Investigating the relationship between students personal and social variables and attitudes towards multicultural Ireland

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Abstract

The aim of this study was to examine whether social and personal variables specifically social anxiety, social desirability, social and personal identity and self-esteem in the current unstable economic climate has resulted in negative attitudes towards multiculturalism. Further the effect of social anxiety on other social and personal variables was determined. A total of 109 college students based in both urban and rural regions participated in this study with a non-experimental correlated quantitative design. Additionally, data was gathered with the use of questionnaires. Results indicate that social and personal variables do not impact on attitudes towards multiculturalism, and social anxiety as predicted had a significant relationship with social desirability and self esteem. In conclusion the findings of this analysis support multiculturalism.
Introduction

This literature provides an in-depth review of Irish culture, immigration, identity, the economy and racism and their relationship with multiculturalism. This section also highlights how social and personal variables have impacted on attitudes toward multiculturalism and to critically evaluate a causal link. The purpose of this study is to investigate whether this relationship exists in an Irish context.

Multiculturalism in Ireland

When the census (Banks, 2008) was taken in Ireland in 2006, one in ten of the population was born outside the country. This is a recent phenomenon for Ireland, traditional a country of large scale emigration. This change in the make-up of the population can only be understood during the past two decades when the Celtic tiger was born and Ireland became another branch of the ‘globalised world economy’. The politics, culture and identity of Ireland have been significantly reshaped and renegotiated over the last half century, creating an environment forming the beginnings of a multicultural Ireland - the last country in Western Europe to change in this way. Ireland has welcomed immigrants at a higher rate per head of population than any country in the world. This is crucial to understand the current fault lines and decline (Banks, 2008).

Immigration and the welfare state

Research examining the economy and immigration show that ethnic diversity as such makes it more difficult to sustain expansive social programs and to achieve substantial redistribution towards the poor through taxes and transfers (Kymlicka et al., 2006). It is hard for national solidarity and trust across ethnic lines. The greater the size of ethnic minorities as a percentage of the population, the harder it is to sustain a robust welfare state. However,
findings cast doubt on pessimistic claims about conflict between diversity and solidarity and this should lend support to the struggles of noncitizens. In a study analyzing the relationship between immigration and the change in the level of social spending across European countries from 1970-1998, immigration is measured using United Nations data on “migrant stock” referring to the proportion of the population born outside the country (Kymlicka et al., 2006), the results revealed that there is no relationship between the proportion born outside the country and growth in social spending over the last three decades. There was simple no evidence that countries with large foreign-born populations had more trouble sustaining and developing their social programs than countries with small immigrant communities.

Further, this suggests at present that immigration does not have the same effect on European welfare states that race has historically had on the American welfare state. However this could be as a result of lag time as welfare programmes are slow moving entities and the full effects have yet to be seen (Kymlicka et al., 2006).

A noteworthy finding by Barrett and McCarthy (2007), immigrants in Ireland are reported as being less intensive users of welfare compared to other European countries. Also immigrants were found to be better educated than the native population. Perceptions in Ireland are important to understanding how Ireland forms attitudes towards immigrants and multiculturalism at large. This present study will examine attitudes and whether levels of anxiety do affect perception (Brewer et al., 2005) with a negative response.

**Psychology of immigration**

In psychology, acculturation and intergroup relations are very important in understanding two important issues facing immigrants and the host society: maintenance of group characteristics and contact between groups. The intersection of these two issues creates an intercultural space, within which members of both groups develop their cultural boundaries and social relationships (Berry, 2001).
When these two areas have been viewed among the population at large (often representing the dominant receiving society), views about these issues have been termed multicultural ideology. How do immigrate group(s) feel about coming into this new society and how does the host nation feel about its new occupants? How will they interact?

The psychology preconditions for explicitly multicultural societies are widespread acceptance of the value, to a society of cultural diversity and a low level of prejudice and discrimination, positive mutual attitudes among ethno-cultural groups (e.g., no intergroup hatreds) and a sense of attachment to, or identification with, the larger society by all individuals and groups.

From the immigrant point of view, the acculturation strategies available to minority groups are assimilation, separation, integration, and marginalization (see Figure 1). When assimilation, separation and marginalisation are demanded and forced by the dominant group they are termed melting pot, segregation and exclusion. Integration represents the strategy of mutual accommodation now widely called multiculturalism (Berry, 2001).

Figure1: Berry’s acculturation model

![Dimension 1: Is it considered to be of value to maintain cultural identity and characteristics?](chart1)

<table>
<thead>
<tr>
<th>Dimension 2:</th>
<th>YES</th>
<th>NO</th>
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<tr>
<td>Is it considered to be of value to maintain relationships with other groups?</td>
<td>YES</td>
<td>INTEGRATION</td>
</tr>
<tr>
<td>NO</td>
<td>SEPARATION</td>
<td>MARGINALIZATION</td>
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(Bourhis et al., 1997)
How both the immigrant and the host nation adapt to this acculturation process depends how the individual or group responds to the environmental demands (Berry, 1997) which can lead to “acculturation stress” brought about by environmental stressors.

Attitudes towards multiculturalism in Ireland remain unclear. Thus this present study will address this issue, in terms of acculturation of both majority and minority group members and equal societal participation and interaction. Additionally, whether the current environment affects attitudes and social anxiety, specifically the recession and its effects on the population will be explored. If this is the case, judgement would be impaired by environmental influences on personal circumstance leading to prejudiced decision making by government officials or statements, like that of Prime Minister David Cameron (Doward, 2011), multiculturalism has failed.

Attitudes towards multiculturalism

The views of western society

Multiculturalism is an ideology for dealing with cultural diversity, entailing the equality and positive evaluation of different cultural groups within a single society. It was developed in western countries to handle the growing cultural and ethnic diversity in other ways than assimilation and segregation (Breugelmans et al., 2004).

Several studies have given mixed opinions on attitudes towards multiculturalism within western society. Oudenhoven et al. (1998) revealed in the Netherlands Dutch majority members favour assimilation, closely followed by integration. It has been seen as a widely negative idea in countries like Germany (Zick et al., 2001) and the United States (Citrion et al., 2001). Only in Canada, attitudes toward multiculturalism were moderately positive and tolerance moderately high, there was also a relatively high sense of attachment and commitment to Canada (Berry & Kalin, 1995). It was concluded that despite some signs of
ethnocentrism, there are good prospects for achieving a diverse and tolerant society in Canada. In contrast, Berry (1997) made observations about attitudes in Canada and concluded that what lies at the root of a psychological distinction is the need for and level of immigration and the kinds of people to be allowed in.

A comparative assessment of the results of national survey data in Australia, Canada, France, Germany, Great Britain, Japan, and the United States led Simon and Lynch (1999) to conclude that participants from most countries wished to restrict immigration, but did not necessarily have a negative attitude towards immigration.

In Ireland a key issue was identified, immigrants have little contact with the host society except through engaging in work (Banks, 2008). Findings suggest that increased competition for jobs and resources can lead to increased racism and it was noted that problems have been induced by fear and unequal power due to status. This implies that immigrants in Ireland favour separation and the Irish nation encourage exclusion. This would imply a negative view of integration and thus multiculturalism. As this remains unclear at the present time, this study will address these issues by measuring attitudes within the population. Additionally, anxiety within Ireland will be assessed and compared with attitudes towards multiculturalism.

The stability of majority attitudes towards multiculturalism between 1997 and 2009 has been examined in the Netherlands (Breugelmans et al., 2004, 2008 & 2009; Oudenhoven et al., 1998). It is argued that the support for multiculturalism in the Netherlands and by proxy the West has substantially changed in response to various national and international events, such as terrorist attacks on New York (2001), Madrid (2004) and London (2005). Contrary to popular belief they found little evidence for enduring attitude changes over the nine year period.
However, little is still insufficient knowledge about background variables (such as gender and age) and more distant psychological variables (such as perceived life opportunities) in conjunction with attitudes towards multiculturalism (Breugelmans et al., 2004). This current investigation will examine background variables, for instance participants were recruited from both urban and rural environments in relation to attitudes towards multiculturalism in Ireland. Psychological variables will also be considered.

**Irish identity**

“The very face of Ireland has changed – Ireland is now multicultural”, Professor Sean Kay, speaking at GLEN/Dublin City Council Seminar 2011 (Dublin City Council p. 4). Both the peace process and the ability of Irish society to handle its transition to ethnic and racial diversity are essentially about the challenge of taking a relatively monolithic culture and making it accommodate the other (Finely, 2004; Kymlicka et al., 2006; Pilkington, 2011).

Erickson’s theory of identity thus states that there is an inherent importance in an individual’s acceptance by the collective and that an individual’s personal identity is bound up with their cultural identity (Finely, 2004). The respect for the dignity of the individual demanded by democratic ideology is therefore extended to cover ethnic cultures that sustain the sense of personal self worth. As a result, multiculturalism links to liberalism, to be secure, individual identity needs to be grounded in a strong collective cultural identity, and if the collective cultural identity is not recognized in the broader society, the individual’s sense of self-worth or esteem will be damaged (Finely, 2004).

