could, for example, become sad themselves when they see a darker skinned person crying. (3) Feelings of self-other interchangeability means that individuals from the ingroup can identify with individuals from the outgroup (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987). A Dutch mother, who just lost her child, for example, could identify with a Syrian mother, who lost her child. The contribution of these three factors to the intention of volunteering for refugees, as opposed to outgroup helping, still needs to be investigated.

Individual benefits. Besides prosocial motives, individual benefits seemed to play a role in volunteering (Clary et al., 1998). The following individual motives were the most important drivers for volunteering: (1) values, (2) understanding, (3) self-enhacement, and (4) social motives (Chacón, Gutiérrez, Sauto, Vecina, & Pérez, 2017).

‘Values’ are the expression of principles of behaviour related to altruistic and humanitarian concerns (Chacón et al., 2017). Specifically, these are benevolence values, such as being helpful, honest, forgiving, loyal, or responsible (Bardi & Schwartz, 2003). ‘Understanding’ relates to acquiring new knowledge, skills, or experience (Chacón et al., 2017). People could volunteer to gain more experience working with refugees. ‘Self-enhancement’ relates to the motive of gaining more self-knowledge, self-development, and a better feeling about oneself by volunteering. Volunteers could be driven by learning more about their own limits working with vulnerable groups. The fourth factor relates to social adjustment and adaptation as motive for volunteering (Smith, Bruner, & White, 1956), for example, volunteering for refugees, because their friends do so.

Volunteering was especially motivated by helping others and socializing (Dunn, Chambers, & Hyde, 2016). Most of the motives participants mentioned could be classified with self-enhancement, values and social functions. Therefore, the current study focused on examining values, understanding, self-enhancement, and social motives.

Ingroup benefits. Besides individual benefits, benefits for the own ingroup contribute to volunteering for refugees (van Leeuwen & Täuber, 2010). An example is to positively differentiate the ingroup from the outgroup. According to the Social Identity Theory (SIT; Tajfel & Turner, 1979) this is called ‘positive distinctiveness’, which contributes to the collective self-esteem and strengthens the group members’ ties with their ingroup. Positive distinctiveness can be reached by intergroup competition or cooperation, which can be driven by several ‘ingroup serving motives’, such as the concern for the impression of the own ingroup, negative metastereotypes towards the outgroup (i.e. the ingroup thinks that the outgroup has negative stereotypes against them), perceived threats towards the ingroup (i.e. the ingroup feels threatened in their group identity by the outgroup; van Leeuwen & Täuber, 2012), and the strive to show that the ingroup is warm and helpful (Hopkins et al., 2007). Ingroup warmth was considered as most relevant for volunteering with refugees.

Prejudice and perceived threats. Besides factors positively associated with outgroup helping, there are also factors contributing negatively to the intention to volunteer for refugees. Prejudices towards refugees were predicted by realistic threats and symbolic threats (Schweitzer, Perkoulidis, Krome, Ludlow, & Ryan, 2005). Realistic threat is a threat to the ingroup’s power, economic or material resources, or wellbeing; a threat to one’s means of existence. Symbolic threat is a threat to one’s values, identity, way of life, cultural customs, or norms; a threat to one’s cultural identity. Higher scores on realistic and symbolic threat were associated with increased prejudice (Mancini et al., 2018). Increased prejudice as well as

increased realistic and symbolic threat were associated with decreased prosocial behavioural intention towards refugees. This is in line with Intergroup Threat Theory (Stephan, Ybarra, & Rios, 2015), which states that perceived threats from outgroups can lead to prejudicial attitudes towards these outgroups. Therefore, prejudice possibly has a mediating role in the relation between perceived threats and prosocial behavioural intentions.

From intention to behaviour. Thus, prosocial motives, individual, and ingroup benefits were positively associated with intentional measures of outgroup helping, whereas prejudices were negatively associated with prosocial behavioural intentions towards asylum seekers. However, the intention of volunteering for refugees does not directly lead to the behaviour of signing up for volunteering. Inertial resistance, the desire not to change, motivated by passivity, avoidance or disengagement, can underlie the intention-action gap (Knowles & Riner, 2007). A medium-to-large change in intention led to a small-to-medium change in behaviour (Webb & Sheeran, 2006). People engage in helping behaviour to maximize their benefits and minimalize their costs (Batson & Shaw, 1991; Dovidio, Piliavin, Schroeder, & Penner, 2006). Costs associated with volunteering are the perceived time, effort, emotional toll, and loss of goods, such as money. These could be underlying factors of inertia associated with volunteering behaviour for refugees and possible moderators of the relation between intention and behaviour. In *Figure 1* a model of the factors contributing to the intention to volunteer with refugees can be found.

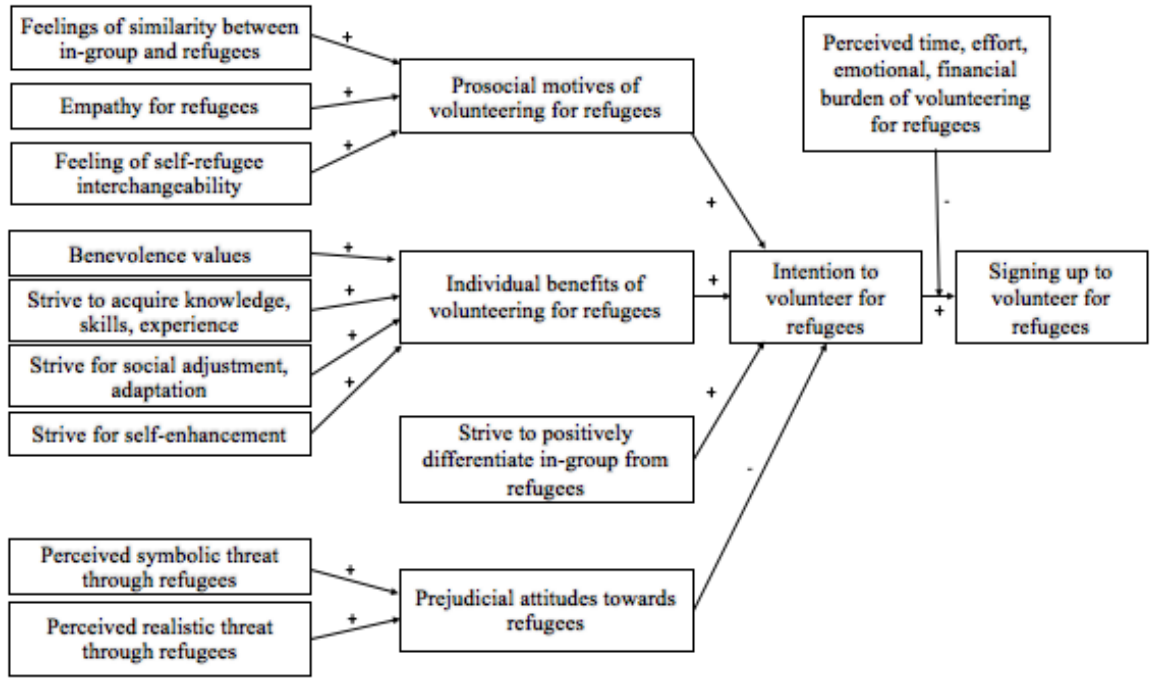

Figure 1. Theoretical process model explaining the intention and behaviour of volunteering for refugees.

The current paper

The aim of this paper was two-fold: getting a better understanding of these driving factors from a theoretical point of view by testing the process model (Study 1), and understanding whether manipulating one of these factors experimentally would effectively increase the intention and the behaviour of volunteering for refugees from an empirical, social psychological point of view (Study 2).

Study 1 – Questionnaire

To test whether the theoretical process model of volunteering for refugees holds, a questionnaire was developed to measure the factors of the process model (see *Figure 1*). The hypotheses were that: (1) the intention would positively predict the past behaviour of volunteering for refugees. (2) This relation would be moderated by inertia (time, effort, emotional, and financial burden). (3) The intention to volunteer for refugees would be positively associated with prosocial motives associated with volunteering for refugees (similarity between ingroup and refugee, self-refugee interchangeability, and empathy for refugees), individual benefits of volunteering for refugees (benevolence values, understanding, self-enhancement, and social motives), and ingroup warmth. (4) The intention would be negatively predicted by prejudicial attitudes towards refugees. (5) Prejudice, in turn, would be positively predicted by perceived realistic and symbolic threat.

Method

Participants

The participants were 86 university students in the Netherlands (10 men, 76 women), who were recruited via Radboud University Nijmegen, the Netherlands. Originally there were 87 participants, however, one of them did not agree to the informed consent and therefore was sent to the end of the questionnaire immediately. 39 participants were Dutch, 39 were German and eight had another nationality. The study was advertised on *Sona System*, the university's website for recruitment of research participants, and social media. The questionnaire was distributed online using the survey program *Qualtrics*. Only students, who were at least 18 years old and fluent in English, were included in the study. The a priori sample size was calculated for a linear multiple regression analysis with nine factors using a medium effect size of 0.15 with the program *G-Power* and was estimated to be 114 participants. However, this sample size could not be reached due to the Covid-19 pandemic and a limited timeframe.

