THE DEVELOPMENT AND VALIDATION OF A STEREOTYPIC-BELIEFS INVENTORY

by

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Stereotypic-Beliefs Inventory

Abstract

This paper describes the development and validation of the Stereotypic-Beliefs Inventory (SBI), an instrument that measures individual differences in the extent to which Canadians hold stereotypic-beliefs and non-stereotypic beliefs about ethnic groups. A stereotypic-belief is defined as the belief that members of cultural/ethnic outgroups differ systematically in specific personality characteristics from members of cultural/ethnic ingroups. Non-stereotypic-beliefs, polar opposite to stereotypic-beliefs, are beliefs that members of cultural/ethnic outgroups do not systematically differ in specific personality characteristics from members of cultural/ethnic ingroups. In Phase 1 of the study 21 graduate students generated 50 stereotypic-belief and 50 non-stereotypic-belief items. In Phase 2, 119 undergraduate students rated the items for social desirability; in Phase 3 a new sample of 107 undergraduate students rated the extent to which they agreed with the items. Item analytic procedures reduced the item pool to a 24-item scale (SBI) that was balanced for social desirability and acquiescence. Factor analysis yielded a 2-factor solution; Factor 1: disagreement with non-stereotypic-beliefs and Factor 2: agreement with stereotypic-beliefs. In the last phase, Phase 4, 50 undergraduate students completed the SBI, Paulhus' (1988) Balanced Inventory for Desirable Responding, Rosenberg's (1965) Self-Esteem Scale, Altemeyer's (1981) Authoritarianism Scale, McConahay's (1986) Modern Racism Scale (MRS), and the Canadian Modern Racism Scale (CMRS), a modified version of the MRS. Except for the non-significant correlation between the SBI and the Self-Esteem Scale, predicted relations between the administered scales were observed, indicating moderate construct validity for the SBI. The SBI's reliability was assessed (Cronbach alpha = .93; 2-week test-retest reliability r(38) = .83). Also, the new CMRS (Cronbach alpha = .79) correlated in meaningful ways with the conceptually related scales, supporting high construct validity for the CMRS. Strengths, weaknesses, and implications for further research are presented and discussed.
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Introduction

In the 1990's, much has been written on ethnic prejudice reduction research in the United States (e.g., Devine & Monteith, 1993; Ponterotto & Pedersen, 1993). A researcher who wants to evaluate the efficacy of these prejudice reduction techniques in Canada in the 1990's, however, will find no ethnic prejudice measure that is valid in Canada at this time.

There are two explanations for this lack of validity. First, the items of current ethnic prejudice measures tend to measure attitudes toward African-Americans. McConahay's (1986) Modern Racism Scale is, for example, entirely about attitude statements toward people of African decent. Such a scale has clearly limited content validity for an English-Canadian sample because Chinese-Canadians, First Nation's people, Indo-Canadians, and French-Canadians are the prevalent minority groups in English-Canada.

Second, the present sociopolitical climate—a seemingly politically correct climate that may be perceived as not accepting of those that dare to express a cultural stereotype—may prevent the test-taker to admit to holding certain attitudes (Crosby, Bromley, & Saxe, 1980). For a measure to be valid in this climate, it must control for the tendency of test-takers to represent themselves in a positive light. This tendency is called social desirability (Edwards, 1957). An example of an instrument that is likely confounded with social desirability is Esses, Haddock, and Zanna's (1993) individual stereotypes measure. The test-takers are asked "to list characteristics, using single phrases, that they would use to describe typical members" of various ethnic groups (p. 143). Then, the participants are asked (a) to assign a valence to each statement and (b) to indicate...
what percentage of the ethnic group each statement applies. Esses et al. found that it was not uncommon for participants to list extreme negative characteristics, such as "smelly" and "dirty." On the basis of these findings, Esses et al. conclude that social desirability does not necessarily inhibit the expression of blatantly negative stereotypes in their measurement procedure. Esses et al. fail, however, to mention that many test-takers may have been inhibited in the expression of their negative prejudiced beliefs due to the unacceptability of these beliefs in our sociopolitical climate.

Other ethnic stereotyping or prejudice measures have similar problems with social desirability (e.g., Byrnes & Kiger, 1988) or would have problems with limited content validity when administered in a Canadian context (e.g., Hesselbart & Schuman, 1976). Esses et al.'s (1993) measure is valid in a Canadian context, but, as pointed out above, this measure is likely confounded with the test-taker's social desirability response set. Hence, there appears to be no ethnic stereotyping or prejudice scale that is not only valid in a Canadian context but that is also able to control for social desirability. This paper describes the development and validation of a stereotypic-beliefs inventory that has validity in British Columbia in the 1990's. The existence of this instrument will hopefully facilitate research in related areas such as prejudice awareness and reduction.

Terminology

_Psychometric Terms_

As this paper's major theme is scale development, a glossary of the psychometric terms is provided to avoid unnecessary confusion. The following terms are defined in the glossary printed in Appendix A: concurrent validity,
construct validity, content validity, convergent validity, criterion, criterion-related validity, discriminant validity, face validity, internal consistency, predictive validity, and test-retest-reliability.

Framework and Definitions

Although the focus of this paper is on stereotypic beliefs, the terms prejudice, negative prejudice, bipolar prejudice, attitude, symbolic belief, symbolic (or modern) racism, stereotype, and non-stereotypic-belief are used throughout this paper and will be defined.

Historically, the word prejudice stems from the Latin noun praejudicium, meaning a precedent or judgment based on previous decisions and experiences. According to Allport (1979, p. 6), prejudice can be defined using a unipolar [negative] component, as in "thinking ill of others without sufficient warrant"; or incorporating a bipolar [negative and positive] component as in "a feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on actual experience." (Ponterotto & Pedersen, 1993, p. 10)

In this paper, the terms negative prejudice and bipolar prejudice will be used to distinguish between these two types of prejudice described by Allport (1979). Although people may hold diverse prejudices, such as sexuality and gender prejudices, the scope of this paper is limited to ethnic prejudice.

As prejudice has been viewed as an attitude (Baron & Byrne, 1987), the term attitude needs to be defined. The popular tripartite definition of this term suggests that an attitude consists of what we think, how we feel, and how we tend, or intend, to act (e.g., Breckler, 1984). Fishbein and Ajzen (1975) have coined
another commonly used definition that characterizes attitudes as affective responses based upon cognition. Zanna and Rempel (1988) have integrated these two definitions and have characterized an attitude as "the categorization of a stimulus object along an evaluative dimension based upon, or generated from, three general classes of information: (1) cognitive information [beliefs], (2) affective/emotional information, and/or (3) information concerning past behaviors or behavioural intentions" (p. 318). Using this framework, a bipolar prejudice will be defined as "a favorable or unfavorable overall evaluation of a social group, with an unfavorable overall evaluation being labeled [negative] prejudice" (Esses et al., 1993, p. 138). This overall evaluation is based on three classes of information:

The cognitive component can be divided into (1) stereotypes: beliefs about the specific characteristics possessed by members of a social group (Stephan, 1985), and (2) more general beliefs about a social group, including symbolic beliefs . . . The affective component can be defined as specific feelings or emotions toward a social group. And finally, information concerning past behavior can be defined as how we have behaved toward, or, at least, believe that we have behaved toward members of a social group in the past. (Esses et al., 1993, pp. 138-139)

The term symbolic belief, as used in the above quote, is defined as the "belief that [a] social group[s] violate[s] or uphold[s] cherished values and norms" (Esses et al., 1993, p. 139). This term is distinguishable from the more commonly used term symbolic (or modern) racism (McConahay & Hough, 1976) in that the
term *symbolic belief* does not indicate that this belief functions to uphold one's own values and norms (Esses et al., 1993).

Esses et al. (1993) define stereotypes as beliefs about characteristics possessed by members of a group. Yet, Devine (1989) does not view stereotypes as beliefs but rather as categories that are automatically applied to members of a group. She argues that some researchers overlook "the important distinction between knowledge of a cultural stereotype and acceptance or endorsement of the stereotype . . . That is, although one may have knowledge of a stereotype, his or her personal beliefs may not be congruent with the stereotype" (p. 5). The author concurs with Devine and has—to avoid confusion—coined the term *stereotypic-beliefs* to refer to beliefs that members of cultural/ethnic outgroups differ systematically differ in specific characteristics from members of cultural/ethnic ingroups. Consistent with Devine, this author will apply the term *stereotypes* to refer to the categories that are automatically applied to members of a social outgroup.

In addition, the author has coined the term *non-stereotypic-beliefs* to refer to beliefs that members of cultural/ethnic outgroups do not systematically differ in specific characteristics from members of cultural/ethnic ingroups. Thus, the terms *stereotypic-belief* and *non-stereotypic-belief* are conceptually polar opposites. An example of a statement describing a non-stereotypical belief is *South-Africans tend to be as prejudiced as people from my cultural/ethnic group.*

As there is no consensus on the definition of *racism* (Jones, 1981), this term has been avoided in this paper. Nevertheless, the term racism fits in the framework outlined above when defined as negative racial prejudice. This paper,
however, was written about the stereotypic-beliefs component of bipolar prejudice.

The Problem

This paper will describe the development and validation of a Stereotypic-Beliefs Inventory (SBI). According to the framework outlined above, stereotypic-beliefs relate to prejudice as follows. They form the stereotypic component of the cognitive information from which, in addition to affective and/or behavioural information, bipolar prejudice is generated. The stereotypic-beliefs that are measured by the SBI are beliefs that members of cultural/ethnic outgroups tend to differ in specific personality characteristics from members of cultural/ethnic ingroups. The author's problem may be stated as follows: to develop and validate an instrument that measures individual differences in the extent to which Canadians are willing to accept or endorse stereotypic-beliefs.

The Study

General Method

With the goal to develop a psychometrically sound scale, the SBI would, ideally, have the following characteristics. It would be measured by an equal number of stereotypic-belief statements and non-stereotypic-belief statements, to control for acquiescence (Woolley, 1995). The correlation between the stereotypic-belief and non-stereotypic-belief statements would be at least .50. Such correlation would indicate that the scale controls for acquiescence (Ray, 1984). Also, the average social desirability of stereotypic-belief and non-stereotypic-belief statements would be equal (to control for social desirability, Woolley 1995). In addition, the scale's internal consistency coefficient Cronbach
alpha and the scale's test-retest reliability coefficient would both be large to indicate reliability. Finally, the scale would show construct validity by correlating with conceptually related scales.

This study was executed in four phases. Fifty stereotypic-belief and 50 non-stereotypic belief items were generated in Phase 1. Phases 2 and 3 were conducted to collect social desirability ratings and self-report ratings on the items. These ratings were used for an item-analysis to decide what items to include in the final scale. Finally, Phase 4 was conducted to assess the scale's reliability and construct validity.

Phase 1: Item Generation

Method

Subjects. Participants for Phase 1 were resident members of Green College, a graduate student residence at the University of British Columbia. The 100 residents of the college are involved in Master-level, Doctorate-level, and Post-Doctoral level university education in diverse disciplines. At the time of the study, the college was the residence for a total of 26 graduate students from outside North-America. All 100 residents received a booklet with a cover letter asking participants for assistance in generating items for a psychological test (see Appendix B). They were asked to return the completed booklet within two weeks. As only 15 residents completed the booklet by this date, a reminder letter was sent to the residents (see Appendix C). During the next six weeks another six residents completed the booklet. The 21 participants ranged in age from 22 to 49 years ($M = 29.5, SD = 8.4$); 12 were men and 9 were women; 15 lived in North-America for the first 10 years of their life; six lived outside North-America for the
first 10 years of their life; none lived both within and outside North-America
during the first 10 years of their life.

Procedure. The method of item generation was a modified version of the
process employed by Buss and Craik (1981). The booklet handed to the
participants contained two identical consent forms (see Appendix D) and a set of
instructions (see Appendix E). One of the two consent forms was for the
participants to keep. Participants who lived in North-America during the first 10
years of their life were asked to think of three Canadians (people with Canadian
citizenship) they knew who they would describe as individuals who differed from
most other people because they stood out in the number and intensity of
stereotypic-beliefs that they seemed to hold. With these individuals in mind,
participants were asked to write down five positive and five negative statements
that these individuals would likely endorse. Participants were also asked to
consider three Canadians (people with Canadian citizenship) whom they would
consider to hold fewer stereotypic-beliefs than most other Canadians. With these
individuals in mind, participants were asked to write down 10 statements that
these individuals would likely endorse.

Participants who lived outside North-America during the first 10 years of
their life were asked to write down five stereotypic-beliefs Canadians tend to have
toward people from the country in which they grew up. The specific instructions
are printed in Appendix E.
Results and Discussion

The 15 participants who lived inside North-America for the first 10 years of their life generated 244 statements; 73 reflected positive stereotypes; 74 reflected negative stereotypes; and 94 reflected beliefs held by Canadians with few or none stereotypic-beliefs. In addition, the 6 participants who lived outside North-America for the first 10 years of their life generated 39 statements. Thus, a total of 283 statements was generated (see Appendix F).

This 283-item pool was edited and reduced by eliminating obvious redundancies, vague items, and grammatical errors. Items not describing personality characteristics of a specific ethnic group had been eliminated. The list of 100 remaining stereotypes (see Appendix G) contained 27 clearly positive stereotypes, 55 clearly negative stereotypes, and 18 stereotypes with ambivalent direction. An example of a statement with ambivalent direction is Americans are individualistic; the investigator labeled it as idiosyncratic because people tend to differ on whether individualism is a positive or negative trait.

The remaining 100 stereotypes were all reworded into a standardized format producing 50 stereotypic-belief statements and 50 non-stereotypic-belief statements. The syntax of all the 50 stereotypic-belief statements was similar to "Italians tend to be more pushy than people from my cultural/ethnic group." In contrast, the syntax of all 50 non-stereotypic-belief statements was similar to "Russians tend to be as reserved as people from my cultural/ethnic group." The stereotypic-belief and non-stereotypic-belief statements were meant to be syntactic polar opposites. These 100 stereotypic-belief and non-stereotypic-belief statements are displayed in Appendix H. In Phase 2 participants were asked to
assign social desirability ratings to these items. The social desirability ratings were needed to ensure that the final version of the scale would be balanced for social desirability.

**Phase 2: Rating for Social Desirability**

**Method**

*Subjects.* Three hundred and fifty students enrolled in a first-year psychology course were approached. They were informed that their instructor would add one percent to their final course grade if they would complete a questionnaire at home and return it the following class. A total of 159 students returned completed questionnaires. However, the responses of 40 students were discarded because they had indicated that they were not confident that they had understood both the instructions and items of the questionnaire. The 119 participants with valid responses ranged in age from 14 to 30 years ($M = 19.3$, $SD = 2.3$); 49 participants were men; 69 participants were women; and one participant did not specify her or his gender.