Evidence of this was seen in Ireland as attempts of north and south to become a pluralist society failed, it was posed in opposition to the continuity of a distinctive Irish identity (Finely, 2004). For example, in his biography Dr. FitzGerald in 1991 opposed an Irish language requirement for the public service because it was incompatible with any
serious attempt to achieve Irish unity by consent, was an obstacle to Northern unionists, to almost all of whom the language was alien.

**Social and personal identity**

Psychologists are becoming increasingly aware that the “self” represents more than just a collection of individualized attributes that remain constant over time and across time and contexts. Recent perspectives on the structure and content of self include the broader constructs of culture and collective as intimately involved in the defining and relating of one-self to others.

Observations have shown self-representations are influenced by the larger social context (Redmond et al., 2004). The findings from one study stated that individual differences in complexity of perception of their national, religious, occupational, political, and recreational social identities were systematically related to their attitudes towards ethnic out-groups and diversity (Brewer et al., 2005). Schwartetz et al. (2010) examined personal and cultural identity in relation to adaptive and maladaptive psychosocial functioning, which showed that personal identity consolidation was fully consistent across ethnic groups.

Brewer et al. (1996) investigated the levels of collective identity and self representations. They revealed cross-cultural perspectives have brought renewed interest in the social aspects of the self. Individuals define themselves by altering spontaneous judgments of similarity and self-descriptions in terms of their relationship with others and to social groups.

By investigating social and personal identity this study will determine if personal identity is more important than the wider multicultural society and if proven to be the case is a contributing factor to negative attitudes.
**Racialisation of Irishness**

A study on responding to the racialisation of Irishness (Lentin, 2001) showed multiculturalists approaches to anti-racism result in top-down ethnicisation of Irish society, and this society is failing to intervene in the uneasy interface of minority and majority relations in Ireland. It is suggested that the pain of emigration is still festering and it is returning to haunt the Irish people in the presence of the immigrant ‘other’.

The common wisdom until the late 1990’s has been that as a recently colonized nation of emigrants, the Irish lack the power to be racist (Lentin, 2001). It has taken the arrival of 24,400 asylum-seekers since 1992 for the racist’s discourses to become common media and popular currency. This has been strengthened by the Irish government’s exclusionary, and racist immigration and asylum policies (Lentin, 2001) but also by the government and the media referring to asylum-seekers as ‘problem’, and as ‘economic migrants’ at best and ‘bogus refugees’ at worst. Also due to the economic boom and the housing crisis particularly in metropolitan areas such as Dublin, Galway and Cork, difficulties in accommodating asylum-seekers and the reluctance by regional communities to their dispersal have caused further problems. The government’s determination to deport persons whose asylum applications are deemed unsuccessful runs parallel also (Lentin, 2001).

**Urban versus Rural**

A study looking at attitudes of urban and rural adolescent girls demonstrate (Light, 1970) attitudes toward ethnic prejudice and peer group are similar. In contrast ethnic prejudice is evident in the rural areas, where there has been little contact with people of other races. Immigrant communities have been established across Ireland, both in urban areas and smaller towns that were previously known only for being stop-offs between cities (Fottrell, 2007).

Gort, in the western county of Galway, is one such town. Home to the biggest
Brazilian community in the country, a third of its population 3,500 now come from Brazil. “They are a breath of fresh air" (Fottrell, 2007 p. 1) says Murray who runs a community project with the Brazilians, "they have really added to the local area."

Matthew, originally from Lagos, Nigeria, became the first immigrant to be elected to local office when voted in as an independent member of the Ennis town council in County Clare, in 2004, “…because the immigrant community was being misconceived, there was a gap in understanding, but no bridge across it. The one thing that breeds prejudice is, the not knowing anything about each other” (Fottrell, 2007 p. 1).

In this study, participants were selected from both urban and rural environments (Dublin and Tipperary). Examination of attitudes towards multiculturalism and social and personal variables in these environments will determine that location of participant plays a part in attitude difference.

By using the Social and Personal Identity Scale (Redmond et al., 2004), the study will view the strength of the participant’s identity, and this measure will be correlated with the Multicultural Attitude Scale (Breugelmans et al., 2004) to determine the strength of the relationship and to address the issue of one’s cultural perspective and identity to further identify if the economic environment (heighted anxiety) has any bearing on attitudes towards multiculturalism and on personal and social variables.

**Personal and social variables**

**Social anxiety**

The defining feature of social anxiety disorder (SAD) is the fear of negative evaluation by others. SAD is directly linked to social standards and the role expectations, which are culture dependent. A study found that an individual’s social concerns need to be examined in the context of the person’s cultural, racial, and ethnic background in order to
assess the degree and expression of social anxiety and SAD (Hofmann et al., 2010; Lopez, 2001).

People with SAD fear violating the perceived social norms of the social reference group they identify with (Hofmann et al., 2010). The social reference group not only includes the cultural/racial/ethnic group but also gender identification, social status, and sexual orientation. SAD varies in collectivism/individualism, perception of social norms, self-construal, gender roles, and gender roles identification, suggests that SAD should be defined in relation to the particular reference group because the same social behaviour can be perceived very differently in different socio-cultural subgroups. Therefore, the person’s socio-cultural background needs to be carefully taken into consideration when evaluating social behaviours and attitudes (Hofmann et al., 2010).

Lacking social skills has been considered to disrupt social interactions and performance which may lead to anxiety or fear and thus disapproval or rejection by others (Angelico et al., 2010). Learning about potentially harmful stimuli and events is critical in shaping adaptive behaviour in a rapidly changing environment. One study indicated that fear can be expressed, transmitted and acquired in various ways, and it also can be acquired through direct experiences or indirectly through social transmission (Olsson et al., 2007). Another study on the role of social groups in the persistence of learned fear indicate that individuals from a racial group other than one’s own are more readily associated with an aversive stimulus than individuals of one’s own race, among both white and black Americans. This prepared fear response might be reduced by close, positive interracial contact (Olsson et al., 2005).

A few studies provide evidence of the effects and/or the prevalence of social anxiety on college students. Cross-Berg et al. (2010) reported that the American Health Association (2009) revealed in the spring of 2008 10% of students reported seeing a physician in the past
12 months for depression and 10% for anxiety, also 6.3% reported having both depression
and anxiety, overall that year 14% seeking mental health treatments. Further studies found
that found that ethnicity moderated the relation between self-construal and social anxiety
such that independent self-construal was associated with higher social anxiety only for the
first generation Asians (Lau et al., 2009; Ho et al., 2011). However there was no significant
difference in the associations between social anxiety self-reports and several measures of
social functioning.

A most recent study suggests that normative behaviour and attitudes toward out-
groups differ in gender (Mahonen et al., 2011). Females typically define themselves as higher
in relational interdependence than do males, seeing relationships as an integral part of the
person’s very being. Consequently, girls and boys may show different patterns of associations
between perceived social norms, inter-ethnic contact, and attitudes. On the one hand, girls
have been found to be more socially engaged than boys, and thus could show greater
adherence to social norms, on the other hand boys have been found to conquer autonomy
through disobeying parents more often than girls; girls have been found to resist peer pressure
more often than boys (Mahonen et al., 2011).

The relationship between psychological variables and attitudes towards
multiculturalism is thus far unstudied in Ireland. This study will determine if there is a causal
link between these variables and negative attitude change, thus this current study will
evaluate social anxiety and its prevalence in Irish society by comparison of gender
differences and the effects this anxiety will have on attitudes in our society. This study hopes
to verify that social anxiety has a negative impact on self-esteem, social desirability and
personal and social identity and if proven correct, environmental influences do have a
contributing factor to how attitudes are perceived.
Social desirability and self esteem

Several studies have found similar results in terms of controlling social desirability biases. Abe and Zane (1990) investigated psychological maladjustments among Asian and White American college students. Results indicated that foreign-born Asian-Americans presents greater levels of intrapersonal and interpersonal distress than white American students on levels of social desirability, other-directedness, and extraversion, suggesting ethnic and social desirability differences (Triandis, 1989). Dalton et al. (2011) found that the effect of gender on ethical decision-making is largely attenuated once social desirability is included in the analysis. Dadds et al. (1998) researched into the association between social desirability and self-reported anxiety in young people and results indicated that anxiety and lie scores do not correlate for either gender or age grouping.

Self-evaluation emerges largely within a social frame of reference, how an individual is seen by others contributes to their opinion about themselves, therefore a corresponding change in self-esteem may be anticipated (Long, 1969). The person's response to the social environment is a function of self esteem and it mediates social stimuli and response, and the self system is maintained under conditions of strain. Ziller et al. (1969) found self-acceptance and social acceptance are inextricably combined and Anthony et al. (2007) further revealed that interdependent social roles predicted heightened attunement of self-esteem to qualities like kindness and understanding.