Procedure

Participants read the informed consent and indicated whether they agreed. Then, the variables were measured in the order described below. After the questionnaires participants filled in their demographics (gender, nationality, time living in the Netherlands), were thanked, and were given the opportunity to contact the researcher by e-mail for any questions. An overview of all questionnaires can be found in the Appendix.

Individual benefits. The Volunteer Function Inventory (VFI; Clary et al., 1998) was used to measure (benevolence) values, understanding, social and self-enhancement motivations. The items were adapted to fit the context of volunteering for refugees, adding "for refugees" every time the word volunteering was used. The VFI consists of 30 items and six factors, namely understanding, values, protective, social, career, and enhancement and was found to have adequate reliability and predictive validity (Clary et al., 1998). Although primarily values, understanding, social, and enhancement motivations were expected to be predictors of the intention to volunteer with refugees, the whole questionnaire was assessed. Responses were rated on a 7-point scale (1 = not at all important; 7 = very important).

Prosocial motives. Feelings of similarity between the ingroup and refugees was measured by three items (α = .64). An example was "I do not think that my group has anything in common with refugees". Empathic arousal towards refugees was measured by three items (α = .78). An example included "When I think of what refugees have gone through I feel sorry for them". Feelings of shared self-refugee interchangeability was also measured by three items (α = .59). An example was "I can imagine myself in the place of a refugee". Participants answered on a 7-point scale with higher scores indicating higher prosocial motives.

Ingroup benefits. To measure the strive to positively differentiate the ingroup from refugees a scale measuring the concern for group impression (CGI; van Leeuwen & Täuber, 2012) was used. The scale consists of five items and was found to have a good reliability (van Leeuwen & Täuber, 2012). In addition, items measuring negative metastereotypes ("I think refugees have negative stereotypes against my group."), perceived group threat ("I feel that the sense of belonging I share with my group is threatened."), and strive to show ingroup warmth ("If I help refugees I can show that my group is helpful.") were assessed. All items were rated on a 7-point scale (1 = not at all; 7 = very much). Although primarily ingroup warmth was expected to predict the intention of volunteering with refugees (Hopkins et al., 2007), the other factors were used for an exploratory analysis.

Prejudice and perceived threats. To measure prejudice the blatant and subtle prejudice scales (BSPS, Pettigrew & Meertens, 1995) were used. The scales consist of 20 items and five factors (threat and rejection, intimacy, traditional values, cultural differences, and positive emotions) and have adequate reliability and criterion validity (Pettigrew & Meertens, 1995). Responses were rated on a 4-point scale (1 = strongly disagree or very similar; 4 = strongly agree or very different). The items were adapted to fit the context of volunteering for refugees, replacing "West Indians" with "refugees".

The Realistic Threat Scale and the Symbolic Threat Scale (Schweitzer et al., 2005; original: Stephan, Ybarra, & Bachman, 1999) were used to measure realistic and symbolic threat respectively. Both scales consist of seven items. Responses were rated on a 10-point scale (1 = strongly agree; 10 = strongly disagree). Items were reverse scored as necessary, with higher scores indicating higher realistic and symbolic threat. Both questionnaires had an adequate reliability (symbolic threat: $\alpha = .69$; realistic threat: $\alpha = .78$).

Inertia, intention, and behaviour. Inertia was measured by four obstacles for volunteering with refugees, namely: (1) time concerns, (2) effort concerns, (3) financial concerns, and (4) emotional concerns. These four factors were largely independent ($\alpha = .49$). The Pearson correlations between these factors varied between $r = .08$ and $r = .38$.

The intention to volunteer for refugees was measured by three items ($\alpha = .84$). An example included "I will not sign up as a volunteer for refugees". The first item was reverse coded. Participants answered both inertia and intention items on a 7-point scale (1 = totally disagree; 7 = totally agree).

The past behaviour to volunteer for refugees was measured by asking "Have you ever volunteered for refugees?". Participants answered with "yes" or "no".

Results

Average scores were calculated for all variables. In *Figure 2* an adapted version of the process model can be found. Means and standard deviations of the relevant variables can be found in Table 1.

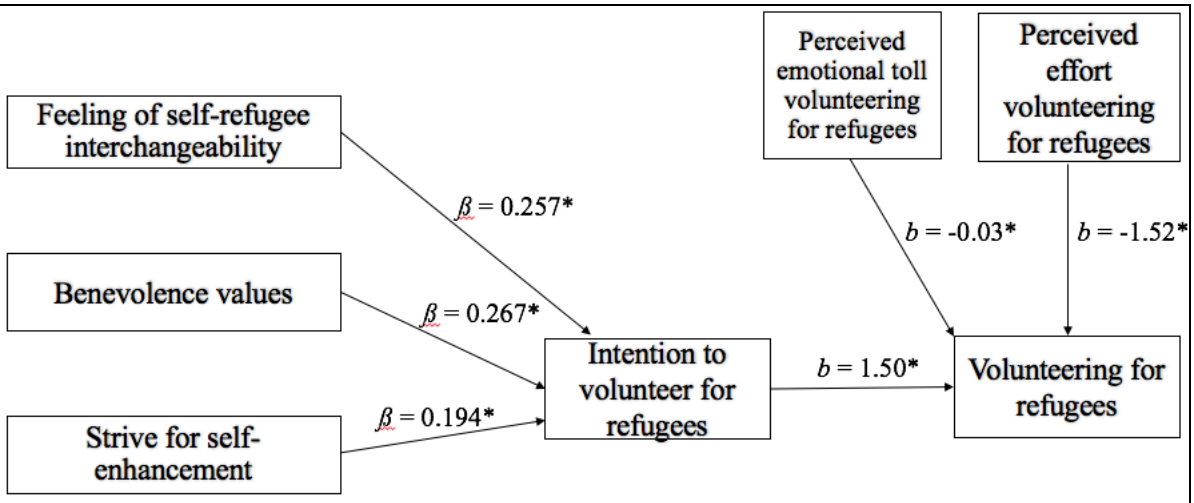

Figure 2. Updated and tested model of the intention and the past behaviour of volunteering for refugees. (* $p < .05$)

Table 1

Means and Standard Deviations (SD) of the Variables Relevant for Study 1.

	Mean	SD
Past behaviour*	1.80	(0.40)
Intention**	3.99	(1.43)
Prejudice ***	2.01	(0.32)
Group Warmth **	4.49	(1.50)
Values **	5.15	(1.02)
Social **	2.79	(1.33)
Understanding **	4.79	(1.24)
Enhancement **	4.00	(1.32)
Similarity **	3.94	(1.18)
Empathy **	5.93	(1.00)
Interchangeability **	3.01	(1.19)
Symbolic Threat ****	5.52	(1.22)
Effort**	3.22	(1.50)
Emotional burden**	3.48	(1.59)

* rated on 1 (yes) or 2 (no)

** rated on 7-point scale

*** rated on a 4-point scale

**** rated on a 10-point scale

Behaviour

17 participants had engaged in volunteering with refugees in the past, while 69 participants had not engaged in volunteering with refugees in the past. To test hypotheses (1) and (2), a logistic regression analysis was conducted with the *past behaviour* of volunteering for refugees as dependent variable and *intention, perceived time, effort, money* and *emotional toll* as predictors. The interaction effects of *intention* and *time, effort, money,* and *emotional toll* respectively on the *past behaviour* were examined.

The model was significant, $\chi 2$ (9, 86) = 24.32, p = .004. *Intention* was a significant predictor of the *past behaviour of volunteering for refugees*, p < .001. The higher the *intention* (b = 1.50), the more people had engaged in volunteering for refugees in the past. The *perceived effort* to volunteer with refugees significantly predicted the *past behaviour*, p = .033. In addition, the *perceived emotional burden* was significant predictor of the *past behaviour*, p = .038. The more *effort* (b = -1.52) and *emotional burden* (b = -0.03) people associated with volunteering for refugees the less they had engaged in volunteering with refugees in the past. None of the other factors predicted *intention* significantly. There was no interaction effect of *intention* and either of the factors related to inertia (*time, effort, emotional toll, money*) on *past behaviour*.