*Procedure.* Each participant was given a booklet that contained (a) two identical consent forms (see Appendix I), (b) a hand-out with a modified version of Edwards's (1957) instructions—printed in Appendix J—on how to rate a list of items for social desirability, and (c) a list with a third of the 100 stereotypic-belief and non-stereotypic belief statements that were generated in Phase 1. Three types of booklets were distributed; each type contained a different third of the 100 stereotypic-belief and non-stereotypic belief statements (see Appendices K, L, and M). The rationale for dividing the item-pool in three parts was to keep test fatigue
The instructions directed the participants to use a 9-point Likert scale ranging from 1 (very strongly desirable) to 9 (very strongly undesirable) to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement. Participants received an explanatory letter after completing and returning the booklet (see Appendix N).

Results and Discussion

The mean and the standard deviation of the social desirability ratings for each item were calculated across the raters (see Appendix H). The standard deviations of the social desirability item ratings across the raters were calculated and were found to range between 1.4 and 2.5 ($M = 2.0; SE = 0.24$), indicating that many raters agreed on the social desirability of each item.

The mean social desirability item ratings on the 9-item scale across the raters ranged between 3.6 and 7.2 ($M = 5.3; SE = 0.86$). The investigator created the artificial cut off values 4.2 and 6.4 to create two subsets of items; these values are 1.25 standard error units below and above the mean of the 100 mean social desirability item ratings. The items with mean social desirability item ratings below 4.2 were considered socially desirable items; the items with mean social desirability item ratings above 6.4 were considered socially undesirable items. Nine of the 11 statements with mean social desirability item ratings below 4.2 were non-stereotypic-belief statements referring to a positive personality characteristic. For example, Item 64 ("Newfoundlanders tend to be as intelligent as people from my cultural/ethnic group") was on average rated as socially
desirable. The results had been expected as it is considered socially desirable to hold the same positive view of cultural/ethnic outgroup members as of ingroup members.

The other two statements with mean social desirability item ratings below 4.2 were stereotypic-belief statements referring to outgroup members' positive personality characteristics. These statements are Item 45 ("Jamaicans tend to be more fun-loving than people from my cultural/ethnic group") and Item 73 ("Chinese people tend to be more motivated to work hard than people from my cultural/ethnic group"). The participants tended to rate these items as socially desirable perhaps because many participants were Chinese and perhaps because many students like Reggae music and, consequently, may like to think of Jamaicans as fun-loving people.

Nine of the 11 statements with mean social desirability item ratings above 6.4 were stereotypic-belief statements referring to a negative personality characteristic. For example, Item 26 ("Greeks tend to be lazier than people from my cultural/ethnic group") was on average rated as socially undesirable. This result was expected as our society tends to consider it socially undesirable (politically incorrect) to attribute negative personality characteristics to members of an cultural/ethnic outgroup.

The author had not anticipated that 2 of the 11 statements with mean social desirability item ratings above 6.4 would be non-stereotypic-belief statements referring to negative personality characteristics (i.e., Item 78 "Jamaicans tend to be as lazy as people from my cultural/ethnic group" and Item 76 "Italians tend to be as violent as people from my cultural/ethnic group"). It was not anticipated
that these two statements would be rated as socially undesirable. There are at least two explanations for these unanticipated results.

The first explanation suggests that the participants actually believed that Jamaicans tend to be lazier or that Italians tend to be more violent; and, in addition, it suggests that these participants—despite the social political climate—consider it undesirable for others to disagree with their beliefs. However, evidence exists that this explanation is incorrect because another sample of introductory psychology students tended to feel close to neutral about the truth of these two items (see Phase 3 or Appendix H).

A second explanation for non-stereotypic-belief statements being rated as socially undesirable suggests that the participants may have viewed these statements as stereotypic-belief statements instead of non-stereotypic-belief statements. Thus, the participants may have interpreted these items differently from how they were meant to be interpreted. For example, the item "Jamaicans tend to be as lazy as people from my cultural/ethnic group" was meant to mean: Jamaicans are no more or less lazy than people from my cultural/ethnic group. This statement was meant to imply a non-stereotypic-belief, a belief that members of a cultural/ethnic outgroup do not systematically differ from members of one's ingroup. Alternatively, the statement may have been interpreted as being a stereotypic-belief because participants may have read this item as meaning Jamaicans tend to be lazy and they tend to be at least as lazy as people from my cultural/ethnic group. Evidence exists that participants were interpreting the statement this way as some of the participants remarked that the some of the items were confusing and loaded.
The mean social desirability item ratings displayed in Appendix H were used in the item selection process that was conducted after collecting the self-report data in Phase 3.

**Phase 3: Item-Analysis**

**Method**

*Subjects.* Another three hundred University of British Columbia students enrolled in a first-year psychology course were approached. They were informed that their instructor would add one percent to their final course grade if they would complete a questionnaire at home and return it at the following class. A total of 143 students returned completed questionnaires. However, the responses of 36 students were discarded because they had indicated that they were not confident that they had understood items of the questionnaire. The 107 participants with valid responses ranged in age from 17 to 33 years ($M = 19.6$, $SD = 2.6$); 48 participants were men; 59 participants were women; and two participants did not specify their gender.

On the basis of their ethnicity, participants were classified into three groups. Twenty-six identified themselves as Canadian or European (e.g., Italian); they were labeled *mainstream*. Another 47 identified themselves as Chinese, Taiwanese, or Hong Kong citizen; they were labeled *Chinese*. In addition, 29 had identified themselves as being a member of another minority group (e.g., Filipino); they were labeled *other minority*. Fifty participants claimed that they lived outside North-America for the first 10 years of their life; 51 participants indicated that they lived within North-America for the first 10 years of their life.
Procedure. Participants received two identical consent forms (see Appendix O); one of which was for the participants to keep. They received written instructions (see Appendix P) to rate the 100 stereotypic-belief and non-stereotypic belief statements that were generated in Phase 1. The rating scale was a seven-point Likert scale ranging from not true (1) to somewhat true (4) to very true (7). Participants were asked to skip items that referred to a cultural/ethnic group to which they belonged. After completing the questionnaire, they received a debriefing letter (see Appendix Q).

One of the participants communicated his upset about the questionnaire. He felt that the study was unethical because it would prime prejudiced thought in test-takers. This participant felt satisfied with the author's response: the author wrote an additional explanatory letter to all the participants to make clear that the investigators disagreed with the content of the stereotypic-belief statements and to emphasize the potential significance of this study (see Appendix R).

Results and Discussion

The 100-item scale had the following mean scores: 380.4 (SD = 55.3) for the total sample, 389.9 (SD = 57.4) for the men, 373.4 (SD = 53.2) for the women; 374.5 (SD = 67.2) for those who lived within North-America for the first 10 years of their life; 387.2 (SD = 41.8) for those who lived outside North-America for the first 10 years of their life; 370.3 (SD = 75.6) for those who were classified as being mainstream; 390.5 (SD = 41.7) for those who were classified as being Chinese; and 377.5 (SD = 55.1) for those who were classified as minority. A three-way analysis of variance (ANOVA) identified no significant differences for
gender, ethnicity, and area raised ($F(1, 89) = 2.8, p > .05; F(2, 89 ) = 0.89, p > .05;$ and $F(1, 89 ) = 0.33, p > .05$, respectively).

The means and the standard deviations of the self-report ratings for each item were calculated across the raters (see Appendix H). The means of the self-report item ratings ranged between 2.8 and 5.1 ($M = 4.0; SD = 0.46$), indicating that the average rater felt neutral about the truth of each of the statements. The standard deviations of these self-report ratings were also calculated and were found to range between 1.2 and 2.0 ($M = 1.6; SD = 0.16$), which is acceptable for a 7-item scale.

**Item analysis.** An item-analysis was conducted on the data to create a short and psychometrically sound scale. The author applied the following iterative six-step algorithm in the item-analysis. First, the corrected item-total correlations are calculated. Second, a criterion is set (e.g., all items of the final scale shall have corrected item-total correlations larger than .35). Third, all items with corrected item-total correlations smaller than the criterion are eliminated. Fourth, if after the second step there are $x$ more non-stereotypic-belief items than stereotypic-belief items in the scale, then the $x$ non-stereotypic-belief statements with the smallest corrected item-total correlations will be eliminated. Fifth, corrected item-total correlations are re-computed for the remaining items. Sixth, if the correlations calculated in step four are all larger than the criterion, the item analysis will be completed. If one of the correlations calculated in step five is smaller than the criterion, then steps three, four, five, and six will be carried out again until a set of items remains with every corrected item-total correlation larger than the criterion set in step one.
The author applied this algorithm to the following three criteria: (a) all items of the final scale shall have corrected item-total correlations larger than .30; (b) all items of the final scale shall have corrected item-total correlations larger than .35; and (c) all items of the final scale shall have corrected item-total correlations larger than .40. The item-analysis using the .30 criterion lead to a 38-item solution with the following items: 10, 12, 13, 22, 24, 26, 27, 28, 29, 30, 32, 36, 38, 41, 45, 46, 47, 52, 53, 58, 60, 61, 64, 66, 67, 72, 76, 80, 81, 82, 84, 87, 89, 92, 93, 95, 97, and 100; the item-analysis using the .35 criterion lead to a 24-item solution with items: 10, 13, 24, 26, 32, 36, 41, 47, 53, 58, 60, 61, 64, 66, 67, 72, 76, 81, 84, 89, 92, 93, 95, and 100; and the item-analysis using the .40 criterion lead to an 8-item solution with items: 26, 58, 60, 64, 67, 72, 82, and 89.

Ultimately, the 24-item solution was chosen. The 8-item solution was immediately discarded as it seemed to measure a too narrow construct as four of its eight items referred to intelligence. The 24-item and 38-item solutions were compared: Both solutions had very high Cronbach alphas (respectively, .91 and .93). Thus, both solutions seem to have high internal consistency. Also, the correlations between stereotypic-belief and non-stereotypic-belief items were very high for both solutions (respectively, $r(105) = .60, p < .01$ and $r(105) = .62, p < .01$). Hence, both solutions seem to control for acquiescence (Ray, 1984). In addition, for both the 24-item and 38-item solution the mean social desirability ratings of the non-stereotypic-belief items did not differ significantly from the mean social desirability ratings of the stereotypic-belief items (respectively $t(22) = 0.62; p > .05$ and $t(36) = .60; p > .05$). These last calculations implied that both scales control for social desirability (Woolley, 1995). In short, both solutions met
the psychometric objectives set out above. Finally, the author chose the 24-item solution over the 38-item solution because the 24-item solution is a shorter scale with higher item-total correlations than the 38-item solution.

The 24-item solution was called the SBI. Its 24 item-total correlations ranged from .38 to .67. The scale had the following mean scores: 90.8 (SD = 21.4) for the total sample, 94.6 (SD = 21.1) for the men, 87.7 (SD = 21.7) for the women; 87.4 (SD = 24.4) for those who lived within North-America for the first 10 years of their life; 94.2 (SD = 18.3) for those who lived outside North-America for the first 10 years of their life; 83.1 (SD = 24.6) for those who were classified as being *mainstream*; 98.4 (SD = 17.8) for those who were classified as being *Chinese*; and 86.2 (SD = 21.4) for those who were classified as other minority. A three-way ANOVA identified no significant differences for gender and area raised ($F(1, 89) = 3.74, p > .05$; and $F(1, 89) = 0.24, p > .05$, respectively). Yet, the ANOVA did identify a significant difference for ethnicity ($F(2, 89) = 5.03, p < .01$); Newman-Keuls multiple comparisons identified that the Chinese participants scored as a group significantly higher ($p < .05$) than the other minority and mainstream participants.

**Factor structure.** The factor structure of the new 24-item SBI was explored. An initial examination of the correlation matrix revealed that 248 out of 249 inter-item correlations were positively intercorrelated (mean inter-item correlation = .30; Bartlett's Test of Sphericity, $\chi^2(249, N= 107) = 1078.8, p < .00001$). Considerable evidence existed that the items were quite homogeneous and therefore suitable for factor analysis. For example, the MSA (measure of sampling adequacy; Kaiser, 1974) values for each item were all over .74,
indicating an acceptable ratio of inter-item correlation to partial correlation coefficients (total scale mean MSA = 0.84). These results were consistent with the scale's high degree of internal consistency (Cronbach alpha = .91).

Standard number-of-factor rules were difficult to follow in arriving at an optimal component solution. Cattell's scree test was inconclusive, indicating 1, 2, 5, and 11 components. Further, the Kaiser-Guttman number of eigenvalues greater than 1.00 rule indicated 6 components. The number of factors issue was settled by performing oblique and varimax factor analyses with various number of factors. Ultimately, using a varimax rotation, a two factor solution was found most interpretable: Factor 1 had loaded exclusively on non-stereotypic belief items; and Factor 2 had loaded exclusively on the stereotypic belief items (see Table 1). The solution accounted for 41.9% of the variance. Factor 1 accounted for 32.9% (eigenvalue = 7.9); Factor 2 accounted for 9.0% (eigenvalue = 2.2). The two factors correlated at $r(105) = .60 (p < .01)$.

As the non-stereotypic-items are the scale's reverse scored items, the factor structure can be interpreted as either unidimensional or two-dimensional (Ishiyama & Munson, 1993). The unidimensional factor was interpreted as measuring stereotypic-beliefs versus non-stereotypic-beliefs. Factor 1 of the two-dimensional solution was interpreted as measuring disagreement versus agreement with non-stereotypic-beliefs; similarly, Factor 2 of the two-dimensional solution was interpreted as measuring agreement versus disagreement with stereotypic-beliefs. The unitary solution was called the Stereotypic-Beliefs Inventory (SBI); the factors of the two-dimensional solution are the SBI's subscores.
Table 1

*Stereotypical Belief Inventory Scale Items and Structure with Orthogonal Rotation: Factor Loadings* and *Item-Total and Factor Based Item-Subtotal Correlations*

<table>
<thead>
<tr>
<th>Item Number and Content</th>
<th>Factor Loading</th>
<th>Corrected Item-Total $r$</th>
<th>Corrected Item-Factor $r$</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$I^b$</td>
<td>$II^b$</td>
<td></td>
</tr>
<tr>
<td><strong>Factor 1: Disagreement versus agreement with Non-Stereotypical-Belief Statements</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2  Mexicans tend to be as friendly as people from my cultural/ethnic group. (R)</td>
<td>.49</td>
<td>.46</td>
<td>.47</td>
</tr>
<tr>
<td>5  Latinos (e.g., people from Central and South America) tend to be as passionate as people from my cultural/ethnic group. (R)</td>
<td>.47</td>
<td>.41</td>
<td>.42</td>
</tr>
<tr>
<td>6  Black people (e.g., African-Americans) tend to be as graceful as people from my cultural/ethnic group. (R)</td>
<td>.54</td>
<td>.38</td>
<td>.42</td>
</tr>
<tr>
<td>10 Irish people tend to be as creative as people from my cultural/ethnic group. (R)</td>
<td>.41</td>
<td>.47</td>
<td>.56</td>
</tr>
<tr>
<td>11 Polish people tend to be as intelligent as people from my cultural/ethnic group. (R)</td>
<td>.39</td>
<td>.59</td>
<td>.63</td>
</tr>
<tr>
<td>13 Newfoundlanders tend to be as intelligent as people from my cultural/ethnic group. (R)</td>
<td>.62</td>
<td>.57</td>
<td>.59</td>
</tr>
<tr>
<td>14 Latinos (e.g., people from Central and South America) tend to be as sexual as people from my cultural/ethnic group. (R)</td>
<td>.59</td>
<td>.39</td>
<td>.47</td>
</tr>
</tbody>
</table>
### Stereotypic-Beliefs Inventory