Verkuyten et al. (1995; Verkuyten, 2005; Verkuyten et al., 2002) investigated a ‘new racism’, self-esteem and ethnic relations in the Netherlands. The results showed majority youth were more prejudiced than minority youth in regards to personal self-esteem, self-esteem as an ethnic group member, positive in-group evaluations and social distance. Similarly, Little et al. (2000) revealed that blacks have a higher self-regard than whites in
childhood, adolescents and as young adults by reviewing factors influencing racial comparisons of self-esteem.

The Marlowe-Crowne Social Desirability Scale (MCSD) (Crowne & Marlowe, 1960) is included in present study to compensate for biases by the participants, which has not been researched in conjunction with attitudes towards multiculturalism in a present Irish context. If participants score high on this scale, this indicates that they seek social approval and this would offset how they perform on the other measures. This study will also determine if social force affect desirability outcome and if social anxiety has the effects on levels of self esteem resulting from the current economic crisis.

**Aims of the study**

Research relating to social anxiety and adjoining variables in the current economic climate impacting on attitudes towards multiculturalism is sparse at best especially in Ireland. Lentin (2001) describes the rhetoric of the media and politicians in relation to the increased numbers of asylum applications as ‘moral panic’. The Prime Minister of the UK David Cameron (Doward, 2011) has stated recently that multiculturalism has ‘failed’. This statement by Mr. Cameron will have serious implications if proven correct. Therefore the purpose of this study is to examine the thus far unstudied impact of personal and social variables on attitudes of multiculturalism in Ireland.

The aim of this study is to determine whether social and personal variables specifically social anxiety, social desirability, social and personal identity and self-esteem in the current economic downturn have led to negative attitudes towards multiculturalism and further investigates if social anxiety will have a negative effect on the other social and personal variables (social desirability, social and personal identity and self-esteem).
Observing the student population, the study examines if there is a significant relationship between these variables and attitudes towards multiculturalism. Gender differences will be observed as well as urban and rural settings. This study will reveal if the current economic environment and the social and personal variables, following from this is the reason multiculturalism has returned to the forefront of politics and the media and if so, are in the right frame of mind to address the topic objectively. Further the investigation hopes to show social and personal variables can be used as a predictor of negative attitudes towards multiculturalism and to add to the field of social and cultural differences. The following hypotheses were examined.

1. It is hypothesized that high levels of social anxiety will result in more negative attitudes towards multiculturalism.

2. It is hypothesized that males will have a significantly higher level of social anxiety resulting in more negative attitudes towards multiculturalism.

3. It is hypothesized that females will have a significantly lower level of social anxiety resulting in more positive attitudes towards multiculturalism.

4. It is hypothesized that a low score for social and personal variables (self-esteem and social desirability, personal and social identity) will have a negative effect on attitudes towards multiculturalism

5. It is hypothesized that high levels of social anxiety will have a negative effect on social and personal variables (self-esteem, social desirability, personal and social identity)

6. It is hypothesized that those in a rural setting will be negatively correlated to attitudes of multiculturalism than those in an urban setting
Method

Materials

All instruments are self-administered, paper-and-pencil questionnaires. A computer program SPSS was used to analysis the statistical data and generated the results collected from the questionnaires. The questionnaire consisted of five measures.

The Multicultural Attitude Scale (MAS; Breugelmants & Vijver, 2004)

The multicultural attitude scale consisted of 28 item scale formulated as statements and followed by a 7-point Likert scale ranging from totally disagree (-3) to totally agree (+3). For the purposes of data analysis scores were recorded to a scale from 1 to 7. Attitude items involved four domains: (1) attitudes towards multiculturalism in Irish Society (N = 7), (2) attitudes towards the acculturation strategies of minority groups (N = 7), (3) attitudes towards the acculturation strategies of majority groups (N = 6) and (4) attitudes towards equal societal participation and interaction between majority and minority groups (N = 8). Within each domain, questions probed attitudes for various social distances (items addressed issues on a national level, on a city level and on a personal level) to sample issues representative of different life domains. Support is given to multiculturalism with support for an orientation of integration on one end and all other acculturation strategies on the other (e.g., assimilation, separation, and marginalisation) on the other. Half the questions are reversed keyed items advocate an integration strategy, while negatively keyed items favour assimilation, separation and marginalisation strategy. Higher mean signal higher support for multiculturalism. Example questions: I think that the unity of Ireland is weakened by foreign nationals or I feel at ease when I am in a city district with foreign nationals. Internal consistency was .901.

Liebowitz Social Anxiety Scale: Self-Report Version (LSAS-SR) (Liebowitz, 1987)

The Liebowitz Social Anxiety Scale accesses fear and avoidance in 24 situations that are likely to elicit social anxiety. Thirteen of the items enquire about performance situations
(eg. giving a report to a group, eating in public places) while the remaining 11 situations
asses social interaction situations (e.g., going to a party and meting strangers). For each of the
24 situations, derive ratings of fear and avoidance experienced by the respondent in the past
week using 0-3 Likert-type scales. The Likert scale ranges from none to severe. The four
scales are (1) social fear ($N = 13$), (2) social avoidance, ($N = 13$) (3) fear of performance ($N =
11$) (4) avoidance of performance ($N = 11$). An overall total score may also be derived by
summing the fear and avoidance ratings for all items. If the participant comes across a
situation that he/she ordinarily does not experience, the scale asks the participant to imagine
what if he/she was faced with that situation, and then, rate the degree to which the participant
would fear this hypothetical situation and how often he/she would tend to avoid it. Example
questions: telephoning in public or meeting strangers. Internal consistency was .948.

*The Social and Personal Identity Scale* (SPIS; Redmond, Biernat, Eldelman & Palenske, 2004)

The social and personal identity scale is a 16 item measure. A nine-point Likert scale
ranging from (1) not at all important to who I am to (9) extremely important to who I am. The
scale is broken into two subscales: social identity and personal identity. The scale was
specifically designed to capture individual differences in the relative importance and
centrality assigned to both personal and social identity. Social identity categorizes oneself in
terms of one’s aggregate group identifications, importance of the whole as opposed to the one
and personal identity as a tendency to individuate the self as distinct from in-group
membership, ones identity is stronger than group membership. Example questions: The
similarity I share with others in my group or my creativity. Internal consistency was .735.

*Marlowe - Crowne Social Desirability Scale* (MCSD; Crowne & Marlowe, 1960)

The social desirability scale is designed to combat social biases, answering questions
based on socially acceptable answers, in a manner that will be viewed favourably by others. It
can take the form of over-reporting good behaviour or under-reporting bad behaviour. The tendency poses a serious problem with conducting research with self-reports, especially questionnaires. This bias interferes with the interpretation of interpreting average tendencies as well as individual differences. This measure works by allowing participants to indicate their answers with a true or false response to questions posed. The correct response to each answer scores a 1 or a 0. The higher the score the greater the need for approval, so are social desirable. Example questions: I have never intensely disliked anyone or I can remember “playing sick” to get out of something. Internal consistency was .749.

*Rosenberg Self - Esteem Scale* (RSE; Rosenberg, 1989).

This scale is a 10 item measure; uses a four-point Likert scale ranging from (1) *strongly agree* to (4) *strongly disagree*. It is a straightforward estimate of positive or negative feeling about the self. Example questions: I feel that I have a number of good qualities or I certainly feel useless at times. Internal consistency was .800.

**Participants**

A convenience/clustered/stratified sample of 109 participants from Ireland participated in this study. Samples were taken from the student population. The samples were clustered as groups in classrooms, no individual samples taken. Stratified samples from urban (48.6%) and rural (50.5%) regions from the east and south of the country were selected. Forty nine students were sampled from Dublin city and 60 students from Thurles and Clonmel in Co. Tipperary.

The majority of the sample was Irish making up 90 participants with 19 participants as the minority. The Irish sample stands at 82% while the minority sample stands at 18% and this gives an approximate ratio of 4:1. Banks (2008) reported that the 2006 Irish census stated, one in ten of the population (10%) were born outside the country. In this study the
sample was higher than the Irish average, but not exceedingly high in comparison to other towns and cities across Ireland. The participants consisted of 49 males and 60 females. All currently attending college with 80 of the participants having had third level education, 27 of the participants are at leaving cert level and 2 at junior cert level. The age of the participant ranged from 18-60 with the average age at 27. Of the sample taken 29 were employed and 79 were not currently employed. The length of time spent in Ireland ranged from 3-60 years with the average time spent 24 years.

Design

This study is a non-experimental quantitative correlated design (questionnaires).

IV and DV


Variables

All variables are between-subjects. Variables: Fear or Anxiety (none, mild, moderate or severe), and avoidance (never, occasionally, often or usually); social identity (not at all important to who I am, not important to who I am, not very important to who I am, not really important to who I am, mildly important to who I am, important to who I am, really important to who I am, very important to who I am or extremely important to who I am); personal identity (not at all important to who I am, not important to who I am, not very important to
who I am, not really important to who I am, undecided, important to who I am, really important to who I am, very important to who I am or extremely important to who I am); social desirability (true or false); self-esteem (strongly agree, agree, disagree or strongly disagree); multicultural attitudes (totally disagree, strongly disagree, disagree, undecided, agree, strongly agree or totally agree); demographic variables (age, gender, town/city, nationality, length of time in the country, socioeconomic status- education, and employment status).