Intention

To test hypothesis (3), a multiple regression analysis (MRA) was conducted with *intention* as dependent variable (quantitative) and *group warmth, prejudice, similarity, empathy, interchangeability* and four factors of the VFI (*value, social, understanding, enhancement*) as predictors. The results showed that the proportion explained variance with three factors was significantly larger than zero, F(3,82) = 13.09, p < .001. Specifically, *values*, t(82) = 3.75, p < .001, *self-refugee interchangeability*, t(82) = 3.00, p = .004, and *self-enhancement*, t(82) = 2.38, p = .020 were significant predictors of *intention*. Higher scores on *values* (ß = 0.38), *interchangeability* (ß = 0.28), and *self-enhancemen*t (ß = 0.24) were associated with a higher *intention.*

Prejudice

To test hypotheses (4) and (5), another MRA was conducted with *prejudice* as dependent variable and *symbolic threat* and *realistic threat* as predictors. The results showed that the proportion explained variance was significantly larger than zero, F(2,83) = 46.55, p < .001. *Symbolic threat*, t(83) = 6.73, p < .001, as well as *realistic threat*, t(83) = 4.17, p < .001, predicted *prejudice* significantly. Higher scores on *symbolic threat* (ß = 0.54) and *realistic threat* (ß = 0.34) were associated with higher scores on *prejudice*.

To check whether *prejudice* mediated the relation between *symbolic* or *realistic threat*, respectively, and the *intention*, two mediation analyses (Hayes, 2013) were conducted using the *PROCESS add-on* for *SPSS*. In the first analysis, *symbolic threat* was the independent variable, *intention* the dependent variable, and *prejudice* the mediator (*Figure 3*). *Symbolic threat* predicted *prejudice*, $F(1,84) = 63.30$, $p < .001$, $R^2 = 0.43$. Higher *symbolic threat* was associated with higher *prejudice*, $b = 0.17$, $t(84) = 7.96$, $p < .001$. *Symbolic threat* and *prejudice* together predicted *intention*, $F(2,83) = 9.48$, $p < .001$, $R^2 = 0.19$. *Symbolic threat* predicted *intention*, $t(83) = -2.73$, $p = .008$. Higher scores on *symbolic threat* were associated with less *intention*, $b = -0.42$, 95% CI [-0.72, -0.11]. *Prejudice* did not predict *intention*, $t(83) = -0.77$, $p = .441$, 95% CI [-1.63, 9.71]. Thus, there was a relation between *symbolic threat* and *intention*, but it was not mediated by *prejudice*.

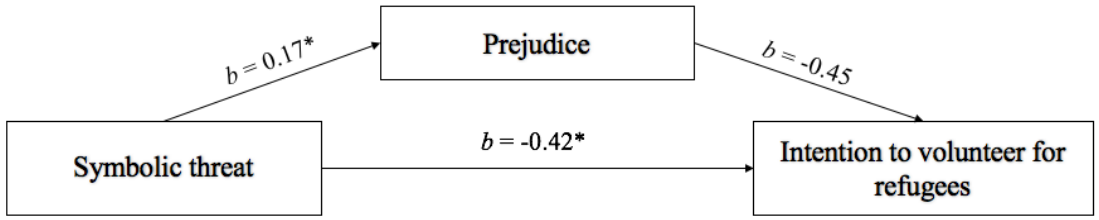

Figure 3. Mediation of the relation between symbolic threat and the intention to volunteer for refugees by prejudice (* p < .05)

In the second mediation analysis, *realistic threat* was the independent variable, *intention* the dependent variable, and *prejudice* the mediator (*Figure 4*). *Realistic threat* predicted *prejudice*, $F(1,84) = 31.28$, $p < .001$, $R^2 = 0.27$. Higher *realistic threat* was associated with higher *prejudice*, $b = 0.11$, $t(84) = 5.59$, $p < .001$. *Realistic threat* and *prejudice* together predicted *intention*, $F(2,83) = 5.37$, $p = .006$, $R^2 = 0.11$. *Realistic threat* did not predict the *intention*, $t(83) = -0.38$, $p = .704$, 95% CI [-0.28, 0.19]. *Prejudice* predicted the *intention*, $t(83) = -2.58$, $p = .012$. Higher scores on *prejudice* were associated with less *intention*, $b = -1.40$, 95% CI [-2.48, -0.32]. Thus, there was a relation between *prejudice* and *intention*, but none between *realistic threat* and *intention*. *Prejudice* was not a mediator.

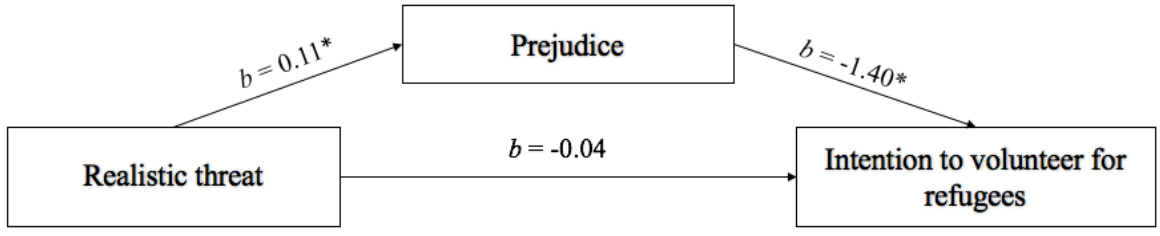

Figure 4. Mediation of the relation between realistic threat and the intention to volunteer for refugees by prejudice (* p < .05)

Exploratory analysis

An exploratory hierarchical MRA was conducted with *intention* as dependent variable and *group warmth, prejudice, similarity, empathy, interchangeability*, the six factors of the VFI (*value, social, understanding, protective, career, enhancement*), *negative metastereotypes, group threat, symbolic, realistic threat,* and the four variables underlying inertia (*time, effort, money,* and *emotional toll*). *Symbolic threat* first seemed to be a significant predictor of the *intention* with the largest b-weight compared to *value, self-refugee interchangeability,* and *self-enhancement.* However, after data collection of Study 2, it appeared that there was a coding error for *symbolic threat* in Study 1. After running the analysis again with the correct values, the results revealed that perceived *symbolic threat,* as fourth factor of the equation, was only marginally significant in predicting the *intention*, $t(81) = -1.82$, $p = .073$. Higher *symbolic threat* (*ß* = -0.19) was associated with a lower *intention*.

Discussion

The research question was whether the theoretical process model of volunteering for refugees based on a literature search holds. The results indicated that the process model is partly valid. However, some relations were not confirmed. Therefore, an improved model was developed (*Figure 2*). The intention to volunteer with refugees was predicted by three factors, namely individual benefits of volunteering, such as (1) benevolence values and (2) the strive of self-enhancement, and (3) the prosocial motive of self-refugee interchangeability. Thus, partly in line with the factors relevant for outgroup helping mentioned by van Leeuwen and Täuber (2010), prosocial motives, and individual benefits seem contribute to volunteering for refugees, but benefits for the own ingroup do not seem to be associated with this prosocial behavioural intention.

That benevolence values and self-enhancement significantly predicted the intention to volunteer for refugees was in line with the expectations. Chacón et al. (2017) found that values and self-enhancement were among the strongest motivators of volunteering behaviour. The motives for volunteering were especially classified with enhancement, social, and value functions in previous research (Dunn et al., 2016). This study shows that previous findings on individual motivators for volunteering are also applicable to volunteering for refugees. Additionally, previous research was conducted in samples which were already doing volunteering work. The current study broadens these findings to people, who mostly did not volunteer yet. Future research should investigate, whether manipulating benevolence values or self-enhancement motives is an effective strategy to recruit new volunteers for refugee organizations.

The finding that self-refugee interchangeability significantly predicts the intention to volunteer for refugees was also in line with van Leeuwen and Täuber (2010), who stated that self-refugee interchangeability, which means that individuals from the ingroup can imagine themselves in the place of individuals from the outgroup (Turner et al., 1987), would be associated with outgroup helping. The current study suggests that self-refugee interchangeability is not only linked to outgroup helping, in general, but also to the intention of volunteering with refugees, in particular. Subsequent research is necessary to investigate whether this relation holds in an experimental design. Finding strategies to increase the sense of shared attributes between Dutch people and refugees, could help refugee organizations to recruit new volunteers.

As mentioned earlier, due to a coding error, symbolic threat, at first, seemed to be a significant predictor of the intention to volunteer for refugees with the largest b-weight compared to values, self-enhancement, and interchangeability. After running the analyses again with correctly coded values, symbolic threat, as fourth factor in the equation, was only a marginally significant predictor of the intention. However, symbolic threat predicted the intention in a mediation analysis to test whether prejudice would mediate the relation between perceived threats and intention. This is in line with the findings by Mancini et al. (2018) that symbolic threat was negatively associated with prosocial behavioural intentions towards refugees. The current study seems to confirm these findings. However, these results need to be interpreted cautiously, because symbolic threat was not a significant predictor in the exploratory MRA.

The relation between symbolic and realistic threat, respectively, and the intention to volunteer for refugees was expected to be mediated by prejudicial attitudes towards refugees (Rios et al., 2018; Mancini et al., 2018). However, prejudice did not mediate either the relation between symbolic threat and the intention, nor the relation between realistic threat and the intention to engage in volunteering with refugees. Prejudice predicted the intention only in the second mediation analysis with realistic threat as dependent variable. This could be because in previous research prosocial behavioural intentions towards refugees were defined more broadly in terms of providing any material assistance in terms of money, volunteering, or hospitality (Mancini et al., 2018), whereas in the current study only volunteering was considered. Both symbolic threat and realistic threat significantly predicted prejudicial attitudes, which confirms previous findings (Schweitzer et al., 2005; Mancini et al., 2018).