<table>
<thead>
<tr>
<th>Item Number and Content</th>
<th>Factor Loading</th>
<th>Corrected Item-Total $r$</th>
<th>Corrected Item-Factor $r$</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$I^b$</td>
<td>$I^b$</td>
<td></td>
</tr>
<tr>
<td>16 Black people (e.g., African-Americans) tend to be as intelligent as people from my cultural/ethnic group. (R)</td>
<td>.32</td>
<td>.57</td>
<td>.57</td>
</tr>
<tr>
<td>17 Italians tend to be as violent as people from my cultural/ethnic group. (R)</td>
<td>.63</td>
<td>.46</td>
<td>.51</td>
</tr>
<tr>
<td>19 French-Canadians (e.g., people from Quebec) tend to be as romantic as people from my cultural/ethnic group. (R)</td>
<td>.69</td>
<td>.40</td>
<td>.54</td>
</tr>
<tr>
<td>21 Irish people tend to be as passionate as people from my cultural/ethnic group. (R)</td>
<td>.54</td>
<td>.44</td>
<td>.45</td>
</tr>
<tr>
<td>24 Mexicans tend to be as lazy as people from my cultural/ethnic group. (R)</td>
<td>.57</td>
<td>.43</td>
<td>.46</td>
</tr>
</tbody>
</table>

**Factor 2: Agreement versus Disagreement with Stereotypical-Belief Statements**

<table>
<thead>
<tr>
<th>Item Number</th>
<th>Item-Total $r$</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jewish people tend to be more greedy than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>3</td>
<td>Latinos (e.g., people from Central and South America) tend to be more corrupt than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>4</td>
<td>Greeks tend to be lazier than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>7</td>
<td>Gypsies tend to be more accepting of stealing than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>Item Number</td>
<td>Item Number and Content</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>French-Canadians (e.g., people from Quebec) tend to be more racist than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>9</td>
<td>East Indians tend to be more dishonest than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>12</td>
<td>Japanese people have more war-like tendencies than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>15</td>
<td>Germans tend to have more war-like tendencies than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>18</td>
<td>Ukrainians tend to be less intelligent than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>20</td>
<td>Arabs tend to be more accepting of stealing than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>22</td>
<td>Native Indians (First Nations people) tend to be more introverted than people from my cultural/ethnic group.</td>
</tr>
<tr>
<td>23</td>
<td>Chinese people tend to be more enterprising than people from my cultural/ethnic group.</td>
</tr>
</tbody>
</table>

*Note:* Factor loadings with an absolute value smaller than .30 are omitted.

a Based on the SPSS$^x$ varimax factor rotation program on data from 107 students (Factor 1's eigenvalue = 7.9, accounting for 32.9% of the total variability; Factor 2's eigenvalue = 2.2, accounting for 9.0% of the total variability).

b Factor 1: disagreement with non-stereotypic beliefs; Factor 2: agreement with stereotypic-beliefs. Items 7, 10, 11, 16, 18, and 23 loaded on both factors. Yet, on the basis of both content and magnitude they were assigned to one of the two factors.
Corrected item-factor correlations ranged between .42 and .61 for Factor 1 and between .43 and .72 for Factor 2 (see Table 1), the two factors internal consistency coefficients (Cronbach alpha) were respectively .84 and .89. The validity and reliability of the SBI and its two subscores were further explored in Phase 4 of this research.

**Phase 4: Assessing Construct Validity and Test-Retest Reliability**

Phase 4 was conducted to assess the SBI’s test-retest reliability and construct validity. Concurrent validity was tested by correlating the SBI with a number of other conceptually related self-report measures administered at the same time. As concurrent validity is a type of criterion validity, and criterion validity is a type of construct validity, confirmation of predicted relations is a step in establishing construct validity (Allen & Yen, 1979).

**Predicted Relations**

As the SBI was designed to balance for test-takers' social desirability response sets, the SBI was expected to be orthogonal to valid social desirability measures. Yet, different social desirability scales measure different components of the social desirability construct. Paulhus (1984) factor analyzed the commonly used social desirability scales and described two factors that represent "(a) self-deceptive positivity (an honest but overly positive self-presentation) and (b) impression management (self-deception tailored to audience)" (Paulhus, 1991, p. 21). Paulhus (1984) found that Edwards's (1957) commonly used Social Desirability Scale loads primary on the self-deception factor. In contrast, the very popular Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960) has been found to load more on the impression management factor than on the
self-deception factor. Paulhus (1988) generated a psychometrically sound social desirability scale, the Balanced Inventory of Desirable Responding, that contains a Self Deception subscale and an Impression Management subscale. The first hypothesis of this study was: the SBI correlates neither with the total score of Paulhus's Balanced Inventory of Desirable Responding nor with the scores of its subscales (Hypothesis 1).

The SBI was hypothesized to correlate with Altemeyer's Right Wing Authoritarian Scale (RWA). Altemeyer (1988) found a correlation between the RWA and a Manitoba Prejudice Scale. Also, a Russian translation of the RWA was given to samples in Estonia and Moscow and correlated significantly with scales of negative prejudice toward Jews, women, capitalists, dissidents, and the non-Russian minorities in the previous Soviet Union (McFarland, Agayev, & Abalakina, 1990). Moreover, the researchers in this study obtained a correlation of .83 between a summed negative prejudice scale and the RWA. As stereotypic beliefs are conceptualized to be a component of prejudice, the author predicted a significant correlation between the RWA and the SBI (Hypothesis 2).

Bagley, Verma, Mallick, and Young (1991) found a correlation between self-esteem and prejudice. As well, they conducted "an experimental study in which adolescents with low self-esteem were given supportive counselling. . . . Self-esteem had improved and prejudice had decreased two years after the experiment" (p. 321). The control group's average level of self-esteem and prejudice had not significantly changed. As stereotypic-beliefs are conceptualized to be a component of prejudice, the author predicted a significant negative
correlation between participants' scores on the SBI and Rosenberg's (1965) Self-Esteem Scale (Hypothesis 3).

Haddock, Zanna, & Esses (1993) researched the relation between stereotypic-beliefs toward homosexuals and symbolic beliefs toward this group. To assess these beliefs Haddock et al. (1993) used the following two procedures. "Stereotypes were assessed by asking subjects to list the characteristics they would use to describe typical members of the group" (p. 1108). Then, they were asked to rate each characteristic on a scale ranging from very negative to very positive.

Haddock et al. also asked participants to assess symbolic beliefs. The participants were asked to write down the values, customs, and traditions that they believed are blocked or facilitated by typical group members. They were asked to rate the extent to which each value, custom, or tradition is blocked or facilitated by typical group members on a scale ranging from almost always blocked to almost always facilitated. The researchers found a significant correlation between these scores. Assuming that the mechanism of prejudice against ethnic groups works similar to the mechanism of prejudice against homosexuals, the author predicted a correlation between participants' level of ethnic stereotypic-beliefs, measured by the SBI, and their level of symbolic beliefs, measured by the Canadian Modern Racism Scale (Hypothesis 4).

**Method**

*Subjects.* One hundred and fifty University of British Columbia students enrolled in a first-year forestry course were approached by the investigator. They were offered 10 dollars if they would complete one questionnaire—Questionnaire A—immediately and another questionnaire—Questionnaire B—two weeks later.
Forestry students were chosen because the vast majority of the University of British Columbia forestry students were born and raised in Canada. As the SBI measures stereotypic-beliefs of Canadians, it was pertinent to validate the SBI on a Canadian sample. It was important to find a sample with a very high percentage born and raised Canadians as the responses of non-Canadian participants were to be disregarded.

A total of 65 students returned Questionnaire A, and 51 of them returned Questionnaire B as well. Fifteen Questionnaires A and 11 Questionnaires B were discarded because of one of the following reasons: (a) the participant had lived outside Canada during the first 10 years of her or his life; (b) The participant answered the questions following an identifiable response set (e.g., she or he felt neutral about all items); and (c) The participant was taking an introductory psychology course concurrently and had participated either in Phase 2 or Phase 3 of this study. The 50 remaining participants who filled out Questionnaire A ranged in age from 18 to 29 years ($M = 21.0, SD = 2.1$); 29 participants were men; and 21 participants were women. Four out of these 50 participants identified themselves as being a member of a visible ethnic minority: 1 Indo-Canadian, 1 Japanese-Canadian, and 2 Chinese-Canadians. The other 46 participants identified themselves as having a Canadian or European background.

Forty of the remaining 50 participants also completed Questionnaire B; they ranged in age from 18 to 29 years ($M = 21.2, SD = 2.7$); 24 of these participants were men; and 16 of these participants were women.
**Instruments.** Questionnaire A (see Appendix S) consisted of the following scales: (a) the SBI, (b) the Balanced Inventory of Desirable Responding (Paulhus, 1988), (c) the Self-Esteem Scale (Rosenberg, 1965), (d) the Right-Wing Authoritarianism Scale (Altemeyer, 1981), and (e) the Modern Racism Scale (McConahay, 1986). Questionnaire B consisted of the SBI and the Canadian Modern Racism Scale (see Appendix T).

The Balanced Inventory of Desirable Responding (BIDR, Paulhus, 1988) is a 40-item social desirability measure that contains two subscales: the Self-Deception (SDE) subscale and the Impression Management (IM) subscale. The IM and the SDE subscales each contain 20 items.

Paulhus (1991) reviews three studies that found \( g \) coefficients that range from .75 to .86 for the IM scale and alpha coefficients that range from .68 to .80 for the SDE scale. Paulhus (1988) reports an alpha of .83 for the total 40-item BIDR, a 5-week interval test-retest reliability of .69 for the SDE scale, and a 5-week interval test-retest reliability of .69 for the IM scale.

Paulhus (1991) gives evidence for the SDE scale's convergent validity by finding a positive correlation with the following scales of defense and coping:

1. repressive style as measured by Byrne's [1961] R-S scale \( r = .51 \),
2. reversal, as measured by Ihilevich and Gleser's (1986) Defense Mechanism Inventory \( r = .34 \), and
3. positive re-appraisal \( r = .44 \), distancing \( r = .33 \), and self-controlling \( r = .39 \) as measured by the Ways of Coping scale (Folkman, Lazarus, Dunkel-Schetter, De Longis, & Gruen, 1986). (p. 38)

Paulhus (1991) argues that the IM scale has convergent validity, because he found that this scale correlates highly with the Minnesota Multiphasic Personality Inventory.
Inventory's Lie Scale (Hathaway & McKinley, 1951), the Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960), and the California Personality Inventory's Good Impression Scale (Gough, 1987). The SDE and IM scales show discriminant validity as they form separate factors in factor analyses (Paulhus, 1991).

Rosenberg's (1965) Self Esteem Scale (SES) is a 10-item unidimensional measure of adolescents' and adults' global feelings of self-worth and self-acceptance. The SES's internal consistency is high: Fleming and Courtney (1984) reported a Cronbach alpha of .88; while Dobson, Goudy, Keith, and Powers (1979) found a Cronbach alpha of .77. Also, Fleming and Courtney (1984) obtained a 1-week test-retest correlation of .82. These two researchers found evidence for the SES's discriminant validity as they obtained (a) no significant correlations between SES scores and gender, age, work experience, marital status, birth order, grade point average, or vocabulary and (b) significant correlations with depression and anxiety. Overall, the SES appears to be highly valid. The SES, nevertheless, has a weakness: Fleming and Courtney (1984) reported a significant correlation (.33) with social desirability.

Extensive convergent validity has been demonstrated for the SES. For example, the scale correlated .66 with a revised version of Janis and Field's Feelings of Inadequacy Scale (Fleming & Courtney, 1984) and .72 with the Lerner Self-Esteem Scale (Reynolds, 1988).

The Right-Wing Authoritarianism Scale (RWA, Altemeyer, 1988) is a 30-item unidimensional measure of three attitude clusters:
1. Authoritarian submission—a high degree of submission to the authorities who are perceived to be established and legitimate in the society in which one lives.

2. Authoritarian aggression—a general aggressiveness, directed at various persons, which is perceived to be sanctioned by establishing authorities.

3. Conventionalism—a high degree of adherence to the social conventions which are perceived to be sanctioned by establishing authorities.


The RWA is considered to be highly reliable. Altemeyer conducted numerous studies on the RWA, involving thousands of University of Manitoba psychology students, and found coefficients alpha that range from .85 to .89. In addition, the test-retest reliabilities ranged from .85 for a 28-week interval to .95 for a 1-week interval.

The RWA was found to correlate with political party membership among Canadian legislators. Conservative Party legislators scored on average nearly twice as high on the RWA than New Democratic Party lawmakers (Altemeyer, 1988). Haddock et al. (1993) found that students who scored high on the RWA were more likely to express negative stereotypes toward homosexuals. Also, Altemeyer (1988) found that students with high scores on the RWA were more likely to impose a heavy prison sentence in a role-playing situations on convicted criminals.

The Modern Racism Scale (McConahay, 1986) will be briefly reviewed as well. The scale measures individual differences in the extent to which someone holds a modern racist attitude. The scale developer defined the construct modern
McConahay and Hough, 1976, p. 38). McConahay (1983) showed that his Modern Racism Scale is psychometrically sound. He found alpha coefficients ranging between .81 and .86 in American university student samples. "Measures of test-retest reliability ranged from .72 to .93 across a number of samples" (McConahay, 1986, p. 96). The Modern Racism Scale seems to have construct validity as it was found to correlate significantly with voting preferences for a white candidate running against a African-American candidate for mayor of Los Angeles even after controlling for political conservatism.

The last scale that will be discussed here is the Canadian Modern Racism Scale, a modified version of the Modern Racism Scale (McConahay, 1986). The author of this study rewrote the items of the Modern Racism Scale to create face valid items for a Canadian sample. For example the item "Blacks have more influence upon school desegregation than they ought to have" was changed into "Native Indians have more influence upon our Canada's future than they ought to have." All the items of the Modern Racism Scale relate to African-Americans; in contrast the items of the Canadian Modern Racism Scale also relate to First Nations people, East Indians, Jews, Hong Kong immigrants, and Sikhs. The face valid Canadian Modern Racism Scale measures Canadian symbolic beliefs, which was defined by Esses et al. (1993) as "beliefs that social groups violate or uphold cherished values and norms" (p. 139). Phase 4 will provide a preliminary exploration of this new scale's psychometric properties.
Procedure. Participants received two identical consent forms (see Appendix U); one of which was for the participants to keep. The consent form informed them that it was estimated that Questionnaire A would take less than 30 minutes to complete and that it was estimated that Questionnaire B would take less than 10 minutes to complete. The form also stated that Questionnaire B would be distributed 14 days later and that students would only receive the 10 dollars reward if they returned each questionnaire by the following class. After returning Questionnaire B, participants received an explanatory letter (see Appendix V). Participants had been instructed to indicate their age, gender, birth town, ethnicity, and astrological sign on both questionnaires. Using these identification marks, the completed questionnaires were matched and the SBI's test-retest correlation coefficient were calculated.