**Procedure**

The researcher was given access to the student population in a Dublin college after the research proposal was approved by the ethics committee. Researcher made contact with lecturers requesting access to their classes. Paper and pencil questionnaires were distributed to the students in two undergraduate classes. Participant information and consent form attached to the front of the questionnaires, which explain the right to withdraw, permission of using the collected data, and information confidentiality. Participants all agreed to complete the questionnaires and a sample of 49 was collected.

An email was sent to a college in Limerick inquiring permission to access the student population at their Thurles and Clonmel campuses. The institution responded and stated all research and scholarship proposal from internal or external funds must submit a research ethics and assessment of risk form to the research ethics committee. Additionally, an ethics form describing the research proposal, a cope of researcher’s proposal and questionnaires and a letter from the researcher’s college detailing the proposal had been assessed and approved by its ethical board. And a meeting was convened by the ethics committee granting access to the student population.
The Thurles campus arranged for the researcher to contact two lecturers to gather students on a voluntary basis in both the Thurles and Clonmel campuses. The specific times and days were coordinated by the development manager and lecturers. Paper and pencil questionnaires were distributed to the students. According to the participation information and consent form attached to the front of the questionnaires, all participants were informed by researcher in terms of permission of using the collected data, information confidentiality, and right to withdraw prior to their participation. A sample of 60 participants was gathered with 30 samples from each campus.

Due to a technical error which occurred during the questionnaires production, three questions were omitted from the subscale personal identity (1. my boldness, 2. my nonconformity and 3. my sense of independence from others) which makes up half of the personal and social identity scale. A cronbach alpha test was conducted to test for reliability within the scale. The results were as follows, the personal identity subscale scored .818, while the overall personal and social identity scale scored .735. This indicates that the measure is reliable and fit for purpose.
Results

The main purpose of this study is to investigate the interaction of social and personal variables (social anxiety, social and personal identity, social desirability and self esteem) and their effect on attitudes towards multiculturalism in Ireland. Also social anxiety effects will be observed in relation to social and personal identity, social desirability, and self esteem. In addition gender differences, urban versus rural and nationality will be analyzed.

The majority of the sample was from Irish backgrounds making up 82.6% of the participants, and this left 17.4% in the minority from various non-Irish backgrounds. Figure 2 shows the mean scores of total attitudes towards multiculturalism from each country that participated in the study. Note that Ireland had the second lowest score in comparison to the other countries involved (Irish $M=124.80$, other nationalities $M=159.25$). This indicates minorities have more positive attitudes towards multiculturalism.

Figure 2: Mean scores of total attitudes towards multiculturalism in conjunction with participant’s nationalities.
Further figure 3 demonstrates that Ireland social anxiety score $M = 51.11$ was higher than the other nationalities combined score $M = 47.83$, which indicates statistically that minority groups are less socially anxious than those of the host nation.

Figure 3: Mean scores of social anxiety and nationality

![Mean scores of social anxiety and nationality](image)

Note: Irish social anxiety score was $M = 51.11$, other nationalities $M = 47.83$

Social anxiety and attitudes towards multiculturalism

The total number of participants that took part in this study was 109. Missing values - 8 for attitudes ($n = 101$) and - 4 ($n = 105$) for social anxiety, the total number of participants correlated was $n = 98$. In comparison to the total score for attitudes ($M = 128.7, SD = 23.4, n = 98$), the mean indicates positive attitudes overall (the lowest score on the scale is 28 and highest is 196); whereas the social anxiety average score ($M = 50.4, SD = 27.2, n = 98$) is less than half showing social anxiety is low overall (the lowest score on the scale is 0 and highest is 144).
A Pearson’s correlation coefficient $r$ was used to test the strength of the relationship between attitudes towards multiculturalism and social anxiety. It was found that there was a weak negative correlation but no significance ($r = -.124$, $df = 96$, $p > 0.05$, 2-tailed), which indicate that statistically social anxiety does not have a direct impact on an individual’s attitudes towards multiculturalism.

**Social anxiety and gender**

A total of 105 participants completed this survey (- 4 missing value). Social anxiety scale lowest score is 0 and highest is 144. The mean for females $(M = 52.9, SD = 26.5, n = 58)$ was higher than males $(M = 47.2, SD = 28.01, n = 47)$ and also was above the average $(M = 50.4)$. This indicates statistically males are less prone to social anxiety.

An independent sample $t$-test found no significant difference between males and females in relation to social anxiety: $t (105) = -1.1$, $p > 0.05$, 2-tailed. The results (see table 1) indicate statistically no difference in relation to total social anxiety. Males and females show a similar level of social anxiety overall.
Table 1: *Independent t-test for equality of means for attitudes, social anxiety, social and personal identity, social desirability and self-esteem.*

<table>
<thead>
<tr>
<th>Participants</th>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>T</th>
<th>Df</th>
<th>Sig.(2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Attitudes of Multiculturalism</td>
<td>Male</td>
<td>46</td>
<td>121.2391</td>
<td>22.50450</td>
<td>-3.044</td>
<td>99</td>
<td>.003*</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>55</td>
<td>134.9636</td>
<td>22.61347</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Social Anxiety</td>
<td>Male</td>
<td>47</td>
<td>47.2553</td>
<td>28.01356</td>
<td>-1.068</td>
<td>103</td>
<td>.288</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>58</td>
<td>52.9655</td>
<td>26.58384</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Social and Personal Identity</td>
<td>Male</td>
<td>48</td>
<td>5.5785</td>
<td>1.08380</td>
<td>1.279</td>
<td>105</td>
<td>.204</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>59</td>
<td>5.3012</td>
<td>1.14089</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Social Desirability</td>
<td>Male</td>
<td>46</td>
<td>15.4130</td>
<td>5.96872</td>
<td>.569</td>
<td>80.015</td>
<td>.571</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>60</td>
<td>14.8167</td>
<td>4.42064</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Self Esteem</td>
<td>Male</td>
<td>49</td>
<td>22.2449</td>
<td>5.23024</td>
<td>.834</td>
<td>106</td>
<td>.406</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>59</td>
<td>21.3729</td>
<td>5.55815</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *Attitudes significant .003* *

Therefore the data of subgroup social fear was analysed to examine the relationship between gender difference and social fear, which reveals statistically a significant difference within gender.

109 participants (49 male and 60 female) completed the survey. The results show that the mean for females ($M = 13.0$, $SD = 6.7$, $n = 60$) was higher than males ($M = 10.1$, $SD = 7.0$, $n = 49$), although this is likely a by-product of a higher group number.

The analysis of an independent sample *t* - test revealed a significant difference between males and females in relation to social fear (see figure 4): $t(107) = -2.1$, $p <0.05$, 2 - tailed. It was expected that females would have a lower social fear than males. However, according to the results from the subgroup (see table 2) it suggests statistically that females show more fear in social situations than their male counterparts. There was no significant difference found in any of the other anxiety subgroups.
Table 2: Independent t-test results of males and females in relation to social fear

<table>
<thead>
<tr>
<th>Participants</th>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>T</th>
<th>df</th>
<th>Sig.(2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Social Fear</td>
<td>Male</td>
<td>49</td>
<td>10.1429</td>
<td>7.06812</td>
<td>-2.191</td>
<td>107</td>
<td>.031**</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>60</td>
<td>13.0500</td>
<td>6.74330</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: **Social fear and gender significance .031**

Figure 4: Mean scores and % scores of male and female differences in relation to subgroups social fear and personal identity

Note: Significant gender difference found, female (.031**) higher social fear and male (.017**) higher social personal identity.

**Gender, identity and attitudes**

A total of 101 participants (46 male and 55 female) completed the questionnaire (- 8 missing values). The lowest score for attitudes scale is 28 and 196 is the highest. The results shows that females ($M = 135.0$, $SD = 22.6$, $n = 55$) was above the average total for attitudes
(M = 128.7), whereas males (M = 121.2, SD = 22.5, n = 46) were below. This indicates females have more positive attitudes than males.

Table 1 shows the results of an independent sample t-test, which found a significant difference between males and females in relation to attitudes towards multiculturalism: t(99) = -3.0, p < 0.05, 2-tailed. Females were shown to have more positive attitudes towards multiculturalism overall than males (see figure 5).

Figure 5: Mean scores displaying difference between males and females in relation to total attitudes towards multiculturalism

According to table 1 no significant difference found between gender and social and personal identity, a closer examination of the subgroup personal identity was conducted to identify if personal identity differs within gender.
A total of 109 participants (49 male and 60 female) completed the questionnaire. The mean for males ($M = 6.0, SD = 1.4, n = 49$) was higher than females ($M = 5.3, SD = 1.6, n = 60$) indicating a more positive personal identity.

Figure 4 displays the results of an independent sample $t$-test which found a significantly difference between males and females in relation to personal identity, $t (107) = 2.43, p < 0.05$, 2-tailed. Gender in relation to personal identity demonstrates statistically (see table 3) that males have a higher personal identity than their female counterparts.