The past behaviour of volunteering indeed was significantly predicted by the intention to engage in volunteering with refugees. This was in line with the expectations and previous literature suggesting that volunteering with refugees is an intentional behaviour (Aydinli et al., 2013; McGuire, 1994). This relation was not moderated by any of the factors associated with inertia, which suggests that they do not contribute to the intention action gap (Knowles & Riner, 2007; Webb & Sheeran, 2006). However, perceived effort and emotional toll were significant negative predictors of past volunteering behaviour. This knowledge can be valuable for designing and testing interventions targeted at encouraging volunteering with refugees. When designing such interventions, the emotional toll and perceived effort should be considered.

Due to the Covid-19 pandemic and a limited timeframe, the sample size of 114 participants needed for an adequate power of 0.80 was not reached. According to Cohen (1992) a low power can lead to a larger chance of a type II error. Therefore, the results need to be interpreted carefully and future research including larger sample sizes is necessary.

Thus, benevolence values, self-enhancement, self-refugee interchangeability, perceived effort, and emotional toll were important factors for volunteering with refugees and should be considered when designing interventions. Subsequent research is needed to examine whether these relations hold in an experimental design and in a real-life setting. In addition, future research can shed light on whether actual behaviour, not just past behaviour, is affected by the theoretical factors relevant for volunteering with refugees identified in this study.

Study 2 – Intervention

Study 2 focused on symbolic threat, because of a coding error in Study 1. Nonetheless, it is an important contribution to the knowledge about prosocial behavioural intentions and behaviour towards refugees. Since the peak of the refugee crisis in Europe in 2015, the rhetoric of the Dutch media has reported the arrival of asylum seekers mainly in a fear evoking manner (van Teeffelen, 2016). This probably has led to a raised perceived realistic and symbolic threat through refugees in the Dutch society, which in turn leads to increased prejudice (Rios et al., 2013). This underscores the importance of examining strategies of manipulating ingroup threats.

According to the Intergroup Threat Theory (ITT; Stephan et al., 2015), perceived threats from outgroups can lead to prejudicial attitudes towards these outgroups. Several

studies have tested the ITT by manipulating symbolic threat experimentally (Rios, 2013; Cook, Cottrell, & Webster, 2015; Simpson, Rios, & Cowgill, 2017; Brambilla & Butz, 2013; Morrison, Plaut, & Ybarra, 2010). Inducing symbolic threat was found to increase prejudicial attitudes about value-violating, immigrant, and non-immigrant minority outgroups (Rios et al., 2018). However, there is a lack of research on behavioural intentions towards asylum seekers.

Mancini et al. (2018) were the first to find that ingroup threat affected prosocial behavioural intentions towards asylum seekers directly. Increased threat, in turn, led to more prejudice and less prosocial behavioural intentions towards asylum seekers. However, the effect of increasing symbolic threat was not measured experimentally, neither were the effects of reducing symbolic threat investigated in previous research (Rios et al., 2018). If proven effective, this could be used by newspapers to reduce prejudice against refugees.

Additionally, symbolic threat induction does not seem to work for everyone to the same extent. Ingroup identification, the extent of identification with the group people feel a sense of membership for, was found to moderate the effect of symbolic threat induction on prejudice (Morrison & Ybarra, 2008, 2009; Morrison et al., 2010), leaving open whether this would also work for prosocial behavioural intentions. Therefore, the current study examined the questions whether: (1) increasing symbolic threat would reduce and, (2) reducing symbolic threat would increase the intention and behaviour of volunteering for refugees, and (3) ethnic identification would moderate these effects.

To test these questions, participants were randomly divided into three conditions: increased, decreased symbolic threat, and a control condition. The hypotheses were that: (1) Participants in the decreased symbolic threat condition would score lower on intention and behaviour compared to participants in the other conditions. (2) Participants in the reduced symbolic threat condition would score higher on the intention and behaviour than participants in the other conditions. (3) The effects described above would be moderated by ethnic identification.

Method

Participants

The participants were 85 Dutch citizens (27 men, 58 women, age: M=23.92, SD=2.85). In Table 2 the sociodemographic characteristics per condition can be found. The study was promoted on social media and *Sona Systems*, the university's website for recruiting participants for research purposes. The questionnaires were distributed online using the

survey program *Qualtrics*. Only participants, who were Dutch, at least 18 years old, and fluent in the English language were included in the study. The a priori sample size was calculated for a MANCOVA to examine the interaction effect of *condition* and *ethnic identification* on the *intention* and the *behaviour* to volunteer for refugees using a medium effect size of 0.15 with the program *G-Power* and was estimated to be 43 participants.

Table 2

Sociodemographic Characteristics of Participants of Study 2 per condition.

	Control (n = 28)		Increased symbolic threat (n = 29)		Decreased symbolic threat (n = 28)	
Age: M (SD)	23.36	(2.39)	24.14	(2.10)	24.25	(3.80)
Gender: N (%)						
Male	12	(42.9)	9	(31)	6	(21.4)
Female	16	(57.1)	20	(69)	22	(78.6)
Occupation: N (%)						
Working	3	(10.7)	7	(24.1)	3	(10.7)
University	23	(82.1)	22	(75.9)	25	(89.3)
Other	2	(7.1)	0	(0)	0	(0)

Design

A 2 (*condition, ethnic identification*) x 2 (*intention, behaviour*) MANCOVA was conducted to answer the research questions.

Procedure

Participants agreed to the informed consent. Then, they were randomly assigned to one of the three experimental conditions and read the corresponding manipulation text. Subsequently, the outcome measures were assessed in the same order as described below. After these questionnaires, participants filled in their demographics (gender, age, occupation status), were thanked, and, were given the opportunity to e-mail a refugee organization, if they were interested in becoming a volunteer. They could e-mail the researcher for any questions or a debriefing. A full overview of the materials can be found in the Appendix.

Intervention. Symbolic threat was experimentally manipulated by letting participants read a short manipulation text. Participants were randomly assigned to one of the three conditions: increased symbolic threat (IST), decreased symbolic threat (DST), or a control

condition. The texts were inspired by the manipulation texts used by Brambilla and Butz (2013) and adapted to the current context of Dutch instead of Italian participants as addressed in the previous study. Because previous research had only an IST and control condition, the DST condition was designed in the same style as the other two conditions. In the control condition, neutral statistics about the numbers of refugees coming to the Netherlands were described. In the IST condition, a bad assimilation of refugees in the Netherlands and a decline of Dutch values was reported, whether the DST was about a good assimilation of refugees to the Dutch society. An example included: "Dutch values and traditions are becoming widespread in newcomers to our country".

Outcome measures. Symbolic threat and the intention were measured as in Study 1. The behaviour was measured by introducing a refugee organization in Nijmegen, the Netherlands, Stichting Gast, which was looking for volunteers and subsequently asking participants 'To what extent are we allowed to e-mail you with the request to sign up for the upcoming volunteering projects?' Participants indicated their answer on a 10-point scale (1 = not at all; 10 = anytime within the next 3 months). Additionally, the number of sent e-mails to the refugee organization was assessed. However, none of the participants sent an e-mail.

Ethnic identification was measured using an adapted version of the Centrality Scale of the Revised Multidimensional Inventory of Black Identity, which has a good internal and external validity (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). The items were reworded in line with the research by Morrison et al. (2010) so that they could pertain to any ethnic group and not just to African Americans, for whom this questionnaire originally was designed (α = .82). An example included: "In general, my racial/ethnic group is an important part of my self-image". Items were rated on a 7-point Likert scale (1 = strongly disagree; 7 = strongly agree).

Results

The data was prepared for analysis. Average scores were calculated for *symbolic threat*, *intention*, and *ethnic identification*. Standardized z-scores were calculated for *ethnic identification*. Histograms showed that all variables, except *behaviour* were normally distributed. Boxplots showed that there were no outliers which deviated more than one and a half times from the quartile distance under Q1 above Q3. The means and standard deviations per variable per condition can be found in Table 3.

Table 3

Means and Standard Deviations (SD) for the variables of Study 2 per condition.