Results and Discussion

The SBI provided the following mean scores: 49.1 ($SD = 25.1$) for the total sample, 52.6 ($SD = 27.4$) for the men, 44.3 ($SD = 21.5$) for the women. This gender difference was not statistically significant ($t(48) = 1.15; p > .05$). Table 2 displays additional summary statistics on the SBI and its two subscales. Males tended to score somewhat higher on the SBI and the two subscales, but these differences are not significant.
Table 2

Summary Statistics for the Stereotypic-Beliefs Inventory and its Two Subscores
Based on a Sample of Forestry Students

<table>
<thead>
<tr>
<th></th>
<th>SBI (Mean (SD))</th>
<th>Factor I (Mean (SD))</th>
<th>Factor II (Mean (SD))</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total sample Means and SDs</td>
<td>49.1 (25.1)</td>
<td>25.9 (15.00)</td>
<td>23.2 (12.3)</td>
</tr>
<tr>
<td>male $M$ ($SD$)</td>
<td>52.6 (27.4)</td>
<td>27.3 (15.5)</td>
<td>25.3 (13.8)</td>
</tr>
<tr>
<td>female $M$ ($SD$)</td>
<td>44.3 (21.5)</td>
<td>24.0 (14.5)</td>
<td>20.3 (9.2)</td>
</tr>
<tr>
<td>$t$ for sex difference</td>
<td>$t(48) = 1.15$ (ns)</td>
<td>$t(48) = 0.76$ (ns)</td>
<td>$t(48) = 1.42$ (ns)</td>
</tr>
<tr>
<td>2-week test-retest $r$</td>
<td>.83</td>
<td>.81</td>
<td>.69</td>
</tr>
<tr>
<td>test-retest $r$ for males</td>
<td>.82</td>
<td>.83</td>
<td>.66</td>
</tr>
<tr>
<td>test-retest $r$ for females</td>
<td>.85</td>
<td>.82</td>
<td>.71</td>
</tr>
<tr>
<td>internal consistency (coefficient alpha)</td>
<td>.93</td>
<td>.90</td>
<td>.88</td>
</tr>
</tbody>
</table>

Note: Factor 1 measures disagreement versus agreement with non-stereotypical-belief statements; Factor 2 measures agreement versus disagreement with stereotypical-belief statements.
Table 3

correlation coefficients between the stereotypic beliefs inventory (SBI) and
seven other self-report measures

<table>
<thead>
<tr>
<th>Measure</th>
<th>n</th>
<th>M (SD)</th>
<th>SBI Score</th>
<th>SBI Subscales</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Total</td>
<td>Factor 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>b</td>
</tr>
<tr>
<td>Balanced Inventory of Desirable Responding</td>
<td>50</td>
<td>10.1 (4.5)</td>
<td>-.05</td>
<td>-.16</td>
</tr>
<tr>
<td>Self-Deception Scale</td>
<td>50</td>
<td>5.2 (2.9)</td>
<td>.11</td>
<td>-.02</td>
</tr>
<tr>
<td>Impression Management Scale</td>
<td>50</td>
<td>5.7 (2.9)</td>
<td>-.12</td>
<td>-.17</td>
</tr>
<tr>
<td>Self-Esteem Scale</td>
<td>50</td>
<td>31.9 (4.9)</td>
<td>-.23</td>
<td>-.17</td>
</tr>
<tr>
<td>Right-Wing Authoritarianism</td>
<td>50</td>
<td>120.5 (33.6)</td>
<td>.39**</td>
<td>.42**</td>
</tr>
<tr>
<td>Modern Racism Scale</td>
<td>50</td>
<td>12.9 (5.4)</td>
<td>.44**</td>
<td>.42**</td>
</tr>
<tr>
<td>Canadian Modern Racism Scale a</td>
<td>40</td>
<td>14.5 (5.1)</td>
<td>.59**</td>
<td>.48**</td>
</tr>
</tbody>
</table>

Note: *p < .05. **p < .01.

a The Canadian Modern Racism Scale (CMRS) was administered concurrently with the retest SBI.
  Thus, CMRS correlations with the retest SBI and its subscores were provided here.

b Factor 1: disagreement with non-stereotypic beliefs; Factor 2: agreement with stereotypic-beliefs.
Reliability. Table 2 also provides an overview of the reliability statistics on the SBI and its subscales. The SBI and its two subscales show excellent internal consistency (alpha is .93, .90, and .88, respectively). In addition, the 2-week test-retest reliability coefficients of the scale and its two subscales are satisfactory (.83, .81, and .69, respectively). These coefficients do not fluctuate much when calculated separately for males and females (see Table 2).

Validity. The size of the correlation between Factor 1 and Factor 2 indicates the extent of participant acquiescence because Factor 1 entails all the scale's reverse scored items. As this correlation was significant \( r(38) = .69; p < .01 \), the scale appeared to control for acquiescence.

The correlations between the SBI and other self-report instruments are displayed in Table 3. The SBI appears to control for social desirability as it did not correlate with the Balanced Inventory of Desirable Responding scales. In addition, the SBI related significantly with the Right Wing Authoritarianism scale and the Canadian Modern Racism scale, as was predicted above on the basis of previous research. Thus, hypotheses 1, 2, and 4 were confirmed.

The (zero-order) correlation between the SBI and the Self-Esteem Scale was close to significance \( r(38) = -.23; p < .56 \). Yet, the partial (first-order) correlation should also be calculated because Fleming and Courtney (1984) found a significant relation between self-esteem and social desirability. The partial correlation between the two scales while adjusting for social desirability (as measured by the Balanced Inventory of Desirable Responding) was very close to
significance \( r(38) = -.23; p < .52 \). Thus, hypothesis 3 was not confirmed, although the negative direction of the correlation was negative as predicted.

Overall, these findings indicate that the SBI has moderate construct validity because most of the predicted relationships between the SBI and a number of self-report measures were observed.

*Psychometric evaluation of the Canadian Modern Racism Scale.* In addition, preliminary psychometric information on the new Canadian Modern Racism Scale (CMRS) will be summarized here. This 7-item scale had the following mean scores: 14.5 \((SD = 5.1)\) for the total sample, 15.2 \((SD = 5.6)\) for the men, 13.4 \((SD = 4.1)\) for the women. This gender difference was not statistically significant \( t(38) = 1.12; p > .05 \)

The CMRS appears to be moderately internally consistent (alpha is .79). The scale's internal consistency was found to be lower than that of the Modern Racism Scale (MRS, alpha is .90). This result was expected as the CMRS is a more heterogeneous scale than the MRS. The MRS is more homogeneous as it has items that reflect opinions regarding only one ethnic group (i.e., African-Americans).

The CMRS correlations with other self-report measures are displayed in Table 4. The CMRS correlated significantly with the Self-Esteem Scale and the Right Wing Authoritarianism scale. These correlations were likely attenuated (reduced) as the CMRS was administered two weeks after these scales. So, if they had been administered at the same time, the correlations would have likely been higher. These correlations indicate convergent validity for the CMRS as relationships between ethnic prejudice and self-esteem (Bagley et al., 1991) and
Table 4

Correlation Coefficients Between the Canadian Modern Racism Scale, the Modern Racism Scale, and Six Other Self-Report Measures

<table>
<thead>
<tr>
<th>Measure</th>
<th>CMRS&lt;sup&gt;a&lt;/sup&gt;</th>
<th>MRS&lt;sup&gt;b&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>r</td>
</tr>
<tr>
<td>Stereotypic-Beliefs Inventory</td>
<td>40</td>
<td>.59**</td>
</tr>
<tr>
<td>Balanced Inventory of Desirable Responding</td>
<td>40</td>
<td>.03</td>
</tr>
<tr>
<td>Self-Deception Scale</td>
<td>40</td>
<td>.01</td>
</tr>
<tr>
<td>Impression Management Scale</td>
<td>40</td>
<td>-.16</td>
</tr>
<tr>
<td>Self-Esteem Scale</td>
<td>40</td>
<td>-.35*</td>
</tr>
<tr>
<td>Right-Wing Authoritarianism</td>
<td>40</td>
<td>.48**</td>
</tr>
</tbody>
</table>

Note: *p < .05. **p < .01.

<sup>a</sup> The Canadian Modern Racism Scale (CMRS) was administered concurrently with the retest SBI. Thus, CMRS correlations with the retest SBI and its subscores were provided here. Also, the correlations of the CMRS with the Balanced Inventory of Desirable Responding, the Self-Deception Scale, the Impression Management Scale, the Self-Esteem Scale, and the Right-Wing Authoritarianism are likely attenuated (reduced) because there was a 2-week lap between the administration of the tests.

<sup>b</sup> MRS stands for Modern Racism Scale.
A major aim of this research is to develop a measure that is independent of social desirability. The non-significant correlations between the CMRS and the Balanced Inventory for Desirable Responding scales suggest that the scale is not likely to introduce a bias of individual responses to the CMRS in their efforts to form a favorable impression when their responses are made anonymously. This scale may, however, not be valid in situations in which individuals' responses are not made anonymously and are monitored by an evaluative person or audience. These non-significant correlations suggest that the CMRS has discriminant validity.

The CMRS correlated highly with the SBI. Assuming that the SBI is indeed valid, this significant correlation provides additional support for the CMRS's validity as it was hypothesized above that stereotypic-beliefs and modern racist beliefs are related.

Table 4 can also be used to compare the MRS and CMRS correlations with other self-report measures. The MRS lacks convergent and discriminant validity in a Canadian context as it does not correlate with the Self-Esteem Scale, while it does correlate with the Balanced Inventory for Desirable Responding. Also, the correlation between the CMRS and the conceptually related SBI was higher than the correlation between the MRS and the SBI. Thus, the CMRS shows superior construct validity when used with a Canadian sample.

As both the CMRS and the MRS measure modern racism, it is not surprising that the CMRS and MRS correlate significantly ($r(38) = .31, p < .05$).
Nevertheless, the MRS has clearly less face and construct validity in Canada. In short, the CMRS appears to be psychometric sound. Consequently, the author is optimistic about this scale's applicability in Canadian research on modern racism.

General Discussion and Conclusion

**Strengths of the Stereotypic-Beliefs Inventory and the Canadian Modern Racism Scale**

The Stereotypic-Beliefs Inventory (SBI) and the Canadian Modern Racism Scale (CMRS) contribute to the available prejudice measure pool in two important ways. First, with the exception of the Esses et al. (1993) measure, the SBI and the CMRS are the only two ethnic prejudice measures with content validity for a Canadian sample. Other ethnic attitude measures—for example, the Modern Racism Scale (MRS, McConahay, 1986)—do not have content validity for a Canadian sample as they are entirely about attitudes towards people of African decent.

Second, the SBI and the CMRS do not correlate with the Balanced Inventory of Desirable Responding (BIDR), a social desirability measure that has been validated in Canada (Paulhus, 1988). If the BIDR is indeed highly valid, then both the SBI and the CMRS control for the tendency of test-takers to represent themselves in a positive light. According to McConahay (1986), the MRS controls for social desirability in an American sample. Yet, in this present Canadian study, the MRS was found to correlate with the BIDR. The SBI and the CMRS are the only two currently available ethnic prejudice measures that have been shown to be orthogonal to social desirability in Canada.
Other outstanding strengths are the high reliability of the SBI and the high convergent and discriminant validity of the CMRS.

Weaknesses and Limitations of the Stereotypic-Beliefs Inventory and the Canadian Modern Racism Scale: Implications for Future Research

The SBI has a number of weaknesses. The most serious weakness of the SBI has been expressed above and will be reiterated here. This weakness is the fact that the non-stereotypic-belief items of the SBI can be interpreted differently from how they were meant to be interpreted. For example, the item "Irish people tend to be as creative as people from my cultural/ethnic group" was meant to mean: Irish people are on average no more or less creative than people from my cultural/ethnic group. This statement was meant to imply a non-stereotypic-belief, a belief that members of a cultural/ethnic outgroup do not systematically differ from members of one's ingroup. However, alternatively, the statement can be interpreted as being a stereotypic-belief because participants may read this item as meaning Irish people tend to be creative and they tend to be at least as creative as people from my cultural/ethnic group. Therefore, a revised and improved SBI may be created by rewriting the syntax of the non-stereotypic-belief items. For example, the item "Irish people tend to be as creative as people from my cultural/ethnic group" could be rewritten into "Irish people are on average no more or less creative than people from my cultural/ethnic group." This revised SBI will be more reliable and valid as the items will clearly state what they are meant to mean.

Although, the SBI and the CMRS were found to be statistically independent of the Balanced Inventory of Desirable Responding (Paulhus, 1988), the author is
not convinced that they fully control for social desirability. Many test-takers made clear in their comments that they were aware that the stereotypic-belief statements were politically incorrect statements. The author believes that more evidence is needed to rule out the possibly strong influence of the sociopolitical climate on the test-takers responses. Therefore, it is suggested that interested researchers might correlate the SBI and CMRS with other social desirability measures such as the Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960), the California Personality Inventory's Good Impression Scale (Gough, 1987), and the Minnesota Multiphasic Personality Inventory's Lie and K Scales (Hathaway & McKinley, 1951) in order to confirm orthogonality between the SBI and the construct social desirability.

Another weakness of the SBI is that several test-takers felt offended by the content of the items. However, other prejudice measures have the same weakness (e.g., Giles & Sherman, 1982; van de Wetering, 1994). The author believes that the statements of these prejudice measures may offend two types of participants.

The first type of participant feels uncomfortable with their own prejudiced ideas. These participants are scared to realize that their real attitude differs from their ideal attitude. As cognitive theorists have pointed out (e.g., Beck, 1988), such feelings and thoughts may precede a should statement such as "I should not be asked this question." Subsequently, the test-taker becomes hostile or complains about the nature of these items. The author wonders whether the responses of these participants are valid at all. For example, during the present study one test taker commented that the SBI items represented ideas of the past to which she should feel neutral. She, consequently, gave a neutral response to each
item. Thus, the test-taker only indicated what she thought she should indicate, rather than indicating whether or not she actually agreed or disagreed with the validity of the statements.

The second type of participant who finds the items of prejudice measures offending is the person who believes that these measures lead to an increase of prejudice in the world. During the present study one participant communicated upset about the SBI items. He felt that the study was unethical because it would prime prejudiced thought in test-takers. Applying the same reasoning, this participant also considered the items of the currently popular Modern Racism Scale (McConahay, 1986) as risky and, consequently, unethical. This participant has a valid point because prejudice measures may indeed trigger prejudiced thoughts in people. Nevertheless, without prejudice measures, one cannot evaluate the efficacy of prejudice reduction techniques. The author has no clear answer to this ethical dilemma. Yet, he observes that research using prejudice measures has been approved by various university ethical review committees because this type of research is currently popular (e.g., Devine, 1989). Interested researchers who wish to apply the SBI should hand-out debriefing letters emphasizing that the investigators disagree with the content of the stereotypic-belief statements. This letter should also stress the potential significance of this type of research. Also, these researchers should warn the test-users beforehand that completing this questionnaire may be an upsetting event.