Table 3: Independent $t$-test results of males and females in relation to personal identity

<table>
<thead>
<tr>
<th>Participants Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>$t$</th>
<th>Df</th>
<th>Sig(2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Personal Identity</td>
<td>Male</td>
<td>49</td>
<td>6.0857</td>
<td>1.48773</td>
<td>2.436</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>60</td>
<td>5.3500</td>
<td>1.63131</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note: Personal identity and gender significance .017**

**Social and personal variables and attitudes**

**Social and personal identity and attitudes**

Missing values -8 for attitudes ($n = 101$) and -2 ($n = 107$) for social and personal identity, the total number of participants correlated was $n = 99$. In comparison to the total score for attitudes ($M = 128.7, SD = 23.4, n = 99$), the mean indicates positive attitudes overall (the lowest score on the scale is 28 and highest is 196). The social and personal identity score is above average ($M = 5.4, SD = 1.1, n = 99$) (the lowest score is 0 and highest score is 9), displaying a positive social and personal identity.

A Pearson’s correlation coefficient $r$ was used to test the strength of the relationship between total attitudes towards multiculturalism and social and personal identity. A weak positive correlation was found but not significant ($r = .094, df = 97, p > 0.05$, 2-tailed),
which demonstrates statistically, that social and personal identity does not have a direct
correlation on an individual’s attitudes towards multiculturalism.

**Social desirability and attitudes**

Missing values -8 for attitudes (n = 101) and -3 (n = 106) for social desirability, the
total number of participants correlated was n = 98. The mean score for attitudes (\(M = 128.7, SD = 23.4, n = 98\)) was above average (112). The social desirability score (\(M = 15.0, SD = 5.1, n = 98\)) is just below the average (16.5), indicating social desirability is moderate overall.

A Pearson’s correlation coefficient \(r\) was used to test the strength of the relationship
between attitudes towards multiculturalism and social desirability. It was found that there was
no significant relationship (\(r = .122, df = 98, p > 0.05, 2\)-tailed), which shows statistically
that social desirability is not directly linked with an individual’s attitudes towards
multiculturalism.

**Self esteem and attitudes**

Missing values -8 for attitudes (n = 101) and -1 (n = 108) for self esteem, the total
number of participants correlated was n = 100. In comparison to the total score for attitudes
(\(M = 128.7, SD = 23.4, n = 98\)), the mean indicates positive attitudes overall (the lowest score
on the scale is 28 and highest is 196); whereas self esteem score (\(M = 21.7, SD = 5.4, n = 100\))
was just above average (the lowest score is 10 and highest is 40). This indicates self esteem
moderately positive.

A Pearson’s correlation coefficient \(r\) was used to test the strength of the relationship
between attitudes towards multiculturalism and self esteem. It was found that there was a
weak negative correlation but no significant relationship (\(r = -.156, df = 100, p > 0.05, 2\)-
tailed) which indicates that self esteem does not have a direct correlation on an individual’s
attitudes towards multiculturalism.
Additional findings

Subgroups from attitudes, social anxiety and identity were correlated and the results were significant (see figure 6).

Table 4: Personal identity was correlated with equal societal participation and interaction, performance fear and social fear

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Pearson Correlation</th>
<th>Sig. (2-tailed)</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Attitudes of equal societal participation and interaction</td>
<td>40.2778</td>
<td>7.73852</td>
<td>.224*</td>
<td>.020</td>
<td>108</td>
</tr>
<tr>
<td>Total Performance Fear</td>
<td>14.0748</td>
<td>6.91826</td>
<td>-.202*</td>
<td>.037</td>
<td>107</td>
</tr>
<tr>
<td>Total Social Fear</td>
<td>11.7431</td>
<td>7.01111</td>
<td>-.223*</td>
<td>.020</td>
<td>109</td>
</tr>
<tr>
<td>Total Personal Identity</td>
<td>5.6807</td>
<td>1.60396</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *Correlations significant at the 0.01 level 2-tailed

This suggests statistically (see table 4) that personal identity is moderately and positively correlated to equal participation and interaction of majority and minority groups. Identity also demonstrated a negatively moderate correlation to performance fear and social fear, demonstrating a negative impact on identity.
Social and personal variables and social anxiety

Social anxiety and social and personal identity

Missing values -4 for social anxiety (n = 105) and -2 (n = 107) for social and personal identity, the total number of participants correlated was n = 99. In comparison to the total score for social anxiety (M = 50.4, SD = 27.2, n = 104), the mean indicates less than half showing social anxiety is low overall (the lowest score on the scale is 0 and highest is 144), whereas social and personal identity (M = 5.4, SD =1.1, n =104) score is positive overall (the lowest score is 0 and the highest is 9).

A Pearson’s correlation coefficient r was used to test the strength of the relationship between social anxiety and social and personal identity. A weak negative correlation was found but not significant (r = -.146, df = 102, p > 0.05, 2- tailed), which indicates statistically that social anxiety does not have a direct correlation on an individual’s social and personal identity.
Social desirability and social anxiety

Missing values -4 for attitudes \((n = 105)\) and -3 \((n = 106)\) for social desirability, the total number of participants correlated was \(n = 102\). In comparison (see figure 7) to the total score for social anxiety \((M = 50.4, \ SD = 27.2, \ n = 104)\), the mean indicates less than average showing social anxiety is low overall (the lowest score on the scale is 0 and highest is 144) whereas for social desirability \((M = 15.0, \ SD = 5.1, \ n = 102)\) is moderate (the lowest score on the scale 0 and the highest 33).

Investigating high levels of social desirability (see table 5) being linked to high levels of social anxiety, a Pearson’s correlation coefficient \(r\) was used to test the strength of the relationship between social anxiety and social desirability. A significantly strong negative relationship \((r = -.313, \ df = 102, \ p < 0.01, \ 2\text{-tailed})\) which suggests that social anxiety has a negative effect on social desirability.

Table 5: Pearson’s correlation of social anxiety and social desirability

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Pearson correlation</th>
<th>Sig.(2-tailed)</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Social Desirability</td>
<td>15.0755</td>
<td>5.13197</td>
<td>-.313**</td>
<td>.001</td>
<td>102</td>
</tr>
<tr>
<td>Total Social Anxiety</td>
<td>50.4095</td>
<td>27.25016</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *Correlation is significant at the 0.01 level (2-tailed).
Figure 7: Mean total scores of social anxiety, social desirability and self esteem

![Bar chart showing mean scores for social desirability, self-esteem, and social anxiety]

Note: Correlation found between social anxiety, social desirability (0.01**) and self esteem (0.05**)

**Social anxiety and self esteem**

Missing values -4 for social anxiety (n = 105) and -1 (n = 108) for self esteem, the total number of participants correlated was n = 104. Figure 7 displays the mean score for social anxiety (M = 50.4, SD = 27.2, n = 104) which indicates is less than average and low overall (the lowest score on the scale is 0 and highest is 144), for self esteem the score (M = 21.7, SD = 5.4, n = 104) is moderately positive (the lowest score is 10 and highest is 40).

To examine low levels of self esteem (see table 6) being linked to high levels of social anxiety, a Pearson’s correlation coefficient r was used to test the strength of the relationship between social anxiety and self esteem. A weak positive correlation was found and it was
significant ($r = .271, df = 104, p < 0.01, 2$-tailed) which suggests that social anxiety does affect self esteem.

Table 6: *Pearson correlation of social anxiety and self esteem*

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Pearson correlation</th>
<th>Sig.(2-tailed)</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Social Anxiety</td>
<td>50.4095</td>
<td>27.25016</td>
<td>.271**</td>
<td>.005</td>
<td>104</td>
</tr>
<tr>
<td>Total Self Esteem</td>
<td>21.7685</td>
<td>5.40441</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

**Urban versus rural and attitudes**

A total of 100 participants (48 urban and 52 rural) completed the questionnaire (-9 missing values). The lowest score is 28 and 196 is the highest. The results show that urban ($M = 131.6, SD = 25.6, n = 48$) was above the average total for attitudes ($M = 128.7$), whereas rural ($M = 126.3, SD = 21.3, n = 52$) were below. This suggests that the urban group have more positive attitudes than rural group.

The results of an independent sample $t$-test found no significant difference between urban and rural in relation to attitudes towards multiculturalism, $t (98) = 1.1, p > 0.05$, 2-tailed. This demonstrates statistically no differences between those living in urban and rural environments and attitudes towards multiculturalism.

As demonstrated above there was no significant difference. An examination of the subgroup attitudes towards multiculturalism in Ireland was run. There were 105 participants (51 urban and 54 rural). In comparison urban total score ($M = 35.3, SD = 8.3, n = 51$) was higher than the rural ($M = 31.7, SD = 7.2, n = 54$) score in this subgroup.

Figure 9 shows that the results of an independent sample $t$-test found a significant difference between urban and rural in relation to attitudes towards multiculturalism in Ireland,
\[ t (103) = 2.38, p < 0.05, 2 \text{- tailed}. \] Results indicate statistically (see table 7) that people in an urban area have more positive attitudes towards multiculturalism in Ireland. There is a near significant difference between urban and rural environments to attitudes towards equal societal participation and interaction (0.87) with urban displaying a higher mean.