	Control (n = 28)		Increased symbolic threat (n = 29)		Decreased symbolic threat (N = 28)	
Behaviour	3.39	(3.03)	4.07	(3.35)	4.79	(3.20)
Intention	3.62	(1.46)	4.38	(1.64)	4.33	(1.29)
Symbolic Threat	5.36	(1.10)	5.53	(1.32)	4.79	(0.97)
Ethnic Identification	2.95	(1.16)	3.16	(1.12)	3.03	(1.02)

Manipulation check

An ANOVA with *symbolic threat* as dependent variable and *condition* (control, DST, IST) as between-subject factor revealed that there was a significant effect of *condition* on *symbolic threat*, F (2, 82) = 3.32, p = .041, with a medium effect size of η^2 = 0.08. The contrast between IST and DST was significant, p = .040, 95% CI [0.03-1.48]. Participants in the IST condition (M = 5.54) had higher levels of symbolic threat after reading the manipulation text than participants in the DST condition (M = 4.79). The contrast between control and IST was not significant, p = .824, 95% CI [-0.904-0.544]. The contrast between control and DST was not significant either, p = .155, 95% CI [-0.159-1.302].

Main analyses

Intention and *behaviour* were correlated significantly at the 0.01 level (r = 0.57). To answer the research questions, a MANCOVA was conducted with *intention* and *behaviour* as dependent variables, *condition* as between subject-factor, and the standardized z-scores of *ethnic identification* as covariate. The results revealed that: (1) There was no significant effect of *condition* on either *intention*, F (2, 79) = 2.16, p = .122, nor *behaviour*, F (2, 79) = 0.56, p = .576. (2) There was no significant effect of *ethnic identification* on either *intention*, F (1, 79) = 1.13, p = .290, nor *behaviour*, F (1, 79) = 0.13, p = .751. (3) There was no interaction effect of *condition* and *ethnic identification* on either *intention*, F (2, 79) = 0.53, p = .591, nor *behaviour*, F (2, 79) = 0.66, p = .520 (*Figure 5*).

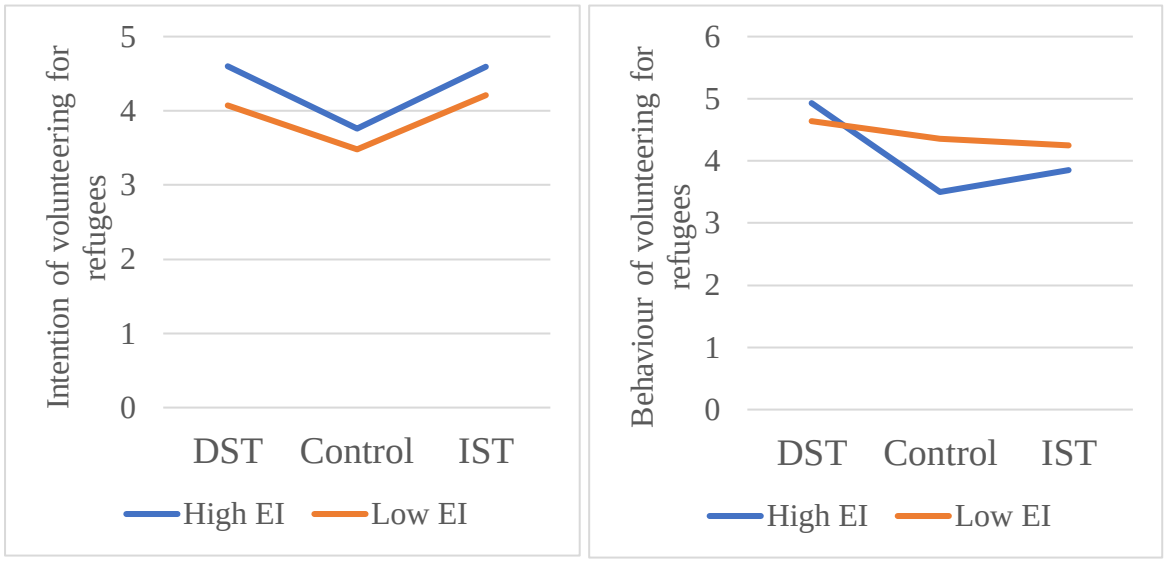

Figure 5. Moderation of the effect of *condition* and *ethnic identification* on *intention* and *behaviour*, respectively.

Because *behaviour* was not normally distributed, it was recoded into a dichotomous variable (no ≤ 3; yes > 3). Then, a logistic regression analysis was conducted with *behaviour* (yes, no) as dependent variable and *condition* and the standardized z-scores of *ethnic identification* as predictors. The model was not significant, $\chi 2$ (5, 85) = 1.856, p = .869.

Discussion

Study 2 showed that symbolic threat indeed could be manipulated by the three different manipulations texts. Participants in the DST condition had significant lower scores on symbolic threat than participants in the IST condition. However, the conditions did not differ from the control condition. Therefore, it is uncertain which of the two conditions, IST, DST, or both, were effective. Possibly, a manipulation text is not strong enough of a means of manipulation for symbolic threat. Future research should investigate different methods of manipulating symbolic threat, such as labels of the outgroup (Rios, 2013; Simpson et al., 2017). For example, using the label “homosexual” compared to “gay men and lesbians” evoked more symbolic threat (Rios, 2013).

The first research question was, whether increasing symbolic threat experimentally would reduce the intention or behaviour of volunteering for refugees. Not in line with previous research (Mancini et al., 2018), increasing symbolic threat did not influence either the intention nor the behaviour of volunteering for refugees. The authors did not use an experimental design, suggesting that the relation between symbolic threat and prosocial

behavioural intentions could work the other way around, behavioural intentions leading to symbolic threat. Additionally, Mancini et al. (2018) used a broader definition of prosocial behavioural intentions towards refugees. Future research could use providing money or hospitality as definition of prosocial behavioural intentions. These are considered lower threshold behaviours than signing up for volunteering (Mancini et al., 2018).

The second research question was whether decreasing symbolic threat would affect the intention or behaviour. The DST text did not affect the intention or behaviour to volunteer with refugees either. This adds to the Intergroup Threat Theory (Stephan et al., 2015), which states that perceived ingroup threats lead to prejudicial attitudes towards the outgroup. The findings of this study suggest that ingroup threats, or at least symbolic threat, do affect prosocial behavioural attitudes, such as volunteering for refugees. Future research is needed to investigate whether this is also true for realistic threat.

The third research question was whether the effect of symbolic threat manipulation on intention or behaviour would be moderated by the level of ethnic identification (EI). However, EI was not a moderator. This is not in line with the expectations based on previous findings that EI moderates the effect of symbolic threat on prejudice (Morrison & Ybarra, 2008, 2009; Morrison et al., 2010) and, thereby adds to previous research that EI does not seem to be a moderator for prosocial behavioural intentions, such as volunteering.

A methodological limitation of this study was that the behavioural measure was a hypothetical question. Answers were indicated on a 10-point scale. It is questionable whether this was a realistic representation of the behaviour of signing up to volunteer for refugees. The number of sent e-mails was intended to be used as additional measure of behaviour. However, none of the participants sent an e-mail. Future research should include a valid measure of the behaviour of signing up for volunteering with refugees, such as filling in an online form to sign up for a refugee organization. Only with such a measure the gap between the intention and action can be examined (Knowles & Riner, 2007; Webb & Sheeran, 2006).

General Conclusion

The current paper aimed at contributing to a better understanding of the driving factors of volunteering for refugees both from a theoretical point of view (Study 1) and from a practical, empirical point of view (Study 2). This aim was reached.

Study 1 demonstrated that benevolence values, self-enhancement, and self-refugee interchangeability were the most important predictors of the intention to volunteer for refugees. Perceived symbolic threat, as fourth factor, was found to be a marginally significant

predictor of the intention to volunteer for refugees. Perceived effort, emotional toll, and the intention of volunteering for refugees significantly predicted the past behaviour of volunteering for refugees. This is in line with previous research (van Leeuwen and Täuber, 2010; Chacón et al., 2017; Dunn et al., 2016; Turner et al., 1987) and adds to understanding factors interventions can focus on when aiming at encouraging volunteering for refugees.

In Study 2, the effect of manipulating symbolic threat on the intention and the behaviour of volunteering for refugees was further examined in an experimental design. The study contributed to previous knowledge on the effect of manipulating symbolic threat (Rios, 2013; Cook et al., 2015; Simpson et al., 2017; Brambilla & Butz, 2013; Morrison, Plaut, & Ybarra, 2010). Symbolic threat did affect either the intention nor the behaviour of volunteering for refugees. Possibly, the manipulation texts were not strong enough of a means of manipulation. Future research should investigate other means of manipulation, such as labels of the outgroup (Rios, 2013; Simpson et al., 2017).

Additionally, subsequent research should examine whether manipulating benevolence values, self-enhancement, or self-refugee interchangeability would lead to an increased intention and behaviour of volunteering for refugees. According to the Construal Level Theory (Liberman, Trope, & Wakslak, 2007), making people think about the why of their actions encourages them to act according to their values. This could be done by placing the request to sign up for volunteering further in the future. According to the 'hypocrisy paragdigm' (Fried & Aronson, 1995), values are important and consistency is a core motive for people. Making people aware of their benevolence values and that their current value-inconsistent behaviour of not being a volunteer, could be effective in encouraging people to volunteer for refugees. Testing interventions based on this approach is necessary.