The validity of this research effort is limited because the participants in the study were all university students. As is extensively pointed out in the literature (e.g., Crano & Brewer, 1986), students tend to differ in significant ways from the
rest of the population. University students may use their intellect to manipulate their responses. The observed results may not be generalizable to other groups, such as groups with lower socioeconomic status and educational levels. For example, the orthogonal factor structure and the absence of gender differences observed in this study may not exist in other samples. The validity of the SBI and the CMRS may be extended by applying these scales to a variation of other population groups.

The SBI was intended to be an instrument that measures individual differences in the extent to which Canadians are willing to accept or endorse stereotypic-beliefs. Yet, the SBI has only been validated in Vancouver. It is likely that there are regional differences within Canada with respect to the acceptance of certain stereotypic-beliefs. For example, Sniderman, Northrup, Fletcher, Russell, and Tetlock (1993) found consistent higher levels of anti-Semitism in Quebec than elsewhere in Canada. Thus, the SBI and CMRS need to be administered across the country to establish nation wide validity. It may be found that the scales need separate normative bases for different regions of the country.

Qualitative methods may be used to confirm that the SBI is indeed valid. For example, a researcher could ask participants to write 500-word paragraphs on differences and similarities between ethnic groups in Canada. The number of stereotypes mentioned in the paragraphs would be correlated with the participants' scores on the SBI. Also, interested researchers may facilitate group discussions on differences and similarities between ethnic groups. Again, the number of stereotypes mentioned by each participant could be correlated with her or his
score on the SBI. A high correlation would be an indication of convergent validity.

*Practical Implications for Counsellors*

Counsellors may be able to use the scale in at least three ways. First, they may use the test as pre- and post-test in efficacy evaluations of prejudice-reduction methods in schools. Second, they may use the scale in prejudice-awareness workshops. For example, they may use the SBI and its individual items as a basis of a discussion of stereotypic-beliefs. Questions that may be raised in such discussion include: "Do people of different ethnic backgrounds differ systematically in personality characteristics?", "Do you tend to agree more with the positive or with the negative stereotypes?", "Do you tend to be more prejudiced toward people of certain parts of the world?", "What are your parents' stereotypic-beliefs?", "What may be the source of your stereotypic-beliefs?", and "How could you test the validity of your stereotypic- and non-stereotypic-beliefs?"

Third, counsellors may use the scale to self-assess the extent to which they hold stereotypic-beliefs. It is important for counsellors to be aware of their stereotypic-beliefs as prejudiced counsellors may reinforce prejudice in clients and, consequently, in society.

*Conclusion*

The study was significant for the following reasons. First, it led to the development of an attitude measure that is valid in a Canadian context. This appears to be the only scale in the ethnic stereotyping and prejudice area with that characteristic. Second, this scale may be able to facilitate efficacy evaluations of certain prejudice-reduction and prejudice-awareness methods in Canada. The
results of such evaluations could lead to improved research in prejudice reduction. Third, this scale may be used to research the relationship between stereotyping and ethnic prejudice in Canada. Ultimately, an increased understanding of negative ethnic prejudice is important as it "brutalizes and dehumanizes both its objects and those who articulate it" (Ponterotto & Pedersen, 1993, p. 19).
References


Stereotypic-Beliefs Inventory

Hamilton (Eds.), *Affect, cognition, and stereotyping: Interactive processes in group perception* (pp. 137-166). New York: Academic.


Appendices

Appendix A: Glossary of Psychometric Terms
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Appendix A: Glossary of Psychometric Terms

concurrent validity
The degree to which test scores correlate with criterion measurements when both measures are given at the same time. Concurrent validity is a type of criterion-related validity (Allen & Yen, 1979).

construct validity
"The degree to which it measures the theoretical construct or trait that it was designed to measure. . . . Any testable prediction can be made to support construct validity, including predictions of content-and criterion-related validity" (Allen & Yen, 1979, p. 108). Two other types of construct validity are discriminant validity and convergent validity (Campbell & Fiske, 1959).

content validity
The extent to which "the content of a measure represents (or samples) the various aspects of the variable under consideration" (Crano & Brewer, 1986, p. 50).

convergent validity coefficients
"Correlations between measures of the same construct using different measurement methods. Ideally these should also be high, but the possible attenuation because of unreliability of the measurement methods should be considered" (Crocker & Algina, 1986, p. 233).

criterion
"Some behavior that the test scores are used to predict" (Allen & Yen, 1979, p. 97).

criterion-related validity
The degree to which test scores relate to the criterion. There are two types of criterion-related validity: predictive validity and concurrent validity.

discriminant validity coefficients
Correlations between measures of different constructs using the same method of measurement . . . or correlations between different constructs using different measurement methods . . . Ideally these should be substantially lower than reliability and convergent validity coefficients" (Crocker & Algina, 1986, p. 233).

face validity
"The extent to which items appear to measure a construct that is meaningful to laypersons or typical examinees" (Crocker & Algina, 1986, p. 223). Face validity has been viewed as a type of content validity (Allen & Yen, 1979).

internal consistency
"The extent to which the components [items] of a measuring instrument are interrelated" (Crano & Brewer, 1986, p. 43). Internal consistency is a type of reliability.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>predictive validity</td>
<td>&quot;The degree to which test scores predict criterion measurements that will be made at some point in the future&quot; (Crocker &amp; Algina, 1986, p. 224). Predictive validity is a type of criterion-related validity (Allen &amp; Yen, 1979).</td>
</tr>
<tr>
<td>test-retest-reliability</td>
<td>The extent to which examinees respond consistently to the test at different times. (Crocker &amp; Algina, 1986).</td>
</tr>
</tbody>
</table>
Stereotypic-Beliefs Inventory

(please use back side if you have more statements in mind)

NEGATIVE

1.
2.
3.
4.
5.

(please use back side if you have more statements in mind)

SECTION A: PART 2

Instruction: Now, please consider three Canadians you know who you would consider to be entirely lacking any stereotypic-beliefs. (You may believe that no such individual exists. In this case, please consider three individuals that seem to hold fewer stereotypic-beliefs than most other Canadians.) These three individuals may endorse statements such as "South Africans are no more prejudiced than we are" or "Muslims are as open-minded as we are." With these three Canadians in mind, please attempt to write down 10 statements of this type that they would likely endorse.

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.

(please use back side if you have more statements in mind)

Please return the booklet to the designated "Stereotypic-Beliefs" box in the mail room. Thank you very much for participating.

SECTION B:

Background: A stereotypic-belief is a belief about the characteristics possessed by members of different ethnic groups. This belief is usually based upon a generalization that
may or may not have a kernel of truth. These stereotypic-beliefs may be positive (e.g., Japanese people are more polite) or negative (e.g., Muslims tend to be violent).

Instruction: Because you lived outside North-America when you were young, you may have noticed that some Canadians (people with Canadian citizenship) hold stereotypic-beliefs toward the people of the country in which you grew up. Again, these stereotypic-beliefs may or may not have a kernel of truth. Please write down five of such stereotypic-beliefs. Thank you very much.

1. 
2. 
3. 
4. 
5. 

(please use back side if you have more statements in mind)

Please return the booklet to the designated "Stereotypic-Beliefs" box in the mail room. Thank you very much for participating.
Appendix F: The 283 Statements Generated by the Phase 1 Participants

1. Germans are anti-Semitic.
2. Germans are very structured.
3. Germans are meticulous (good craftsmen).
5. Germans are loud.
6. New Zealand is a very small country.
7. New Zealand is very monocultural.
8. The pre-European inhabitants are aboriginal.
9. The New-Zealand accent is indistinguishable from Australian.
10. The New-Zealander are extremely active in sports.
11. New Zealand is verging on political collapse.
12. Sheep are major part of New Zealand life.
13. Japanese are polite.
14. English are industrious.
15. Indians (Natives) are good fishermen.
17. Japanese girls are cute.
18. Germans like to fight.
19. Hindus are dirty and smell.
20. You can never tell what Chinese are thinking.
21. Natives are lazy.
22. English feel no emotions.
23. English people don't bathe very often.
24. In England everyone has bad teeth.
25. English women are ugly.
26. People in England are unfit.
27. England is technologically backward.
28. European women are promiscuous/sexually "liberated."
29. The English are "cold" people.
30. The English are uptight--"stiff upper lip" stereotype.
31. Germans are efficient people.
32. Greeks are warm people.
33. Italians care more about their family than other ethnic groups.
34. Germans know how to have fun.
35. Jamaicans know how to have fun.
36. Blacks are naturally inclined toward crime.
37. Jamaicans are lazy.
38. Chinese people smell.
39. Indian people smell.
40. English Canadians are uncaring parents.
41. Blacks are not stupid, they are disadvantaged by our system.
42. Poor Blacks and poor Whites share high crime rates.
43. Racism is pervasive in all cultures.
Stereotypic-Beliefs Inventory

One can't make generalizations based on one or only a few cases.

There are good and bad traits in every culture/race.

There are stupid people in every culture/race.

There are cheap people in every culture/race.

Race and ethnicity are social constructs.

Race does not biologically determine personality traits.

You can't romanticize cultures (i.e. Native cultures) since this is stereotypical in the opposite direction.

Asian women are more subservient than North-American women.

East Indians maintain stronger family ties.

Jews care more for their children.

Asians are hard working compared to Canadians.

Blacks are better athletes.

Vietnamese youth tend to form gangs.

East Indian men treat their wives very poorly.

Chinese don't want to integrate, they want to take over.

Jamaicans come to Canada to live off welfare.

First Nations people are extremely lazy, apathetic.

Everyone is trying hard to make things best for their families.

Native Indians have a different belief system, no better or worse.

Hong Kong Chinese appreciate the opportunities Canada provides.

Oriental people are less aggressive.

Blacks are better athletes.

Italian men are "womanizers."

Canadians are peaceful, non-aggressive.

Americans are forceful, patriotic.

Oriental people are poor drivers.

East Indian people are deceitful and dishonest.

Native Indian people are lazy.

Black people are less intelligent than others.

Oriental people are not charitable (are greedy).

Black people are as intelligent as we (Caucasians) are.

Oriental people are as generous as we are.

Americans are as friendly as Canadians.

Jews are as kind and generous as Christians.

Native Indians are not lazy but oppressed.

In the Czech Republic people are materialistic.

In the Czech Republic people are well-educated.

The Czech Republic is a peaceful nation.

In the Czech Republic people are sarcastic.

In the Czech Republic people are humble.

Orientals are very good at math.

Blacks are better sprinters than whites.

Blacks are better basketball players than whites.

Africans are best distance runners.
88 Australians are a fun, relaxed people.
89 Orientals are a polite people.
90 First Nations people consists mainly of drunks and drug addicts.
91 Orientals are terrible drivers.
92 Muslims are close-minded and violent.
93 Muslim men have no respect for women.
94 Blacks tend to be more violent than whites.
95 Germans are cold and tend to think they are superior.
96 Italians are loud and cannot be trusted.
97 All people are created equal.
98 It is only our closed mindedness that allows stereotypes to prosper.
99 Violence is related to social "standing" (i.e. poverty) rather than colour or race.
100 Close mindedness is learnt, it is not genetic.
101 Characteristics (i.e. brains, manners) vary from individual to individual.
102 Ignorance of, or lack of respect for women can be found in every society.
103 First Nations people are spiritual and kind.
104 Oriental people have strong family values.
105 Jewish people are compassionate.
106 People from India have unique spiritual insights.
107 People from England are excessively polite.
108 Jews are grasping and greasy.
109 Jews are conspiring to take over the world.
110 English people (Limeys) act superior.
111 Orientals are bad drivers.
112 People from India are dirty and smelly.
113 The colour of one's skin does not matter.
114 All religious groups have some truth in their systems.
115 If Orientals appear to be unusually success-oriented, it is probably a result of stereotypic, lazy thinking in the viewer.
116 Jewish people have interesting traditions, but do not differ from other people in any other way.
117 All people are more alike than they are different.
118 What is important in life is overcoming differences between people.
119 Nation states (national boundaries) are the cause of much hostility and warfare, and it would be good to abolish them.
120 The overt differences between people result from geographical accidents alone--e.g. skin colour is only superficial.
121 Social justice requires us to treat all persons alike, whatever their colour, social class, age, sex, etc.
122 If there are differences between people, those differences are opportunities for learning and growth.
123 English people are more refined than Canadians.
124 Americans are more enterprising than Canadians.
125 Black people are more athletic than white people.
126 Asian people are really intelligent.
Stereotypic-Beliefs Inventory