Table 7: Independent t - test of attitude subscales multiculturalism in Ireland and equal societal participation and interaction

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>T</th>
<th>df</th>
<th>Sig.(2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Attitudes towards</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>51</td>
<td>35.3529</td>
<td>8.36857</td>
<td>2.381</td>
<td>103</td>
<td>0.19**</td>
</tr>
<tr>
<td>Rural</td>
<td>54</td>
<td>31.7222</td>
<td>7.24352</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Attitudes of equal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>52</td>
<td>41.6346</td>
<td>8.89377</td>
<td>1.729</td>
<td>91.984</td>
<td>0.87</td>
</tr>
<tr>
<td>Rural</td>
<td>55</td>
<td>39.0364</td>
<td>6.36531</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: **\(t\) - test significant at the 0.05 level (2 - tailed)

Figure 9: Mean scores of the attitudes towards multiculturalism subgroups in relation to urban and rural environments
Discussion

The aim of this study is to determine whether social and personal variables in the current unstable economic climate have resulted in negative attitudes towards multiculturalism in Ireland, and further to investigate if social anxiety will have a negative effect on the other social and personal variables. The findings will provide statistical evidence to argue the speculation - ‘multiculturalism has failed’ (Doward, 2011) due to the possible environmental influences such as the economic recession and the resulting anxiety surrounding it. The results demonstrate that attitudes are not affected by social anxiety, social desirability, self esteem, social and personal variables, and region (urban versus rural). The findings also support gender difference in relation to attitudes towards multiculturalism. Additional analysis suggests that social anxiety does influence self esteem and social desirability.

Social anxiety and attitudes towards multiculturalism

The research hypothesis states that social anxiety would have a negative impact on attitudes towards multiculturalism. Results demonstrated that social anxiety in the current economy does not have a direct impact on an individual’s attitude toward multiculturalism in an Irish context, thus the null hypothesis is accepted.

It has been a turbulent time in Ireland and across the world in the last decade. The terrorist attacks in New York, Madrid and London and more recently the recession have created an international climate that reinforces the view that multiculturalism is in a state of crisis (Breugelmans et al., 2008). The level of support for multiculturalism are across the four domains, attitudes towards multiculturalism in Ireland (25.95%), majority acculturation strategies (20.42%), minority acculturation (22.20%), and equal societal participation and
interaction (31.42%) did vary with the greatest support for equal societal participation and interaction. However the overall finding for attitudes towards multiculturalism (58.35%) was very positive indicating strong support within the country. The results suggest that attitudes were positive overall and levels of social anxiety were not high in order to affect attitudes in the current economic circumstance. This was in contrast to the researchers expectations.

Previous research reflects the results found. A longitudinal study in the Netherlands from 1999 to 2007 supports the null hypothesis result and confirms attitudes remain quite stable over time (Breugelmans et al., 2008). Attitudes may spike negatively when an incident first occurs such as a terrorist attack or a recession. However this spike subsides over time and attitudes return to previous levels. It confirms that attitudes have remained quite stable throughout the nine year period of this study. Changes in Dutch immigration and multiculturalism polices are not a reflection of substantial differences in general opinion with regards to multiculturalism (Breugelmans et al., 2008). In Ireland, the recession hit in 2008 and subsequently, four years have passed. It is suggested that anxiety levels may have returned to normal as have possible attitude changes since the recession. This may explain why there was no correlation between attitudes and social anxiety.

Another fact, mass emigration has begun in Ireland again and it triggers strong emotions (anxiety). The number of people leaving Ireland has swelled far beyond those of every other country in the EU and an estimated 40,000 people emigrated in 2009, based on the EU's statistics office - Eurostat (McKittrick, 2010). A large number of immigrants are now returning home and also a great proportion of young unemployed Irish males are leaving who see little prospect of obtaining work. The return of high levels of emigration is one of many negative factors in Ireland (McKittrick, 2010).

In this study Irish social anxiety levels (see figure 3, 8.18%) were not enough to affect attitudes. There are two possible explanations. Firstly with immigrants leaving the country in
such large numbers Irish attitudes are no longer affected since the decline of immigrants makes it a non-issue, secondly there are many young Irish people leaving Ireland that it has had a positive effect on attitudes garnering sympathy for the ‘immigrant other’.

**Gender, social anxiety and attitudes**

The research hypothesises expected gender differences in relation to social anxiety. In contrast results indicate (see table 1) statistically no gender difference in relation to total social anxiety. Males and females show a similar level of social anxiety overall, therefore the null hypothesis was accepted. This reflects similar findings from previous research that biological gender membership did not predict social anxiety severity (Hofmann et al., 2010), additionally Ho et al. (2011) found no significant difference in the associations between social anxiety self-reports and several measures of social functioning, such as self-construal.

Gender role and gender role identification (masculinity versus femininity) are closely related to self-construal. Historically, the constructs of masculinity and femininity were thought to lie on opposite ends of a unitary dimension, with femininity being associated with shyness and social subordination, and masculinity with social dominance and aggression. Almost three decades ago, Bem (Hofmann et al., 2010) in her classic study on psychological androgyny, challenged this traditional belief by reasoning that a single individual can be both masculine and feminine, both assertive and yielding, both instrumental and expressive. This research supports similarities within gender can yield similar results.

Although social anxiety overall was found to be insignificant, results from this current study do show a significant difference within the social anxiety subgroup social fear with females displaying a higher level of social fear than their male counterparts (see table 2). Hofmann et al. (2010) found that women are slightly more likely than men to have SAD and men with SAD are more likely to seek treatment. Men and women with SAD report similar
fears of social situations, but women endorse more intense fear. Upon conclusion this
suggests females show more fear in social situations.

Gender when related to attitudes demonstrated (see table 1) that males and females
do differ in their attitudes towards multiculturalism. Females were found to have more
positive attitudes in general than males. This has been confirmed by previous researchers.

In a study on social norms, intergroup relations and ethnic attitudes, familial norms
were found to be important for both genders: only the mechanism of positive attitude
formation differs (Mahonen, 2011). For girls, positive norms within the family seem to be
enough to promote their positive subtle attitudes. In contrast boys have subtle attitudes as
positive as those of girls, both supportive familial norms and pleasant personal contact
experiences are needed. These results can be explained by the greater social engagement and
interpersonal of girls, compared to boys. Girls observe and handle social expectations in a
more interdependent way, and this is why familial norms overcome the impact of their own
contact experiences on their subtle ethnic attitudes (Mahonen, 2011). This confirms that
females would be more positive toward out-groups and interactions supporting the current
study.

Social fears are very much dependant on a particular culture. The same social
behaviour may be perceived as normal in one culture and “unreasonable and excessive” in
another (Hofmann et al., 2010). The social reference group not only includes the
cultural/racial/ethnic group, but also gender identification, social status, and sexual
orientation (Hofmann et al., 2010; Grillo, 2003). Females having more positive norms within
the family would promote more positive attitudes and discourage social fears. The social fear
subgroup was found to be more prevalent in females in this current study’s sample but not in
the overall total social anxiety score.
An interesting finding within the subgroup personal identity indicated statistically (see table 3) that males have a higher personal identity than their female counterparts. A more positive score suggests a stronger sense of ‘self’ as important. Males were found to be more positive despite having a smaller group number. In contrast to personal identity, Brewer and Pierce (2005) found that individual differences in complexity of perception of their national, religious, occupational, political, and recreational social identities were systematically related to their attitudes towards ethnic out-groups and diversity.

As discussed above females who generally have more positive norms from their families are enough to promote more positive ethnic attitudes and thus are more inclusive resulting in a stronger sense of social identity and out group tolerance (Mahonen, 2011). In addition males require both positive norms and pleasant personal contact experiences to improve ethnic attitudes. This implies males view the self as more important and have a stronger personal identity. Further support can be found at the beginning of this section as a significant gender difference demonstrated a more positive female attitude towards multiculturalism.

**Social anxiety and social and personal variables**

The research hypothesis was both accepted and partially rejected. Results suggest statistically that social and personal identity do not have a direct statistical correlation on an individual’s level of social anxiety. The researcher expected a negative correlation due to higher levels of social anxiety but no relationship was identified. Similar evidence can be drawn from the following studies.

Hofmann et al. (2010) state that the defining feature of SAD is the fear of negative evaluation by others, therefore, SAD is directly linked to social standards and the role expectations, which are culture dependent. In the current study, identity was found to be more
important than social identity indicating a stronger ‘self’ identity which would not only be socially defined but individually. This would offset the fear of negative evaluation by others.

Results demonstrate (see table 5), a high level of social anxiety has a positive effect on an individual’s social desirability representing a higher need for approval from others. The hypothesis was supported. The above research explains the connection between the need for social approval due to a fear of being seen in a bad light, and social anxiety has been linked to normative standards in the social environment and role expectations (Hofmann et al., 2010).