Finding effective interventions to encourage volunteering for refugees will lead to more refugees being helped, better working conditions for current volunteers (Engelberg-Moston et al., 2009), and reduced discrimination through increased interracial contact between different groups (Dixon et al., 2010). This paper made a first step in identifying factors contributing to prosocial behavioural intentions towards refugees. This information is not only relevant for the Netherlands, but also for other European countries with an elevated number of incoming asylum seekers. Subsequent research in this direction, thereby, could contribute to better dealing with the refugee crisis in Europe.

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Appendix

Appendix 1: Materials Study 1

Help my outgroup friend?

Start of Block: Informed consent

Q112 **Welcome to the study: Help my Outgroup Friend?** Investigators: Linda Blaesing, dr. Thijs Verwijmeren **Information:** **AIM** You are invited to voluntarily participate in the survey "Help my Outgroup Friend" for my master's in Behaviour Change at Radboud University Nijmegen. The aim of this project is to get a better understanding of driving factors for volunteering for refugees in university students.

SELECTION CRITERIA
University students who are at least 18 and no more than 30 years of age and a have a sufficient level of English language are included in this study. **PROCEDURE**
If you actively consent to participate you will receive several questionnaires (on motivations for volunteering with refugees) that we ask you to complete. The data that you provide in this research will be treated confidentially and anonymously. There are no risks related to participation in this research study. You can earn 0,5 Sona points as reimbursement for you participation.
Your participation is completely voluntary. Should you decide at any moment to abort participation, you can do so without giving a reason, and without this decision impacting you negatively in any way.
CONFIDENTIALITY All data will be coded and any files that may have a coupling between person-identifying information and data, will be encrypted. I will adhere to the data management plan as outlined within our research institute. Data at the group level may be presented at scientific conferences or published in scientific journal. These group data will all be anonymous.
CONTACT
For more information, you can contact the investigator Linda Blaesing: l.blasing@student.ru.nl If you decide to take part in this research on motivations to volunteer for refugees, please click on 'I consent, start the study'. You are free to withdraw at any time, but by clicking on that button, you indicate that you have received, read, and understood this information; that you have had a chance to ask questions, and that you know what participating in the study means in practical/procedural terms. **CONSENT FORM (age 18 and up)** For participation in a scientific study entitled: Help my Outgroup Friend? - The researchers have informed me sufficiently about this research study. I have read the written information, and the researchers have given me the chance to ask questions about this study. My questions have been answered in a satisfactory manner. I have taken sufficient time to think about the decision whether or not to participate. My participation is completely voluntary, and I have the right to withdraw at any moment,

without giving a reason. Should I withdraw, then this will have no negative impact on me in any way. **I provide my voluntary and active consent to take part in this research study.**

- ○ I consent, start the study. (1)
- ○ I do not consent, I do not wish to participate. (2)

Skip To: End of Survey If Welcome to the study: Help my Outgroup Friend? Investigators: Linda Blaesing, dr. Thijs Verwijmer... = I do not consent, I do not wish to participate.

End of Block: Informed consent

Start of Block: Volunteer Function Inventory (VFI)

Q1 The following items are about reasons for volunteering with refugees. Even if you do not volunteer for refugees, please try to imagine how important each of these 30 reasons (hypothetically) would be for you to volunteer with refugees.
(1 = not at all important; 7 = extremely important)

Q2 1. Volunteering for refugees can help me get a foot in the door at a place where I would like to work.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q3 2. My friends volunteer for refugees.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q4 3. I am concerned about those less fortunate than myself.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q5 4. People I am close to want me to volunteer for refugees.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q6 5. Volunteering for refugees makes me feel important.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q7 6. People I know share an interest in community service for refugees.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q8 7. No matter how bad I've been feeling, volunteering for refugees helps me to forget about it.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q9 8. I am genuinely concerned about refugees.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q10 9. By volunteering for refugees I feel less lonely.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q11 10. I can make new contacts that might help my business or career by volunteering for refugees.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q12 11. Doing volunteer work for refugees relieves me of some of the guilt over being more fortunate than others.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q13 12. I can learn more about the cause for which I am working.

- ○ 1 Not at all important (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Extremely important (7)

Q14 13. Volunteering for refugees increases my self-esteem.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q15 14. Volunteering for refugees allows me to gain a new perspective on things.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q16 15. Volunteering for refugees allows me to explore different career options.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q17 16. I feel compassion toward refugees.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q41 17. Others with whom I am close place a high value on community service for refugees.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q42 18. Volunteering for refugees lets me learn things through direct, hands-on experience.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q43 19. I feel it is important to help refugees.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q44 20. Volunteering for refugees helps me to work through my own personal problems.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q45 21. Volunteering for refugees will help me to succeed in my chosen profession.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q46 22. I can do something for a cause that is important to me.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q47 23. Volunteering for refugees is an important activity to the people I know best.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q48 24. Volunteering for refugees is a good escape from my own troubles.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q49 25. I can learn how to deal with a variety of people.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q50 26. Volunteering for refugees makes me feel needed.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q51 27. Volunteering for refugees makes me feel better about myself.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q52 28. Volunteering experiences with refugees will look good on my resume.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q53 29. Volunteering with refugees is a way to make new friends.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

Q54 30. I can explore my own strengths.

- 1 Not at all important (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely important (7)

End of Block: Volunteer Function Inventory (VFI)

Start of Block: Prosocial motives

Q55 In the following questions, you will be asked questions about your own group, which is the group you feel you belong to (this could be the group of Europeans, Western people or a nationality you feel you belong to e.g.). This is group will be compared to the group of refugees in this survey. Please answer for each item to which extent you agree or disagree. (1 = Extremely disagree; 7 = Extremely agree)

Q56 Which group do you identify most with?

_____

Q57 1. I feel like my group shares a common identity with refugees.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q59 2. I do not think that my group has anything in common with refugees.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q60 3. I think refugees are not much different from my own group.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q62 4. When I think of what refugees have gone through, I feel sorry for them.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q63 5. I feel sad when I hear, read or see the stories of refugees.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q64 6. The stories of refugees do not bother me.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q65 7. I can imagine how it is to be forced to leave your own country.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q66 8. I can imagine myself in the situation of a refugee.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q67 9. It is unlikely that I will ever be forced to leave my country like a refugee.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

End of Block: Prosocial motives

Start of Block: Concern for group impression inventory (CGI)

Q114 The following items are about your concern for the impression others have of your group. Please indicate for each item to what extent it applies to you.

(1 = not at all; 7 = very much)

Q68 1. I care about what others think of my group.

- 1 Not at all (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Very much (7)

Q69 2. It is important for me that others have a positive view of my group.

- 1 Not at all (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Very much (7)

Q70 3. When I feel that someone has a negative view of my group, I can get quite upset.

- 1 Not at all (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Very much (7)

Q71 4. I can't stand it when others speak negatively about my group.

- 1 Not at all (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Very much (7)

Q72 5. It doesn't interest me at all what others think about my group.

- 1 Not at all (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Very much (7)

End of Block: Concern for group impression inventory (CGI)

Start of Block: Positive distinctiveness of in-group

Q115 Please indicate to what extent you agree with the following items.

(1 = Extremely disagree; 7 = Extremely agree)

Q74 1. I think refugees have negative stereotypes against my group.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q75 2. I feel that the sense of belonging I share with my group is threatened.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q76 3. If I help refugees I can show that my group is helpful.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

Q77 4. Refugees need the support of my group.

- 1 Extremely disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Extremely agree (7)

End of Block: Positive distinctiveness of in-group

Start of Block: The blatant and subtle prejudice scale

Q116 The following 20 items are about views you can have of refugees compared to your own group. Please indicate your answer to each item on the 4-point scale.

Q78 1. Refugees have jobs that members from my group should have.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q79 2. Most refugees who receive support from welfare could get along without it if they tried.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q80 3. People from my group and refugees can never be really comfortable with each other, even if they are close friends.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q81 4. Most politicians in my country care too much about refugees and not enough about people from my group.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q82 5. Refugees come from less able races and this explains why they are not as well off as most people from my group.

- ○ 1 Strongly disagree (1)
- ○ 2 Somewhat disagree (2)
- ○ 3 Somewhat agree (3)
- ○ 4 Strongly agree (4)

Q83 6. How different or similar do you think refugees are to people from your group in how honest they are?

- ○ 1 Very similar (1)
- ○ 2 Somewhat similar (2)
- ○ 3 Somewhat different (3)
- ○ 4 Very different (4)

Q84 7. Suppose that a child of yours had children with a refugee. How bothered would you be if your grandchildren did not physically resemble the people on your side of the family?

- ○ 1 Not bothered at all (1)
- ○ 2 Bothered a little (2)
- ○ 3 Bothered (3)
- ○ 4 Very bothered (4)

Q85 8. I would be willing to have sexual relationships with a refugee.