127 Middle Eastern people cannot be trusted.
128 First Nations people are more in tune with nature and the earth.
129 Americans are more materialistic than Canadians.
130 Irish people drink a lot.
131 Americans are more individualistic than Canadians.
132 People from Newfoundland are a bit slow.
133 French Canadians are backward.
134 People from Hong Kong are rich.
135 Gay people are just like straight people apart from sexual preference.
136 There is no reason why women shouldn't be police officers.
137 There is no reason why gays shouldn't serve in the army.
138 Men are just as sensitive and easily hurt as women.
139 Women have the same athletic potential as men.
140 Germans are as relaxed as other Europeans.
141 White people are as graceful as black people.
142 Welsh people are no more likely to be good singers than anyone else.
143 Italians are no more likely to be violent than we are.
144 Canadian men are just as good as lovers as French men.
145 Black people make better athletes.
146 Mexican people are friendly.
147 Eastern Europeans are hard-working.
148 Asian people are the smartest.
149 Asian people are entrepreneurial.
150 "East Indian" people are cheap.
151 Mexicans are lazy.
152 Americans are rowdy and uncivilized.
153 Italians are loud and pushy.
154 Black people aren't very smart.
155 All races are equally intelligent.
156 Muslim men are as respectful to women as Canadian men.
157 Canadians are just as friendly as Americans.
158 British people cook just as well as French people.
159 Mexicans are as hard working as the Japanese.
160 Germans are no more racist than Canadians.
161 French people are no more xenophobic than are Americans.
162 Australians are no more sexist than Canadians.
163 Natives are as hard-working as European-Canadians.
164 South American (Latino) men are no more sexist than are Canadian men.
165 Blacks are better athletes than whites.
166 Blacks are the only ones that can really sing/play Jazz.
167 The Japanese are very disciplined, more so than North-Americans.
168 Orientals are better at Math and Science.
169 Europeans are very open with their sexuality.
170 Jews are so cheap.
171 Most Germans are Nazis.
Native Indians are all drunks.
Finish people are all very snooty, i.e. snobby.
Europeans aren't very hygienic.
Blacks are just as smart as we are.
Europeans are as hygienic as we are.
Russians are not all communists.
The British are as friendly as we are.
Iraqi's are not war Mongols.
Whites are no more civilized than any other ethnic group.
Germans are very efficient.
The Irish are artistic and poetic.
Orientals are hard workers.
Orientals have a strong sense of community.
Maritimers (Canada) are very friendly.
Scandinavians are open-minded.
Orientals are bad drivers.
Jamaicans are lazy.
Muslims cannot be trusted.
Orientals stay with their own kind.
The French are very arrogant.
American tourists are obnoxious.
British people are eccentric.
Albertans are "Red Necks."
Americans are just as intelligent as we are.
Most Americans are not violent.
Orientals can drive when given proper training.
Men and women are equal.
Men and women should be treated equally.
All Canadians should be given equal rights.
Poor people work as hard as rich people.
Most people on welfare are trying to find work.
There is nothing wrong with homosexuality.
Green College members are not elitist (i.e. don't think of themselves as elite).
Asians are smart in math and science disciplines.
Scandinavians are attractive.
Europeans are sophisticated.
Black athletes are better (i.e. in track, basketball).
Black people who are the only ones who can sing the blues.
Asians are bad drivers.
Jewish people are cheap.
Polish people are not clever.
Black people have higher criminal tendencies than other groups.
Muslims are male chauvinists.
Italian males are "ginos" (hard to define: slick, they are slimy).
Don't judge a book by its cover.
We're all created equal.
First generation immigrants are usually hardworking and motivated.
That person was brought up differently, you shouldn't pass judgment.
One should be tolerant of other people's beliefs and seek to understand not criticize.
You can't make generalizations.
Put yourself in their shoes before you say that.
Do unto others as you would have done to you.
It's not the colour of one's skin, but what's inside that counts.
"Coloured folks" are musical.
Portuguese are hardworking.
Immigrants have strong family backgrounds.
Chinese have a head for business.
Orientals work to hard. They undermine the working man.
Inner-city blacks don't want to work.
East Indians can't drive.
Chinese (Hong Kong) are driving housing prices up.
Asian immigrants aren't satisfied with just one job-they take two-thereby depriving two Canadians of employment.
Orientals work for less-undermine working man.
Indians don't want to work.
Indians don't care for things taxpayers pay for (no point giving them housing-they just destroy it anyway).
The Irish love to drink.
The Irish love to fight.
The Irish love potatoes.
The Irish are sentimental.
The Irish like the colour green most of all colours.
The Irish fight about religion.
The Irish are very hospitable.
The Irish are great talkers.
The Irish are great writers.
Asian people have better self-control/discipline than Canadians.
Jewish people are much better at saving/dealing with money.
Interracial marriages are unacceptable.
Foreign immigrants should not be able to take jobs away from true "white" Canadians.
People should conform to popular standard, i.e. just because carrying a knife is acceptable in your country doesn't mean you should be able to do it here-if you don't like it leave.
There are fundamental differences in different ethnic groups (e.g. IQ).
Ethnic groups do not differ in areas of IQ, social skills, etc.
Asian people are hard workers.
Japanese people are polite.
Black people are genial.
Black people are not clean.
257  Black people are lazy.
258  Muslims are fanatic.
259  Iranians are old fashioned-traditional.
260  Iranians are hospitable.
261  Iranians are sexist.
262  Iranians are clean.
263  Iranians are smart.
264  Asians are hard working (more than average).
265  Asians have strong family support.
266  Black people are good dancers and good musicians.
267  Chinese people are smarter than average.
268  First people are close to nature (more than average).
269  Asians are too competitive.
270  Asians are not creative.
271  Blacks have a greater tendency towards criminal activities than others.
272  Chinese people are poor drivers.
273  First Nations people have a greater tendency towards alcoholism.
274  Black people are equally intelligent as non-Black.
275  Germans are less racist than other nations.
276  Asians are no more competitive than others.
277  South Africans are no more prejudiced than we are.
278  Chinese are equally good drivers.
279  Jewish people are just as generous as others.
280  Scottish people are no more stingy than others.
281  Americans are equally open to outside cultural values.
282  Middle Eastern people are no more prone to violence than others.
283  Mexicans are just as capable as Americans.
## Appendix G: Phase 1 Results; 100 Stereotypes

<table>
<thead>
<tr>
<th>cultural/ethnic group</th>
<th>stereotype</th>
<th>cultural/ethnic group</th>
<th>stereotype</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Nations</td>
<td>lazy</td>
<td>Southern U. S.</td>
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</tr>
<tr>
<td>Jamaican</td>
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<td>Latino</td>
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</tr>
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<tr>
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<td>Chinese</td>
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</tr>
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<td>not relaxed</td>
<td>African-American</td>
<td>graceful</td>
</tr>
<tr>
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<td>German</td>
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</tr>
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<td>Muslim</td>
<td>fanatic</td>
</tr>
<tr>
<td>German</td>
<td>arrogant</td>
<td>Maritimer</td>
<td>friendly</td>
</tr>
<tr>
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<td>greedy</td>
<td>American</td>
<td>individualistic</td>
</tr>
<tr>
<td>French-Canadian</td>
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<td>Gypsy</td>
<td>accepting of stealing</td>
</tr>
<tr>
<td>Irish</td>
<td>violent</td>
<td>male Italian</td>
<td>&quot;womanizer&quot;</td>
</tr>
<tr>
<td>Mexicans</td>
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<td>Dutch</td>
<td>stingy</td>
</tr>
<tr>
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<td>naive</td>
<td>Japanese</td>
<td>polite</td>
</tr>
<tr>
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<td>stingy</td>
<td>Jamaican</td>
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</tr>
<tr>
<td>East-European</td>
<td>motivated to work hard</td>
<td>East-Indian</td>
<td>philosophical</td>
</tr>
<tr>
<td>American</td>
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<td>French-Canadian</td>
<td>racist</td>
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<tr>
<td>First Nations</td>
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<td>Irish</td>
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<td>German</td>
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<td>English</td>
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<td>Chinese</td>
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</tr>
<tr>
<td>Albertan</td>
<td>&quot;Red Neck&quot;</td>
<td>East-Indian</td>
<td>dishonest</td>
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<tr>
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<td>corrupt</td>
<td>French-Canadian</td>
<td>belief in cultural superiority</td>
</tr>
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<td>Irish</td>
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<td>sexist</td>
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<tr>
<td>Iraqi</td>
<td>war-like tendency</td>
<td>Polish</td>
<td>not intelligent</td>
</tr>
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<td>cultural/ethnic group</td>
<td>stereotype</td>
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<td>----------------------------</td>
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<tr>
<td>61. Japanese</td>
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<td>81. Ukrainian</td>
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<td>62. Jewish</td>
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<td>82. Greek</td>
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<tr>
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<td>care for family</td>
<td>83. Taiwanese</td>
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<tr>
<td>64. Newfoundlander</td>
<td>not intelligent</td>
<td>84. French-Canadian</td>
<td>romantic</td>
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<td>not open to outside cultural values</td>
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<tr>
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<td>sexual</td>
<td>86. German</td>
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<td>67. German</td>
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</tr>
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<td>88. American</td>
<td>friendly</td>
</tr>
<tr>
<td>69. Dutch</td>
<td>motivated to work hard</td>
<td>89. Arab</td>
<td>accepting of stealing</td>
</tr>
<tr>
<td>70. Japanese</td>
<td>belief in cultural superiority</td>
<td>90. English</td>
<td>belief in cultural superiority</td>
</tr>
<tr>
<td>71. Irish</td>
<td>friendly</td>
<td>91. Jewish</td>
<td>care for family</td>
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<tr>
<td>72. African-American</td>
<td>not intelligent</td>
<td>92. Irish</td>
<td>passionate</td>
</tr>
<tr>
<td>73. Chinese</td>
<td>motivated to work hard</td>
<td>93. First nations</td>
<td>introverted</td>
</tr>
<tr>
<td>74. Texan</td>
<td>&quot;Red Neck&quot;</td>
<td>94. Muslim</td>
<td>sexist</td>
</tr>
<tr>
<td>75. Australian</td>
<td>sexist</td>
<td>95. Chinese</td>
<td>enterprising</td>
</tr>
<tr>
<td>76. Italian</td>
<td>violent</td>
<td>96. German</td>
<td>belief in cultural superiority</td>
</tr>
<tr>
<td>77. English</td>
<td>close-minded</td>
<td>97. East-Indian</td>
<td>stingy</td>
</tr>
<tr>
<td>78. Jamaican</td>
<td>lazy</td>
<td>98. French-Canadian</td>
<td>arrogant</td>
</tr>
<tr>
<td>79. Muslim</td>
<td>hospitable</td>
<td>99. American</td>
<td>nationalistic</td>
</tr>
<tr>
<td>80. American</td>
<td>enterprising</td>
<td>100. Mexican</td>
<td>lazy</td>
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</table>
### Appendix H: Results of Phases 2 and 3; Means and Standard Deviations of Item Social Desirability and Item Agreement Ratings