Social skills deficits hinder social functioning and the adaptive ability of individuals, for performance and social interactions. Impairment in social skills has been assumed as one of the paramount aspects of SAD. Individuals with SAD exhibit excessive, persistent and irrational fear of being seen behaving in a humiliating or embarrassing way by the display of anxiety or inappropriate performance and of disapproval or rejection by others (Angelico et al., 2010). Thus high levels of social anxiety will increase social desirability bias confirming findings from this study. However correlations using the MCSD were not found with any other measures.

Results also support statistically (see table 6) that social anxiety does have a negative effect on self esteem. The null hypothesis was rejected. This further implies that an individual’s negative opinion about oneself is linked to social fear, performance fear and avoidance of social interactions. Self-evaluation emerges largely within a social frame of reference (Long, 1969) or how an individual is seen by others contributes to their opinion about themselves. Accordingly if this definition of self-esteem is correct, if the social environment changes, a corresponding change in self-esteem may be anticipated.

It is now proposed that the person's response to the social environment is a function of self esteem. Self-esteem mediates social stimuli and response (Long, 1969). Further if the stimuli are negative the response mediated by self-esteem will be negative.
The findings in this study strengthen the conclusion that social anxiety does affect self esteem however it did not correlate with attitudes implying that anxiety levels were not substantial to affect self-perceptions of multiculturalism in Ireland.

Social and personal variables and attitudes

The research hypothesis expected a relationship between social and personal variables and attitudes. The results report that social and personal variables (social and personal identity, social desirability and self-esteem) were not correlated to attitudes towards multiculturalism. The null hypothesis was accepted.

Total personal identity (51.4%) and social identity (48.76%) were measured in this sample showing personal identity to be slightly more important than social identity (see figure 10), likely reflecting the dominant cultural script in the West, which emphasizes the value of individualism and independence over collectivism and interdependence (Redmond et al., 2004). In collectivist society harmony within the group is the highest priority and individual gain is seen to be less important than the improvement of the broader social group. In contrast individualistic societies, individual achievements and success receive the greatest reward and social admiration and individual feelings and thoughts more determine behaviour (Hofmann et al., 2010).

According to the findings in the present study, social and personal identity did not correlate with attitudes towards multiculturalism as personal identity was stronger within this sample than social identity. As an individualistic culture, Ireland’s attitudes may be positive but are not strong enough to indicate a relationship with the collective identity (social) of minority and majority members. Multiculturalism is a relatively new concept in Ireland (Banks, 2008) and out of the 13 nationalities that took part in the study, the Irish attitude
mean score was the second lowest (see figure 3). This may reflect minority groups favour multiculturalism more than the host nations thus would have a stronger social identity.

The findings of social desirability and attitudes indicate no significant and did not affect an individual’s attitudes towards multiculturalism. Attitudes were shown to be positive (H1) but, as no relationship was established with social desirability the researcher can infer that no significant social bias affected the attitude result. This is supported by Dalton et al. (2011), which demonstrate that the effect of gender on ethical decision-making is largely attenuated once social desirability is included in the analysis.

The correlation of self esteem and attitudes demonstrate that self esteem does not have a direct effect on an individual’s attitudes towards multiculturalism. Self esteem in an analysis of cultural shaping of the conception of the self, assumes that the individual's self-image and his interpretations of his own experience cannot be separated from the concept of the self that is normative in his society (Ziller, 1969). Self-acceptance and social acceptance are linked. Hence self esteem would be shaped by the society in which the individual exists. In this case Ireland, an individualistic society which embraces multiculturalism positively (H1) but cautiously.

**Urban versus rural attitudes**

In this study environments were consider in relation to attitudes. Results indicate statistically no differences between those living in an urban environment and those living in a rural environment and attitudes towards multiculturalism. Therefore the null hypothesis was accepted.

A previous study (Light, 1970) also identified similar findings which showed that highly significant differences exist between attitudes of rural and urban adolescents toward
family, religion, morality, premarital sex, and education but attitudes toward ethnic prejudice and peer group are similar.

However, when the subgroup attitudes towards multiculturalism in Ireland were examined it was found to be significant in favour of an urban environment. Also the subgroup equal participation and interaction came close to significance in favour of the urban group. Research looking at attitudes found that majority groups in city districts do not oppose the ideology but that the general support for multiculturalism is not obvious (Breugelmans et al., 2008). In this study, the overall attitudes towards multiculturalism between 48 urban and 52 rural are positive, and this indicates that attitudes are stable regionally.

Limitations and future recommendations

Self report measures were used in this study. The sample size was not large enough to be representative of the population to generalize. A student sample was used which does not reflect the population as they are better educated and study within multicultural institutions which in turn supply more favourable opinions (Citrin et al., 2001). With regards to urban and rural samples only one city district and one rural county was used. A more geographic sample from various parts of the country would be more representative.

It is recommended that a longitudinal study be performed to view attitude changes over time. It has been found that attitudes spike at certain times (recession) and return to normal levels as time passes from the initial event (Breugelmans et al., 2008). Greater minority sample should be examined and compared to attitudes within Ireland not just that of the host nation. A comparative study with new immigrant arrivals and a settled sample needs to be investigated in terms of attitudes. A generational study needs to be looked at regarding age and attitude differences. Finally, minority attitudes compared to an Irish sample from disadvantage backgrounds also needs to be studied.
Conclusion

In this study, the analysis of data from the multiculturalism study contradicts the commonly held view that multiculturalism has failed (Doward, 2011). Attitudes were found to be positive overall but minority groups were more favourable (see figure 2). Social anxiety was too weak to affect attitude change but strong enough to affect social desirability, confirming bias and self esteem. Females tend to be more positive towards attitudes than males. Urban and rural attitudes were found to be stable across regions. For programs aimed at changing attitudes in favour of interrelation, attention could be paid to promotion of norms about the support of multiculturalism, and the promotion of knowledge to both diminish the effect of norms about multiculturalism as a threat and positively influence attitudes.
References


Appendix

Figure 10: Mean scores of social and personal identity
Figure 11: Mean scores of social anxiety subscales
Figure 12: Total mean scores for measures used in study
Participant Information

The following questionnaire is being incorporated into a study being done on the multicultural ideal. Each measure will give some indication of how people feel about Ireland’s multicultural society.

There are 111 questions, and we estimate it will take about 20 minutes to complete. Some demographic information is collected as well. The information you provide will help further our research on multiculturalism.

Please note that if you have agreed to fill out this questionnaire that in no way obligates you to complete it. You may withdraw from participation at any time without penalty, and to not have this questionnaire be part of the data set. All questionnaires are anonymous, and the forms will be kept confidential by the researcher. Participants must be 18 years or over. If you have any questions regarding this questionnaire please feel free to ask.

Thank you for your consideration.
Please indicate your answer in the space provided or by circling the answer most appropriate to you.

Age: _______________

Gender: Male/Female

Nationality: _______________

Town/City: _______________

Length of time in Ireland: ____________ days/weeks/months/years

Level of Education: Junior Cert/Leaving Cert/3rd Level or equivalent ________________

Employment Status: Occupation ________________/Not Employed
Please answer each question along the 7-point Likert scale ranging from

1. Totally disagree
2. Strongly disagree
3. Disagree
4. Undecided
5. Agree
6. Strongly agree
7. Totally agree

Please indicate your answer by circling the number you feel applies to you.

1. I think that it is good for the Ireland to have different groups with a distinct cultural background living in this country.
   1 2 3 4 5 6 7

2. I do not like being in a bus or train in which there are many foreign nationals.
   1 2 3 4 5 6 7

3. I think that the unity of Ireland is weakened by foreign nationals.
   1 2 3 4 5 6 7

4. I think that city districts in Ireland with many foreign nationals are less safe.
   1 2 3 4 5 6 7

5. I think that too many foreign nationals are living in Ireland.
   1 2 3 4 5 6 7

6. I think that it is the best for the Ireland that foreign nationals keep their own culture and customs.
   1 2 3 4 5 6 7

7. I feel at ease when I am in a city district with many foreign nationals.
   1 2 3 4 5 6 7

8. I think that most foreign nationals are sufficiently familiar with Irish culture and customs.
   1 2 3 4 5 6 7
Please answer each question along the 7-point Likert scale ranging from

1. Totally disagree
2. Strongly disagree
3. Disagree
4. Undecided
5. Agree
6. Strongly agree
7. Totally agree

Please indicate your answer by circling the number you feel applies to you.

9. I feel uneasy when foreign nationals talk to one another in a language I do not understand.
   1 2 3 4 5 6 7

10. I think that foreign nationals in Ireland put sufficient effort into getting a job.
    1 2 3 4 5 6 7

11. I think that foreign nationals in Ireland are living too much in the same city districts.
    1 2 3 4 5 6 7

12. I think that foreign nationals should learn to speak proper English.
    1 2 3 4 5 6 7

13. I approve of foreign national women wearing headscarves.
    1 2 3 4 5 6 7

14. I dislike it when a foreign national does not understand me.
    1 2 3 4 5 6 7

15. I think that most Irish are not sufficiently familiar with the culture and customs of foreign nationals.
    1 2 3 4 5 6 7

16. I would rather live next to an Irish family than next to a family of foreign nationals.
    1 2 3 4 5 6 7
Please answer each question along the 7-point Likert scale ranging from

1. Totally disagree
2. Strongly disagree
3. Disagree
4. Undecided
5. Agree
6. Strongly agree
7. Totally agree

Please indicate your answer by circling the number you feel applies to you.