- ○ 1 Strongly disagree (1)
- ○ 2 Somewhat disagree (2)
- ○ 3 Somewhat agree (3)
- ○ 4 Strongly agree (4)

Q86 9. I would not mind if a suitably qualified refugee was appointed as my boss.

- ○ 1 Strongly disagree (1)
- ○ 2 Somewhat disagree (2)
- ○ 3 Somewhat agree (3)
- ○ 4 Strongly agree (4)

Q87 10. I would not mind if a refugee who had a similar economic background as mine joined my close family by marriage.

- ○ 1 Strongly disagree (1)
- ○ 2 Somewhat disagree (2)
- ○ 3 Somewhat agree (3)
- ○ 4 Strongly agree (4)

Q88 11. Refugees should not push themselves where they are not wanted.

- ○ 1 Strongly disagree (1)
- ○ 2 Somewhat disagree (2)
- ○ 3 Somewhat agree (3)
- ○ 4 Strongly agree (4)

Q89 12. Many other groups have come to my country and overcome prejudice and worked their way up. Refugees should do the same without special favour.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q90 13. If refugees would only try harder they could be as well off as people from my group.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q91 14. Refugees teach their children values and skills different from those required to be successful in my group.

- 1 Strongly disagree (1)
- 2 Somewhat disagree (2)
- 3 Somewhat agree (3)
- 4 Strongly agree (4)

Q92 How different or similar do you think refugees are to people from your group: 15. In the values that they teach their children?

- 1 Very similar (1)
- 2 Somewhat similar (2)
- 3 Somewhat different (3)
- 4 Strongly different (4)

Q93 16. In their religious beliefs and practices?

- 1 Very similar (1)
- 2 Somewhat similar (2)
- 3 Somewhat different (3)
- 4 Strongly different (4)

Q94 17. In their sexual values or sexual practices?

- 1 Very similar (1)
- 2 Somewhat similar (2)
- 3 Somewhat different (3)
- 4 Strongly different (4)

Q95 18. In the language that they speak?

- 1 Very similar (1)
- 2 Somewhat similar (2)
- 3 Somewhat different (3)
- 4 Strongly different (4)

Q96 Have you ever felt the following ways about refugees and their families:
19. How often have you felt sympathy for refugees?

- 1 Very often (1)
- 2 Fairly often (2)
- 3 not too often (3)
- 4 Never (4)

Q97 20. How often have you felt admiration for refugees?

- ○ 1 Very often (1)
- ○ 2 Fairly often (2)
- ○ 3 not too often (3)
- ○ 4 Never (4)

End of Block: The blatant and subtle prejudice scale

Start of Block: Realistic Threat Scale

Q118 Please indicate for each of the following 7 items to what degree you agree or disagree.

(1 = Strongly agree; 10 = Strongly disagree)

Q98 1. Refugees get more from my country than they contribute.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q99 2. The children of refugees should have the same rights to attend public schools as children from my group do.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q100 3. Refugees have increased the tax burden on people from my group

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q101 4. Refugees are not displacing workers from my group from their jobs.

- 1 Strongly agree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 (7)
- 8 (8)
- 9 (9)
- 10 Strongly disagree (10)

Q102 5. Refugees should be eligible for the same health care benefits as those received by people from my group.

- 1 Strongly agree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 (7)
- 8 (8)
- 9 (9)
- 10 Strongly disagree (10)

Q103 6. The quality of social services available to people from my group has remained the same, despite refugees coming to my country.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q104 7. Refugees are as entitled to subsidised housing or subsidised utilities (water, electricity) as ‘‘poor’’ people from my group are

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

End of Block: Realistic Threat Scale

Start of Block: Symbolic Threat Scale

Q117 Please indicate for each of the following 7 items to what degree you agree or disagree.

(1 = Strongly agree; 10 = Strongly disagree)

Q105 1. Refugees should learn to conform to the rules and norms of the local society as soon as possible after they arrive.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q106 2. Refugee intake is undermining the culture of my group.

- 1 Strongly agree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 (7)
- 8 (8)
- 9 (9)
- 10 Strongly disagree (10)

Q107 3. The values and beliefs of refugees regarding work are basically quite similar to those of my group.

- 1 Strongly agree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 (7)
- 8 (8)
- 9 (9)
- 10 Strongly disagree (10)

Q108 4. The values and beliefs of refugees regarding moral and religious issues are not compatible with the beliefs and values of most people of my group.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q109 5. The values and beliefs of refugees regarding family issues and socialising children are basically quite similar to that of people of my group.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q110 6. The values and beliefs of refugees regarding social relations are not compatible with the beliefs and values of most people of my group.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q111 7. Refugees should not have to accept the ways of the receiving country.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

End of Block: Symbolic Threat Scale

Start of Block: Inertia

Q119 The following items are about factors which keep you from volunteering for refugees. Please indicate for each item to what extent you agree or disagree.

(1 = Totally disagree; 7 = Totally agree)

Q112 1. I do not have time to volunteer for refugees.

- ○ 1 Totally disagree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Totally agree (7)

Q113 2. Volunteering for refugees is too much effort.

- ○ 1 Totally disagree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Totally agree (7)

Q114 3. I cannot financially afford to volunteer for refugees.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q115 4. I cannot deal with the emotional burden of volunteering for refugees.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q117 5. Which (other) reasons (if any) keep you from volunteering with refugees?

_____

End of Block: Inertia

Start of Block: Intention to volunteer for refugees

Q120 The following items are about your intention to engage in volunteering with refugees. Please indicate for each item to what extent you agree or disagree.

(1 = Totally disagree; 7 = Totally agree)

Q116 1. I will not sign up as a volunteer for refugees.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q118 2. In the future, I plan to do voluntary work for refugees.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q119 3. I want to sign up for a voluntary project with refugees in my city.

- ○ 1 Totally disagree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Totally agree (7)

Q120 4. How much time would you devote to volunteering for refugees per month?

_____

Q121 5. Would you be willing to volunteer for refugees?

- ○ Yes, because (1) _____
- ○ No, because (2) _____

End of Block: Intention to volunteer for refugees

Start of Block: Behaviour of volunteering for refugees

Q122 Have you ever volunteered before?

- ○ Yes (1)
- ○ No (2)

Skip To: End of Block If Have you ever volunteered before? = No

Q123 How many months have you volunteered?

_____

Q135 How many hours have you volunteered per month?

_____

Q124 In which setting have you volunteered?

_____

Q125 Have you ever volunteered for refugees?

- ○ Yes (1)
- ○ No (2)

Skip To: End of Block If Have you ever volunteered for refugees? = No

Q126 In the past 3 months how much time have you spent volunteering for refugees per month?

_____

End of Block: Behaviour of volunteering for refugees

Start of Block: Demographics

Q127 What is your gender?

- ○ Male (1)
- ○ Female (2)
- ○ Other (3)

Q134 What is your nationality?

- [ ] Dutch (4)
- [ ] German (5)
- [ ] Other, namely (6) _____

Q128 How long have you been in the Netherlands for?

_____

Q131 How much free time do you have per week? No spent on other activities (like working, studying, sports, music, slaap).

_____

Q133 This is the end of the survey. Thank you very much for participating!

If you are interested in the results or a debriefing you can contact the researcher: L.blasing@student.ru.nl

End of Block: Demographics

Appendix 2: Materials Study 2

Refugees in the Netherlands

Start of Block: Informed consent

Q112 **Welcome to the study: Refugees in the Netherlands**Investigators: Linda Blaesing, dr. Thijs Verwijmeren **Information:AIM**You are invited to voluntarily participate in the study "Refugees in the Netherlands" of Radboud University Nijmegen in collaboration with Stichting Gast. The aim of this project is to get a better understanding of driving factors for volunteering for refugees in university students.

SELECTION CRITERIA
We include Dutch university students who are at least 18 and no more than 30 years of age. **PROCEDURE**
If you actively consent to participate you will receive a short text we ask you to read carefully and several questionnaires that we ask you to complete. The data that you provide in this research will be treated confidentially. There are no risks related to participation in this research study. You can earn 0,5 Sona point as reimbursement for your participation.
Your participation is completely voluntary. Should you decide at any moment to abort participation, you can do so without giving a reason, and without this decision impacting you negatively in any way. **CONFIDENTIALITY**
All data will be coded and any files that may have a coupling between person-identifying information and data, will be encrypted. I will adhere to the data management plan as outlined within our research institute. Data at the group level may be presented at scientific conferences or published in scientific journal. These group data will all be anonymous. **CONTACT**
For more information, you can contact the investigator Linda Blaesing: l.blasing@student.ru.nl If you decide to take part in this research on refugees in the Netherlands, please click on 'I consent, start the study'. You are free to withdraw at any time, but by clicking on that button, you indicate that you have received, read, and understood this information; that you have had a chance to ask questions, and that you know what participating in the study means in practical/procedural terms. **CONSENT FORM (age 18 and up)**For participation in a scientific study entitled:Refugees in the Netherlands - The researchers have informed me sufficiently about this research study. I have read the written information, and the researchers have given me the chance to ask questions about this study. My questions have been answered in a satisfactory manner. I have taken sufficient time to think about the decision whether or not to participate. My participation is completely voluntary, and I have the right to withdraw at any moment, without giving a reason. Should I withdraw, then this will have no negative impact on me in any

way. **I provide my voluntary and active consent to take part in this research study.**

- ○ I consent, start the study. (1)
- ○ I do not consent, I do not wish to participate. (2)

Skip To: End of Survey If Welcome to the study: Refugees in the Netherlands Investigators: Linda Blaesing, dr. Thijs Verwij... = I do not consent, I do not wish to participate.