<table>
<thead>
<tr>
<th>Item</th>
<th>mean of item social desirability ratings</th>
<th>standard deviation of item social desirability ratings</th>
<th>mean of item agreement ratings</th>
<th>standard deviation of item agreement ratings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Native Indians (First Nations people) tend to be as lazy as people from my cultural/ethnic group. (R)</td>
<td>6.1</td>
<td>2.3</td>
<td>3.1</td>
<td>1.8</td>
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<tr>
<td>2. Jamaicans tend to be more corrupt than people from my cultural/ethnic group.</td>
<td>6.7</td>
<td>1.5</td>
<td>3.2</td>
<td>1.7</td>
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<tr>
<td>3. Scandinavians tend to be as liberal as people from my cultural/ethnic group. (R)</td>
<td>4.6</td>
<td>1.7</td>
<td>4.0</td>
<td>1.2</td>
</tr>
<tr>
<td>4. Chinese people tend to be more peaceful than people from my cultural/ethnic group.</td>
<td>4.8</td>
<td>1.8</td>
<td>3.5</td>
<td>1.5</td>
</tr>
<tr>
<td>5. East-Indians tend to be as spiritual as people from my cultural/ethnic group. (R)</td>
<td>4.2</td>
<td>2.1</td>
<td>4.7</td>
<td>1.7</td>
</tr>
<tr>
<td>6. Germans tend to be less relaxed than people from my cultural/ethnic group.</td>
<td>5.7</td>
<td>1.5</td>
<td>3.8</td>
<td>1.6</td>
</tr>
<tr>
<td>7. Muslims tend to be as close-minded as people from my cultural/ethnic group. (R)</td>
<td>5.5</td>
<td>2.0</td>
<td>3.9</td>
<td>1.7</td>
</tr>
<tr>
<td>8. Italians tend to be more pushy than people from my cultural/ethnic group.</td>
<td>5.6</td>
<td>1.7</td>
<td>4.2</td>
<td>1.7</td>
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<tr>
<td>9. Germans tend to be as arrogant as people from my cultural/ethnic group. (R)</td>
<td>5.6</td>
<td>2.0</td>
<td>3.8</td>
<td>1.5</td>
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<tr>
<td>10. Jewish people tend to be more greedy than people from my cultural/ethnic group.</td>
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<td>1.9</td>
<td>3.4</td>
<td>1.7</td>
</tr>
<tr>
<td>11. French-Canadians (e.g., people from Quebec) tend to be as stingy as people from my cultural/ethnic group. (R)</td>
<td>5.8</td>
<td>2.0</td>
<td>3.6</td>
<td>1.6</td>
</tr>
<tr>
<td>12. Irish people tend to be more violent than people from my cultural/ethnic group.</td>
<td>6.2</td>
<td>1.8</td>
<td>3.8</td>
<td>1.7</td>
</tr>
<tr>
<td>13. Mexicans tend to be as friendly as people from my cultural/ethnic group. (R)</td>
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<td>1.8</td>
<td>4.2</td>
<td>1.7</td>
</tr>
<tr>
<td>14. Americans tend to be more naive than people from my cultural/ethnic group.</td>
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<td>2.1</td>
<td>4.1</td>
<td>2.0</td>
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<td>15. Scottish people tend to be as stingy as people from my cultural/ethnic group. (R)</td>
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<td>1.5</td>
<td>3.8</td>
<td>1.5</td>
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<tr>
<td>16. People from East-Europe tend to be more motivated to work hard than people from my cultural/ethnic group.</td>
<td>5.9</td>
<td>2.0</td>
<td>3.4</td>
<td>1.6</td>
</tr>
<tr>
<td>Item</td>
<td>mean of item social desirability ratings&lt;sup&gt;a&lt;/sup&gt;</td>
<td>standard deviation of item social desirability ratings&lt;sup&gt;a&lt;/sup&gt;</td>
<td>mean of item agreement ratings&lt;sup&gt;b&lt;/sup&gt;</td>
<td>standard deviation of item agreement ratings&lt;sup&gt;b&lt;/sup&gt;</td>
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<td>---------------------------------------------------------------------</td>
<td>-----------------------------------------------------</td>
<td>------------------------------------------------------------------</td>
<td>------------------------------------------</td>
<td>-----------------------------------------------------------</td>
</tr>
<tr>
<td>17. Americans tend to be as loud as people from my cultural/ethnic group. (R)</td>
<td>5.0</td>
<td>2.0</td>
<td>4.3</td>
<td>1.8</td>
</tr>
<tr>
<td>18. Native Indians (First Nations people) tend to be more spiritual than people from my cultural/ethnic group.</td>
<td>4.5</td>
<td>2.1</td>
<td>4.2</td>
<td>1.7</td>
</tr>
<tr>
<td>19. Japanese people tend to be as disciplined as people from my cultural/ethnic group. (R)</td>
<td>4.2</td>
<td>2.1</td>
<td>4.8</td>
<td>1.9</td>
</tr>
<tr>
<td>20. Black people (e.g., African-Americans) tend to be more aggressive than people from my cultural/ethnic group.</td>
<td>5.5</td>
<td>2.0</td>
<td>4.3</td>
<td>1.7</td>
</tr>
<tr>
<td>21. Jewish people tend to be as paranoid as people from my cultural/ethnic group. (R)</td>
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<td>1.8</td>
<td>4.1</td>
<td>1.3</td>
</tr>
<tr>
<td>22. Muslims tend to be less trustworthy than people from my cultural/ethnic group.</td>
<td>6.7</td>
<td>1.7</td>
<td>3.5</td>
<td>1.6</td>
</tr>
<tr>
<td>23. People from Alberta tend to be as &quot;Red-Neck&quot; as people from my cultural/ethnic group. (R)</td>
<td>5.9</td>
<td>2.2</td>
<td>3.8</td>
<td>1.5</td>
</tr>
<tr>
<td>24.&lt;sup&gt;c&lt;/sup&gt; Latinos (e.g., people from Central and South America) tend to be more corrupt than people from my cultural/ethnic group.</td>
<td>6.2</td>
<td>2.1</td>
<td>4.0</td>
<td>1.6</td>
</tr>
<tr>
<td>25. English people tend to be as proper as people from my cultural/ethnic group. (R)</td>
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<td>4.4</td>
<td>1.6</td>
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<td>26.&lt;sup&gt;c&lt;/sup&gt; Greeks tend to be lazier than people from my cultural/ethnic group.</td>
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<td>3.6</td>
<td>1.5</td>
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<td>27. Chinese people tend to be as intelligent as people from my cultural/ethnic group. (R)</td>
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<td>2.2</td>
<td>5.1</td>
<td>1.6</td>
</tr>
<tr>
<td>28. Black people (e.g., African-Americans) tend to be less trustworthy than people from my cultural/ethnic group.</td>
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<td>1.8</td>
<td>3.4</td>
<td>1.8</td>
</tr>
<tr>
<td>29. Australians tend to be as laid-back as people from my cultural/ethnic group. (R)</td>
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<td>2.1</td>
<td>4.0</td>
<td>1.6</td>
</tr>
<tr>
<td>30. Iraqi's tend to have more war-like tendencies than people from my cultural/ethnic group.</td>
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<td>2.5</td>
<td>4.7</td>
<td>1.8</td>
</tr>
<tr>
<td>31. People from the South of the United States tend to be more racist than people from my cultural/ethnic group.</td>
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<td>2.3</td>
<td>4.9</td>
<td>1.6</td>
</tr>
<tr>
<td>32.&lt;sup&gt;c&lt;/sup&gt; Latinos (e.g., people from Central and South America) tend to be as passionate as people from my cultural/ethnic group. (R)</td>
<td>4.8</td>
<td>1.8</td>
<td>4.2</td>
<td>1.5</td>
</tr>
<tr>
<td>Item</td>
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<td>standard deviation of item social desirability ratings a</td>
<td>mean of item agreement ratings b</td>
<td>standard deviation of item agreement ratings b</td>
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<td>----------------------------------------------------------------------</td>
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<td>---------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>33. Dutch people tend to be more liberal than people from my cultural/ethnic group.</td>
<td>4.8</td>
<td>1.7</td>
<td>4.0</td>
<td>1.5</td>
</tr>
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<td>34. Muslims tend to be as violent as people from my cultural/ethnic group. (R)</td>
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<td>2.1</td>
<td>3.9</td>
<td>1.7</td>
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<td>35. Chinese people tend to be more competitive than people from my cultural/ethnic group.</td>
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<td>5.0</td>
<td>1.7</td>
</tr>
<tr>
<td>36. Black people (e.g., African-Americans) tend to be as graceful as people from my cultural/ethnic group. (R)</td>
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<td>4.1</td>
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<td>37. Germans tend to be colder than people from my cultural/ethnic group.</td>
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<td>1.9</td>
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<td>1.4</td>
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<td>38. Muslims tend to be as fanatic as people from my cultural/ethnic group. (R)</td>
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<td>2.0</td>
<td>3.9</td>
<td>1.5</td>
</tr>
<tr>
<td>39. People from the Maritimes (i.e., Nova Scotia, New Brunswick, and Prince Edward Island) tend to be friendlier than people from my cultural/ethnic group.</td>
<td>5.0</td>
<td>2.0</td>
<td>4.0</td>
<td>1.5</td>
</tr>
<tr>
<td>40. Americans tend to be as individualistic as people from my cultural/ethnic group. (R)</td>
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<td>2.2</td>
<td>4.0</td>
<td>1.7</td>
</tr>
<tr>
<td>41. Gypsies tend to be more accepting of stealing than people from my cultural/ethnic group. (R)</td>
<td>5.1</td>
<td>2.0</td>
<td>4.1</td>
<td>1.7</td>
</tr>
<tr>
<td>42. An Italian man tends to be as much a &quot;womanizer&quot; as a typical man from my cultural/ethnic group tends to be. (R)</td>
<td>4.8</td>
<td>2.0</td>
<td>4.4</td>
<td>1.7</td>
</tr>
<tr>
<td>43. Dutch people tend to be more stingy than people from my cultural/ethnic group.</td>
<td>5.6</td>
<td>1.6</td>
<td>3.3</td>
<td>1.2</td>
</tr>
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<td>44. Japanese people tend to be as polite as people from my cultural/ethnic group. (R)</td>
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<td>1.8</td>
<td>4.9</td>
<td>1.7</td>
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<tr>
<td>45. Jamaicans tend to be more fun-loving than people from my cultural/ethnic group.</td>
<td>4.1</td>
<td>1.6</td>
<td>4.3</td>
<td>1.6</td>
</tr>
<tr>
<td>46. East-Indians tend to be as philosophical as people from my cultural/ethnic group. (R)</td>
<td>4.1</td>
<td>1.8</td>
<td>4.2</td>
<td>1.4</td>
</tr>
<tr>
<td>47. French-Canadians (e.g., people from Quebec) tend to be more racist than people from my cultural/ethnic group. (R)</td>
<td>5.7</td>
<td>2.5</td>
<td>4.2</td>
<td>1.7</td>
</tr>
<tr>
<td>48. Irish people tend to be as temperamental as people from my cultural/ethnic group. (R)</td>
<td>4.9</td>
<td>1.8</td>
<td>4.4</td>
<td>1.3</td>
</tr>
<tr>
<td>49. Germans tend to be more efficient than people from my cultural/ethnic group.</td>
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<td>1.8</td>
<td>3.5</td>
<td>1.6</td>
</tr>
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<td>Item</td>
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<td>standard deviation of item social desirability ratings</td>
<td>mean of item agreement ratings</td>
<td>standard deviation of item agreement ratings</td>
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<td>50.</td>
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<tr>
<td>51.</td>
<td>5.7</td>
<td>1.8</td>
<td>3.7</td>
<td>1.6</td>
</tr>
<tr>
<td>52.</td>
<td>4.7</td>
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<td>4.2</td>
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</tr>
<tr>
<td>53.c</td>
<td>5.7</td>
<td>2.4</td>
<td>3.6</td>
<td>1.8</td>
</tr>
<tr>
<td>54.</td>
<td>4.6</td>
<td>2.2</td>
<td>4.5</td>
<td>1.9</td>
</tr>
<tr>
<td>55.</td>
<td>5.0</td>
<td>2.2</td>
<td>4.2</td>
<td>1.7</td>
</tr>
<tr>
<td>56.</td>
<td>5.7</td>
<td>2.0</td>
<td>3.9</td>
<td>1.6</td>
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<tr>
<td>57.</td>
<td>5.1</td>
<td>2.0</td>
<td>4.3</td>
<td>1.6</td>
</tr>
<tr>
<td>58.c</td>
<td>4.1</td>
<td>1.5</td>
<td>4.3</td>
<td>1.3</td>
</tr>
<tr>
<td>59.</td>
<td>5.5</td>
<td>1.9</td>
<td>3.9</td>
<td>1.7</td>
</tr>
<tr>
<td>60.c</td>
<td>3.7</td>
<td>1.7</td>
<td>4.2</td>
<td>1.5</td>
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<td>2.1</td>
<td>3.4</td>
<td>1.8</td>
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<td>62.</td>
<td>5.7</td>
<td>2.3</td>
<td>4.1</td>
<td>1.5</td>
</tr>
<tr>
<td>63.</td>
<td>5.9</td>
<td>1.9</td>
<td>3.3</td>
<td>1.8</td>
</tr>
<tr>
<td>64.c</td>
<td>3.6</td>
<td>1.6</td>
<td>4.2</td>
<td>1.5</td>
</tr>
<tr>
<td>65.</td>
<td>5.1</td>
<td>1.8</td>
<td>3.8</td>
<td>1.9</td>
</tr>
<tr>
<td>Item</td>
<td>Stereotypic Belief</td>
<td>Mean Social Desirability Ratings</td>
<td>Mean Social Agreement Ratings</td>
<td>Standard Deviation of Item Social Desirability Ratings</td>
</tr>
<tr>
<td>------</td>
<td>-------------------</td>
<td>---------------------------------</td>
<td>-----------------------------</td>
<td>------------------------------------------------------</td>
</tr>
<tr>
<td>66.⁶</td>
<td>Latinos (e.g., people from Central and South America) tend to be as sexual as people from my cultural/ethnic group. (R)</td>
<td>4.6</td>
<td>4.1</td>
<td>1.9</td>
</tr>
<tr>
<td>67.⁶</td>
<td>Germans tend to have more war-like tendencies than people from my cultural/ethnic group.</td>
<td>6.6</td>
<td>3.9</td>
<td>1.7</td>
</tr>
<tr>
<td>68.</td>
<td>English people tend to be as polite as people from my cultural/ethnic group. (R)</td>
<td>4.5</td>
<td>4.5</td>
<td>2.0</td>
</tr>
<tr>
<td>69.</td>
<td>Dutch people tend to be more motivated to work hard than people from my cultural/ethnic group.</td>
<td>6.0</td>
<td>3.1</td>
<td>1.4</td>
</tr>
<tr>
<td>70.</td>
<td>Japanese people tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority. (R)</td>
<td>4.6</td>
<td>4.8</td>
<td>2.1</td>
</tr>
<tr>
<td>71.</td>
<td>Irish people tend to be more friendly than people from my cultural/ethnic group.</td>
<td>5.3</td>
<td>3.4</td>
<td>1.6</td>
</tr>
<tr>
<td>72.⁶</td>
<td>Black people (e.g., African-Americans) tend to be as intelligent as people from my cultural/ethnic group. (R)</td>
<td>3.9</td>
<td>4.3</td>
<td>2.4</td>
</tr>
<tr>
<td>73.</td>
<td>Chinese people tend to be more motivated to work hard than people from my cultural/ethnic group.</td>
<td>4.1</td>
<td>4.6</td>
<td>2.2</td>
</tr>
<tr>
<td>74.</td>
<td>Texans tend to be as &quot;Red Neck&quot; as people from my cultural/ethnic group. (R)</td>
<td>5.8</td>
<td>3.8</td>
<td>1.7</td>
</tr>
<tr>
<td>75.</td>
<td>Australians tend to be more sexist than people from my cultural/ethnic group.</td>
<td>6.4</td>
<td>3.6</td>
<td>1.8</td>
</tr>
<tr>
<td>76.⁶</td>
<td>Italians tend to be as violent as people from my cultural/ethnic group. (R)</td>
<td>6.6</td>
<td>3.9</td>
<td>1.7</td>
</tr>
<tr>
<td>77.</td>
<td>English people tend to be more close-minded than people from my cultural/ethnic group.</td>
<td>6.2</td>
<td>3.3</td>
<td>2.0</td>
</tr>
<tr>
<td>78.</td>
<td>Jamaicans tend to be as lazy as people from my cultural/ethnic group. (R)</td>
<td>7.2</td>
<td>3.5</td>
<td>1.6</td>
</tr>
<tr>
<td>79.</td>
<td>Muslims tend to be more hospitable than people from my cultural/ethnic group.</td>
<td>6.1</td>
<td>3.2</td>
<td>1.7</td>
</tr>
<tr>
<td>80.</td>
<td>Americans tend to be as enterprising as people from my cultural/ethnic group. (R)</td>
<td>5.0</td>
<td>4.6</td>
<td>1.7</td>
</tr>
<tr>
<td>81.⁶</td>
<td>Ukrainians tend to be less intelligent than people from my cultural/ethnic group.</td>
<td>6.7</td>
<td>3.2</td>
<td>2.2</td>
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<tr>
<td>Item</td>
<td>Item Text</td>
<td>mean of item social desirability ratings</td>
<td>standard deviation of item social desirability ratings</td>
<td>mean of item agreement ratings</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td>-----------------------------------------</td>
<td>-----------------------------------------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>82.</td>
<td>Greeks are as likely to be homosexual as people from my cultural/ethnic group. (R)</td>
<td>4.7</td>
<td>2.4</td>
<td>4.4</td>
</tr>
<tr>
<td>83.</td>
<td>Taiwanese people tend to be more reserved than people from my cultural/ethnic group.</td>
<td>4.9</td>
<td>1.8</td>
<td>4.2</td>
</tr>
<tr>
<td>84.</td>
<td>French-Canadians (e.g., people from Quebec) tend to be as romantic as people from my cultural/ethnic group. (R)</td>
<td>5.2</td>
<td>2.0</td>
<td>4.2</td>
</tr>
<tr>
<td>85.</td>
<td>Japanese people tend to be less creative than people from my cultural/ethnic group.</td>
<td>6.5</td>
<td>2.0</td>
<td>2.8</td>
</tr>
<tr>
<td>86.</td>
<td>Germans tend to be as anti-Semitic as people from my cultural/ethnic group. (R)</td>
<td>5.8</td>
<td>2.0</td>
<td>3.9</td>
</tr>
<tr>
<td>87.</td>
<td>Italians tend to be less trustworthy than people from my cultural/ethnic group.</td>
<td>6.5</td>
<td>2.1</td>
<td>3.0</td>
</tr>
<tr>
<td>88.</td>
<td>Americans tend to be as friendly as people from my cultural/ethnic group.</td>
<td>4.4</td>
<td>2.1</td>
<td>4.3</td>
</tr>
<tr>
<td>89.</td>
<td>Arabs tend to be more accepting of stealing than people from my cultural/ethnic group. (R)</td>
<td>6.4</td>
<td>2.1</td>
<td>3.2</td>
</tr>
<tr>
<td>90.</td>
<td>English people tend to believe in their cultural superiority as much as people from my cultural/ethnic group tend to believe in their own cultural superiority. (R)</td>
<td>5.7</td>
<td>2.2</td>
<td>4.5</td>
</tr>
<tr>
<td>91.</td>
<td>Jewish people tend to care more for their families than people of my cultural/ethnic group.</td>
<td>6.2</td>
<td>2.0</td>
<td>3.4</td>
</tr>
<tr>
<td>92.</td>
<td>Irish people tend to be as passionate as people from my cultural/ethnic group. (R)</td>
<td>4.9</td>
<td>1.8</td>
<td>4.4</td>
</tr>
<tr>
<td>93.</td>
<td>Native Indians (First Nations people) tend to be more introverted than people from my cultural/ethnic group.</td>
<td>5.7</td>
<td>2.0</td>
<td>3.8</td>
</tr>
<tr>
<td>94.</td>
<td>Muslims tend to be as sexist as people from my cultural/ethnic group. (R)</td>
<td>6.1</td>
<td>2.2</td>
<td>4.1</td>
</tr>
<tr>
<td>95.</td>
<td>Chinese people tend to be more enterprising than people from my cultural/ethnic group.</td>
<td>5.1</td>
<td>2.1</td>
<td>4.2</td>
</tr>
<tr>
<td>96.</td>
<td>Germans tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority. (R)</td>
<td>5.6</td>
<td>1.8</td>
<td>4.6</td>
</tr>
<tr>
<td>Item</td>
<td>Description</td>
<td>mean of item social desirability ratings $^a$</td>
<td>standard deviation of item social desirability ratings $^a$</td>
<td>mean of item agreement ratings $^b$</td>
</tr>
<tr>
<td>------</td>
<td>------------------------------------------------------------------------------</td>
<td>-----------------------------------------------</td>
<td>-------------------------------------------------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>97.</td>
<td>East Indians tend to be more stingy than people from my cultural/ethnic group.</td>
<td>5.6</td>
<td>2.3</td>
<td>3.6</td>
</tr>
<tr>
<td>98.</td>
<td>French-Canadians (e.g., people from Quebec) tend to be as arrogant as people from my cultural/ethnic group. (R)</td>
<td>5.4</td>
<td>2.2</td>
<td>4.2</td>
</tr>
<tr>
<td>99.</td>
<td>Americans tend to be more nationalistic than people from my cultural/ethnic group.</td>
<td>3.8</td>
<td>2.1</td>
<td>4.8</td>
</tr>
<tr>
<td>100c</td>
<td>Mexicans tend to be as lazy as people from my cultural/ethnic group. (R)</td>
<td>6.3</td>
<td>1.8</td>
<td>3.9</td>
</tr>
</tbody>
</table>

Note: (R) indicates reverse scoring

$^a$ The items were rated on a 9-point Likert scale ranging from 1 (very strongly desirable) to 9 (very strongly undesirable) to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement.