17. I think that Irish companies should put more effort into hiring foreign nationals.
   
   1 2 3 4 5 6 7

18. I think that Irish schools should think more about the cultural background of their pupils.
   
   1 2 3 4 5 6 7

19. I think that Irish police should patrol more in city districts with many foreign nationals.
   
   1 2 3 4 5 6 7

20. I think that the Irish should support non-natives more in the preservation of their culture and customs in the Ireland.
   
   1 2 3 4 5 6 7

21. I think foreign nationals and Irish people should cooperate more to solve problems in the Ireland.
   
   1 2 3 4 5 6 7

22. I do not like being attended to in a shop by foreign nationals.
   
   1 2 3 4 5 6 7

23. I think that foreign nationals and Irish in Ireland should seek more contact with one another.
   
   1 2 3 4 5 6 7
Please answer each question along the 7-point Likert scale ranging from

1. Totally disagree
2. Strongly disagree
3. Disagree
4. Undecided
5. Agree
6. Strongly agree
7. Total agree

Please indicate your answer by circling the number you feel applies to you.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
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<th>5</th>
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<tbody>
<tr>
<td>24.</td>
<td>I think that Irish children should have both foreign national and Irish teachers.</td>
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<tr>
<td>25.</td>
<td>I think that more foreign nationals should work in the Irish police department.</td>
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<td>26.</td>
<td>I think that Irish children should play more with foreign national children.</td>
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<tr>
<td>27.</td>
<td>I would not like having a foreign national boss at work.</td>
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<tr>
<td>28.</td>
<td>I think foreign nationals and mainstreamers should have equal rights.</td>
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</table>
Please place the number in the box you feel best applies to you.

**Fear or Anxiety:** 0=None  1=Mild  2=Moderate  3=Severe  
**Avoidance:** 0=Never  1=Occasionally  2=Often  3=Usually

<table>
<thead>
<tr>
<th></th>
<th>Fear or Anxiety</th>
<th>Avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Telephoning in Public.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Participating in small groups.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Eating in public places.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Drinking with others in public.</td>
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</tr>
<tr>
<td>5.</td>
<td>Talking to people in authority</td>
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</tr>
<tr>
<td>6.</td>
<td>Acting, performance or giving a talk in front of an audience.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Going to a party.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Working while being observed.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Writing while being observed.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Calling someone you don’t know very well.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Talking with people you don’t know.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Meeting strangers.</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Entering a room when others are already seated.</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Being the centre of attention.</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Speaking up at a meeting.</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Taking a test.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Expressing a disagreement of disapproval to people you don’t know very well.</td>
<td></td>
</tr>
</tbody>
</table>
Please place the number in the box you feel best applies to you.

**Fear or Anxiety:** 0=None  1=Mild  2=Moderate  3=Severe

**Avoidance:** 0=Never  1=Occasionally  2=Often  3=Usually

<table>
<thead>
<tr>
<th></th>
<th>Fear or Anxiety</th>
<th>Avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>19. Looking at people you don’t know very well in the eyes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Giving a report to a group.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Trying to pick up someone.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Returning goods to a store.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Giving a party.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Resisting a high pressure salesperson.</td>
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</tbody>
</table>
Please answer each question along the 9-point Likert scale ranging from

1. Not at all important to who I am
2. Not important to who I am
3. Not very important to who I am
4. Not really important to who I am
5. Mildly important to who I am
6. Important to who I am
7. Really important to who I am
8. Very important to who I am
9. Extremely important to who I am

Please indicate your answer by circling the answer you feel applies to you

A. The similarity I share with others in my group(s)
   1.  2.  3.  4.  5.  6.  7.  8.  9.

B. My family nationality or nationalities
   1.  2.  3.  4.  5.  6.  7.  8.  9.

C. The memberships I have in various groups
   1.  2.  3.  4.  5.  6.  7.  8.  9.

D. The places where I have lived
   1.  2.  3.  4.  5.  6.  7.  8.  9.

E. My sense of belonging to my own racial group
   1.  2.  3.  4.  5.  6.  7.  8.  9.

F. My gender group
   1.  2.  3.  4.  5.  6.  7.  8.  9.

G. The colour of my skin
   1.  2.  3.  4.  5.  6.  7.  8.  9.

H. My being a citizen of my country
   1.  2.  3.  4.  5.  6.  7.  8.  9.
Please answer each question along the 9-point Likert scale ranging from

1. Not at all important to who I am
2. Not important to who I am
3. Not very important to who I am
4. Not really important to who I am
5. Mildly important to who I am
6. Important to who I am
7. Really important to who I am
8. Very important to who I am
9. Extremely important to who I am

Please indicate your answer by circling the answer you feel applies to you

I. My rebelliousness

   1. 2. 3. 4. 5. 6. 7. 8. 9.

J. My need to be completely distinct and unique from everyone else

   1. 2. 3. 4. 5. 6. 7. 8. 9.

K. My creativity

   1. 2. 3. 4. 5. 6. 7. 8. 9.

L. My sense of being different from others

   1. 2. 3. 4. 5. 6. 7. 8. 9.

M. My complete individuality

   1. 2. 3. 4. 5. 6. 7. 8. 9.
Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to you personally. Indicate your answer by circling either T or F.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>T</td>
<td>F</td>
<td>1. Before voting I thoroughly investigate the qualifications of all the candidates</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>2. I never hesitate to go out of my way to help someone in trouble.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>3. It is sometimes hard for me to go on with my work if I am not encouraged.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>4. I have never intensely disliked anyone.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>5. On occasion I have had doubts about my ability to succeed in life.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>6. I sometimes feel resentful when I don't get my way.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>7. I am always careful about my manner of dress.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>8. My table manners at home are as good as when I eat out in a restaurant.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>9. If I could get into a movie without paying and be sure I was not seen I would probably do it.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>10. On a few occasions, I have given up doing something because I thought too little of my ability.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>11. I like to gossip at times.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>12. There have been times when I felt like rebelling against people in authority even though I knew they were right.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>13. No matter who I'm talking to, I'm always a good listener.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>14. I can remember &quot;playing sick&quot; to get out of something.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>15. There have been occasions when I took advantage of someone.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>16. I'm always willing to admit it when I make a mistake.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>17. I always try to practice what I preach.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>19. I sometimes try to get even rather than forgive and forget.</td>
</tr>
</tbody>
</table>
Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to you personally. Indicate your answer by circling either T or F.

<table>
<thead>
<tr>
<th>T</th>
<th>F</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>F</td>
<td>20. When I don't know something I don't at all mind admitting it</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>21. I am always courteous, even to people who are disagreeable.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>22. At times I have really insisted on having things my own way</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>23. There have been occasions when I felt like smashing things</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>24. I would never think of letting someone else be punished for my wrongdoings.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>25. I never resent being asked to return a favour.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>26. I have never been irked when people expressed ideas very different from my own.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>27. I never make a long trip without checking the safety of my car.</td>
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<tr>
<td>T</td>
<td>F</td>
<td>28. There have been times when I was quite jealous of the good fortune of others.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>29. I have almost never felt the urge to tell someone off.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>30. I am sometimes irritated by people who ask favours of me.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>31. I have never felt that I was punished without cause.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>32. I sometimes think when people have a misfortune they only got what they deserved.</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>33. I have never deliberately said something that hurt someone's feelings</td>
</tr>
</tbody>
</table>
Please answer each question along the 4-point Likert scale ranging from


Please indicate your answer by circling the number you feel applies to you.

1. I feel that I am a person of worth, at least on an equal basis with others
   1. 2. 3. 4.

2. I feel that I have a number of good qualities
   1. 2. 3. 4.

3. All in all, I am inclined to feel that I am a failure
   1. 2. 3. 4.

4. I am not able to do things as well as other people
   1. 2. 3. 4.

5. I feel I do not have much to be proud of
   1. 2. 3. 4.

6. I take a positive attitude toward myself
   1. 2. 3. 4.

7. On the whole, I am satisfied with myself
   1. 2. 3. 4.

8. I wish I could have more respect for myself
   1. 2. 3. 4.

9. I certainly feel useless at times
   1. 2. 3. 4.

10. At times I think I am no good at all
    1. 2. 3. 4.
Thank you for participating in this questionnaire if you have any questions or would like to know the results when they become available please feel free to contact me on

If any of the issues/topics raised have affected you or if you have questions please refer to the links below for support and advice.

Links:

http://www.non-discrimination.net/countries/ireland


http://www.advicenow.org.uk/is-that-discrimination/is-that-fair/where-to-get-help,10074,FP.html

http://socialanxietyireland.com/