End of Block: Informed consent

Start of Block: Control

Q121 Welcome to this study on refugees in the Netherlands!
In 2015, the war in Syria caused a peak of asylum seekers coming to the Netherlands. Although the numbers of incoming asylum seekers have dropped since 2015, today there are still many refugees coming to the Netherlands every year.
A recent ministerial survey (PIP_2019_SOY) sheds light on the recent influx of asylum seekers at Central Agency for the Reception of Asylum seekers (COA) centers as well as the composition of the newest group of status holders including family reunification applicants and their following family members. The inflow at CAO reception centers slightly dropped over the first six months of 2019. This trend does not concern just asylum seekers, but also involves status holders. Because of these developments Stichting Gast, a refugee organization in Nijmegen, is doing research on the situation of refugees in the Netherlands. Please answer the following questions carefully.

Note: You can continue with the questions after 30 seconds.

End of Block: Control

Start of Block: Increased Symbolic Threat

Q122 Welcome to this study on refugees in the Netherlands!
In 2015, the war in Syria caused a peak of asylum seekers coming to the Netherlands. Although the numbers of incoming asylum seekers have dropped since 2015, today there are still many refugees coming to the Netherlands every year.
A recent ministerial survey (PIP_2019_SOY) reveals a gradual deterioration of both the values and traditions of our country. Specifically, the survey reports that Dutch people are losing their religious and cultural identity, and that most of the core values that defined our country in the past, such as freedom, equality, and solidarity, are becoming out of date. In contrast, new values and traditions of immigrants and refugees, e.g. from Islamic cultures, are becoming widespread in Dutch society. Examples of these new traditions are the fasting month Ramadan and wearing hijabs in public. Because of these developments Stichting Gast, a refugee organization in Nijmegen, is doing research on the situation of refugees in the Netherlands. Please answer the following questions carefully.

Note: You can continue with the questions after 30 seconds.

End of Block: Increased Symbolic Threat

Start of Block: Decreased Symbolic Threat

Q123 Welcome to this study on refugees in the Netherlands!
In 2015, the war in Syria caused a peak of asylum seekers coming to the Netherlands. Although the numbers of incoming asylum seekers have dropped since 2015, today there are still many refugees coming to the Netherlands every year.
A recent ministerial survey (PIP_2019_SOY) reveals a good assimilation of newcomers to the values and traditions of our country. Specifically, the survey reports that Dutch people maintain their religious and cultural identity, and that most of the core values that defined our country in the past, such as freedom, equality, and solidarity, remain important today. Dutch values and traditions are becoming widespread in newcomers to our country. Examples of these traditions are public holidays such as 'Sinter Klaas' and 'Koningsdag'.
Because of these developments Stichting Gast, a refugee organization in Nijmegen, is doing research on the situation of refugees in the Netherlands. Please answer the following questions carefully.

Note: You can continue with the questions after 30 seconds.

End of Block: Decreased Symbolic Threat

Start of Block: Symbolic Threat Scale

Q117 The following items are about your thoughts about refugees. Please indicate for each of the following 7 items to what degree you agree or disagree.

(1 = Strongly agree; 10 = Strongly disagree)

Q105 1. Refugees should learn to conform to the rules and norms of Dutch society as soon as possible after they arrive.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q106 2. Refugee intake is undermining Dutch culture.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q107 3. The values and beliefs of refugees regarding work are basically quite similar to those of Dutch people.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q108 4. The values and beliefs of refugees regarding moral and religious issues are not compatible with the beliefs and values of most Dutch people.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q109 5. The values and beliefs of refugees regarding family issues and socialising children are basically quite similar to that of Dutch people.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q110 6. The values and beliefs of refugees regarding social relations are not compatible with the beliefs and values of most Dutch people.

- ○ 1 Strongly agree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 Strongly disagree (10)

Q111 7. Refugees should not have to accept Dutch ways.

- 1 Strongly agree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 (7)
- 8 (8)
- 9 (9)
- 10 Strongly disagree (10)

End of Block: Symbolic Threat Scale

Start of Block: Intention to volunteer for refugees

Q120 The following items are about your intention to engage in volunteering with refugees. Please indicate for each item to what extent you agree or disagree.

(1 = Totally disagree; 7 = Totally agree)

Q116 1. I will not sign up as a volunteer for refugees.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q118 2. In the future, I plan to do voluntary work for refugees.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q119 3. I want to sign up for a voluntary project with refugees in my city.

- 1 Totally disagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Totally agree (7)

Q121 4. How much time (in hours) are you willing to devote to volunteering for refugees per month?

_____

End of Block: Intention to volunteer for refugees

Start of Block: Behaviour of volunteering for refugees

Q126
Stichting Gast is a foundation of volunteers helping asylum seekers who live in dire circumstances in Nijmegen and the surrounding area. These refugees have exhausted all legal remedies, but cannot or do not dare to return. Often they still have a realistic chance of a residence permit, but the government will no longer support them until then. In fact, they

are simply on the street without any governmental support whatsoever. The foundation's aim is to support these refugees in tackling their problems and making a plan for their future. Stichting Gast offers them shelter, living allowance and the opportunity to develop further, so that there is a prospect of an (economically) independent future. You can read more about the foundation on their website.

Stichting Gast is currently looking for volunteers. To what extent are we allowed to e-mail you with the request to sign up for the upcoming volunteering projects? Please indicate on the 10-point scale from 1 (not at all) to 10 (anytime within the next 3 months).

- ○ 1 (not at all) (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 (7)
- ○ 8 (8)
- ○ 9 (9)
- ○ 10 (anytime) (10)

End of Block: Behaviour of volunteering for refugees

Start of Block: Ethnic identification

Q127 1. Overall, my racial/ethnic group has very little to do with how I feel about myself.

- ○ 1 Strongly diagree (1)
- ○ 2 (2)
- ○ 3 (3)
- ○ 4 (4)
- ○ 5 (5)
- ○ 6 (6)
- ○ 7 Strongly agree (7)

Q129 2. In general, my racial/ethnic group is an important part of my self-image.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

Q130 3. My destiny is tied to the destiny of other people from my racial/ethnic group.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

Q131 4. My racial/ethnic group is unimportant to my sense of what kind of person I am.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

Q132 5. I have a strong sense of belonging to people of my racial/ethnic group.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

Q133 6. I have a strong attachment to other people from my racial/ethnic group.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

Q134 7. My racial/ethnic group is an important reflection of who I am.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

Q135 8. My racial/ethnic group is not a major factor in my social relationships.

- 1 Strongly diagree (1)
- 2 (2)
- 3 (3)
- 4 (4)
- 5 (5)
- 6 (6)
- 7 Strongly agree (7)

End of Block: Ethnic identification

Start of Block: Demographics

Q127 What is your gender?

- Male (1)
- Female (2)
- Other (3)

Q35 What is your age? (Please indicate a number, such as 22 or 35 e.g.)

_____

End of Block: Demographics

Start of Block: Contact - D

Q38 As this is an anonymous study we do not ask for your e-mail address. But if you indicated that you are interested in becoming a volunteer at Stichting Gast, please click on the following link to contact them: stag.linda.blaesing@stichtinggast.nl

Note: please leave the subject at 'Volunteering (D)'

End of Block: Contact - D

Start of Block: Contact - I

Q37 As this is an anonymous study we do not ask for your e-mail address. But if you indicated that you are interested in becoming a volunteer at Stichting Gast, please click on the following link to contact them: stag.linda.blaesing@stichtinggast.nl

Note: please leave the subject at 'Volunteering (I)'

End of Block: Contact - I

Start of Block: Contact - C

Q36
As this is an anonymous study we do not ask for your e-mail address. But if you indicated that you are interested in becoming a volunteer at Stichting Gast, please click on the following link to contact them: stag.linda.blaesing@stichtinggast.nl

Note: please leave the subject at 'Volunteering (C)'

End of Block: Contact - C

Start of Block: Debriefing

Q34 Thank you very much for participating and helping me to graduate!

If you are interested in the results or a debriefing you can contact the researcher: L.blasing@student.ru.nl

Please click on the --> one more time to record your response.

End of Block: Debriefing