$^b$ The items were rated on a seven-point Likert scale ranging from not true (1) to somewhat true (4) to very true (7).

$^c$ This item was retained after the item-analysis due to its sufficiently high corrected item-total correlation.
Appendix K: Version A of Phase 2 Questionnaire

Using the 9-point scale below as a guide, write a number beside each statement. Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9

1. Native Indians (First Nations people) tend to be as lazy as people from my cultural/ethnic group.

2. Jamaicans tend to be more corrupt than people from my cultural/ethnic group.

3. Scandinavians tend to be as liberal as people from my cultural/ethnic group.

4. Chinese people tend to be more peaceful than people from my cultural/ethnic group.

5. East-Indians tend to be as spiritual as people from my cultural/ethnic group.

6. Germans tend to be less relaxed than people from my cultural/ethnic group.

7. Muslims tend to be as close-minded as people from my cultural/ethnic group.

8. Italians tend to be more pushy than people from my cultural/ethnic group.

9. Germans tend to be as arrogant as people from my cultural/ethnic group.

10. Jewish people tend to be more greedy than people from my cultural/ethnic group.

11. French-Canadians (e.g., people from Quebec) tend to be as stingy as people from my cultural/ethnic group.

12. Irish people tend to be more violent than people from my cultural/ethnic group.

13. Mexicans tend to be as friendly as people from my cultural/ethnic group.

14. Americans tend to be more naive than people from my cultural/ethnic group.

15. Scottish people tend to be as stingy as people from my cultural/ethnic group.
Using the 9-point scale below as a guide, write a number beside each statement. Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9

<table>
<thead>
<tr>
<th>VERY STRONGLY DESIRABLE</th>
<th>MODERATELY DESIRABLE</th>
<th>NEUTRAL</th>
<th>MODERATELY UNDESIRABLE</th>
<th>VERY UNDESIRABLE</th>
</tr>
</thead>
</table>

16. People from East-Europe tend to be more motivated to work hard than people from my cultural/ethnic group.

17. Americans tend to be as loud as people from my cultural/ethnic group.

18. Native Indians (First Nations people) tend to be more spiritual than people from my cultural/ethnic group.

19. Japanese people tend to be as disciplined as people from my cultural/ethnic group.

20. Black people (e.g., African-Americans) tend to be more aggressive than people from my cultural/ethnic group.

21. Jewish people tend to be as paranoid as people from my cultural/ethnic group.

22. Muslims tend to be less trustworthy than people from my cultural/ethnic group.

23. People from Alberta tend to be as "Red-Neck" as people from my cultural/ethnic group.

24. Latinos (e.g., people from Central and South America) tend to be more corrupt than people from my cultural/ethnic group.

25. English people tend to be as proper as people from my cultural/ethnic group.

26. Greeks tend to be lazier than people from my cultural/ethnic group.

27. Chinese people tend to be as intelligent as people from my cultural/ethnic group.

28. Black people (e.g., African-Americans) tend to be less trustworthy than people from my cultural/ethnic group.

29. Australians tend to be as laid-back as people from my cultural/ethnic group.

30. Iraqi's tend to have more war-like tendencies than people from my cultural/ethnic group.
Using the 9-point scale below as a guide, write a number beside each statement. **Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).**

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

**VERY STRONGLY DESIRABLE**

**MODERATELY DESIRABLE**

**NEUTRAL**

**MODERATELY UNDESIRABLE**

**VERY UNDESIRABLE**

31. People from the South of the United States tend to be more racist than people from my cultural/ethnic group.

32. Latinos (e.g., people from Central and South America) tend to be as passionate as people from my cultural/ethnic group.

33. Dutch people tend to be more liberal than people from my cultural/ethnic group.

How confident are you that you correctly interpreted the directions/instructions of this exercise?

A) I am very confident.

B) I am quite sure that I understood the directions/instructions of this exercise.

C) I felt unclear about the directions/instructions of this exercise.

D) I did not understand the directions/instructions of this exercise.

How confident are you that you understood the phrasing of each statement?

A) I am very confident.

B) I am quite sure that I understood the phrasing of most statements.

C) I did not understand the phrasings of at least three statements.

If you have any comments, please share them with us:

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

THANK YOU VERY MUCH FOR PARTICIPATING
Appendix L: Version B of Phase 2 Questionnaire

Using the 9-point scale below as a guide, write a number beside each statement. **Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).**

1—2—3—4—5—6—7—8—9

Very Strongly Desirable Moderately Desirable Neutral Moderately Undesirable Very Undesirable

1. Muslims tend to be as violent as people from my cultural/ethnic group.
2. Chinese people tend to be more competitive than people from my cultural/ethnic group.
3. Black people (e.g., African-Americans) tend to be as graceful as people from my cultural/ethnic group.
4. Germans tend to be colder than people from my cultural/ethnic group.
5. Muslims tend to be as fanatic as people from my cultural/ethnic group.
6. People from the Maritimes (i.e., Nova Scotia, New Brunswick, and Prince Edward Island) tend to be friendlier than people from my cultural/ethnic group.
7. Americans tend to be as individualistic as people from my cultural/ethnic group.
8. Gypsies tend to be more accepting of stealing than people from my cultural/ethnic group.
9. An Italian man tends to be as much a "womanizer" as a typical man from my cultural/ethnic group tends to be.
10. Dutch people tend to be more stingy than people from my cultural/ethnic group.
11. Japanese people tend to be as polite as people from my cultural/ethnic group.
12. Jamaicans tend to be more fun-loving than people from my cultural/ethnic group.
13. East-Indians tend to be as philosophical as people from my cultural/ethnic group.
Stereotypic-Beliefs Inventory

Using the 9-point scale below as a guide, write a number beside each statement. Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).

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

1. French-Canadians (e.g., people from Quebec) tend to be more racist than people from my cultural/ethnic group.

2. Irish people tend to be as temperamental as people from my cultural/ethnic group.

3. Germans tend to be more efficient than people from my cultural/ethnic group.

4. Chinese people tend to be as greedy as people from my cultural/ethnic group.

5.English people tend to be colder than people from my cultural/ethnic group.

6. Russians tend to be as reserved as people from my cultural/ethnic group.

7. East Indians tend to be more dishonest than people from my cultural/ethnic group.

8. French-Canadians (e.g., people from Quebec) tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority.

9. Americans tend to be more materialistic than people of my cultural/ethnic group.

10. South-Africans tend to be as prejudiced as people from my cultural/ethnic group.

11. Italians tend to be louder than people from my cultural/ethnic group.

12. Irish people tend to be as creative as people from my cultural/ethnic group.

13. Latinos (e.g., people from Central and South America) tend to be more sexist than people from my cultural/ethnic group.

14. Polish people tend to be as intelligent as people from my cultural/ethnic group.

15. Japanese people have more war-like tendencies than people from my cultural/ethnic group.
Using the 9-point scale below as a guide, write a number beside each statement. 
Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).

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

VERYS mMODERATELY NEUTRAL M ODERATELY UN DESIRABLE STRONGLY DESIRABLE UNDESIRABLE

STRONGLY DESIRABLE

DESI RABLE

29. Jewish people tend to be as stingy as people from my cultural/ethnic group.

30. East-Indians tend to care more for their families than people from my

cultural/ethnic group.

31. Newfoundlanders tend to be as intelligent as people from my cultural/ethnic

group.

32. Americans tend to be less open to outside cultural values than people from

my cultural/ethnic group.

33. Latinos (e.g., people from Central and South America) tend to be as sexual

as people from my cultural/ethnic group.

How confident are you that you correctly interpreted the directions/instructions of this exercise?
A) I am very confident.
B) I am quite sure that I understood the directions/instructions of this exercise.
C) I felt unclear about the directions/instructions of this exercise.
D) I did not understand the directions/instructions of this exercise.

How confident are you that you understood the phrasing of each statement?
A) I am very confident.
B) I am quite sure that I understood the phrasing of most statements.
C) I did not understand the phrasings of at least three statements.

If you have any comments, please share them with us:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

THANK YOU VERY MUCH FOR PARTICIPATING
Appendix M: Version C of Phase 2 Questionnaire

Using the 9-point scale below as a guide, write a number beside each statement. **Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).**

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9

VERY STRONGLY DESIRABLE MODERATELY DESIRABLE NEUTRAL MODERATELY UNDESIRABLE VERY STRONGLY UNDESIRABLE

1. Germans tend to have more war-like tendencies than people from my cultural/ethnic group.
2. English people tend to be as polite as people from my cultural/ethnic group.
3. Dutch people tend to be more motivated to work hard than people from my cultural/ethnic group.
4. Japanese people tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority.
5. Irish people tend to be more friendly than people from my cultural/ethnic group.
6. Black people (e.g., African-Americans) tend to be as intelligent as people from my cultural/ethnic group.
7. Chinese people tend to be more motivated to work hard than people from my cultural/ethnic group.
8. Texans tend to be as "Red Neck" as people from my cultural/ethnic group.
9. Australians tend to be more sexist than people from my cultural/ethnic group.
10. Italians tend to be as violent as people from my cultural/ethnic group.
11. English people tend to be more close-minded than people from my cultural/ethnic group.
12. Jamaicans tend to be as lazy as people from my cultural/ethnic group.
13. Muslims tend to be more hospitable than people from my cultural/ethnic group.
14. Americans tend to be as enterprising as people from my cultural/ethnic group.
Using the 9-point scale below as a guide, write a number beside each statement. **Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).**

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9

**Very strongly desirable**

**Moderately desirable**

**Neutral**

**Moderately undesirable**

**Very strongly undesirable**

---

15. Ukrainians tend to be less intelligent than people from my cultural/ethnic group.

16. Greeks are as likely to be homosexual as people from my cultural/ethnic group.

17. Taiwanese people tend to be more reserved than people from my cultural/ethnic group.

18. French-Canadians (e.g., people from Quebec) tend to be as romantic as people from my cultural/ethnic group.

19. Japanese people tend to be less creative than people from my cultural/ethnic group.

20. Germans tend to be as anti-Semitic as people from my cultural/ethnic group.

21. Italians tend to be less trustworthy than people from my cultural/ethnic group.

22. Americans tend to be as friendly as people from my cultural/ethnic group.

23. Arabs tend to be more accepting of stealing than people from my cultural/ethnic group.

24. English people tend to believe in their cultural superiority as much as people from my cultural/ethnic group tend to believe in their own cultural superiority.

25. Jewish people tend to care more for their families than people of my cultural/ethnic group.

26. Irish people tend to be as passionate as people from my cultural/ethnic group.

27. Native Indians (First Nations people) tend to be more introverted than people from my cultural/ethnic group.

28. Muslims tend to be as sexist as people from my cultural/ethnic group.
Using the 9-point scale below as a guide, write a number beside each statement. 

**Remember that you are to judge each statement in terms of how desirable or undesirable it is for other people to agree with the statement (i.e., to hold that opinion).**

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9  

VERY STRONGLY DESIRABLE   MODERATELY DESIRABLE   NEUTRAL   MODERATELY UNDESIRABLE   VERY UNDESIRABLE

DESIRABLE

29. Chinese people tend to be more enterprising than people from my cultural/ethnic group.  
___

30. Germans tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority.  
___

31. East Indians tend to be more stingy than people from my cultural/ethnic group.  
___

32. French-Canadians (e.g., people from Quebec) tend to be as arrogant as people from my cultural/ethnic group.  
___

33. Americans tend to be more nationalistic than people from my cultural/ethnic group.  
___

34. Mexicans tend to be as lazy as people from my cultural/ethnic group.  
___

**How confident are you that you correctly interpreted the directions/instructions of this exercise?**

A) I am very confident.  
B) I am quite sure that I understood the directions/instructions of this exercise.  
C) I felt unclear about the directions/instructions of this exercise.  
D) I did not understand the directions/instructions of this exercise.

**How confident are you that you understood the phrasing of each statement?**

A) I am very confident.  
B) I am quite sure that I understood the phrasing of most statements.  
C) I did not understand the phrasings of at least three statements.

**If you have any comments, please share them with us:**

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

THANK YOU VERY MUCH FOR PARTICIPATING
Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 — 2 — 3 — 4 — 5 — 6 — 7
DISAGREE DISAGREE NEUTRAL AGREE AGREE
STONGLY SOMEWHAT STRONGLY

1. Native Indians (First Nations people*) tend to be as lazy as people from my cultural/ethnic group.

2. Jamaicans* tend to be more corrupt than people from my cultural/ethnic group.

3. Scandinavians* tend to be as liberal as people from my cultural/ethnic group.

4. Chinese people* tend to be more peaceful than people from my cultural/ethnic group.

5. East-Indians* tend to be as spiritual as people from my cultural/ethnic group.

6. Germans* tend to be less relaxed than people from my cultural/ethnic group.

7. Muslims* tend to be as close-minded as people from my cultural/ethnic group.

8. Italians* tend to be more pushy than people from my cultural/ethnic group.

9. Germans* tend to be as arrogant as people from my cultural/ethnic group.

10. Jewish people* tend to be more greedy than people from my cultural/ethnic group.

11. French-Canadians* (e.g., people from Quebec) tend to be as stingy as people from my cultural/ethnic group.

12. Irish people* tend to be more violent than people from my cultural/ethnic group.

13. Mexicans* tend to be as friendly as people from my cultural/ethnic group.

14. Americans* tend to be more naive than people from my cultural/ethnic group.

15. Scottish people* tend to be as stingy as people from my cultural/ethnic group.

16. People from East-Europe* tend to be more motivated to work hard than people from my cultural/ethnic group.

17. Americans* tend to be as loud as people from my cultural/ethnic group.

18. Native Indians (First Nations people*) tend to be more spiritual than people from my cultural/ethnic group.

* Please skip this question if you belong to this ethnic group.
Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 —— 2 —— 3 —— 4 —— 5 —— 6 —— 7
DISAGREE DISAGREE NEUTRAL AGREE AGREE
STRONGLY SOMEWHAT STRONGLY

19. Japanese people* tend to be as disciplined as people from my cultural/ethnic group.
20. Black people (e.g., African-Americans*) tend to be more aggressive than people from my cultural/ethnic group.
21. Jewish people* tend to be as paranoid as people from my cultural/ethnic group.
22. Muslims* tend to be less trustworthy than people from my cultural/ethnic group.
23. People from Alberta* tend to be as "Red-Neck" as people from my cultural/ethnic group.
24. Latinos* (e.g., people from Central and South America) tend to be more corrupt than people from my cultural/ethnic group.
25. English people* tend to be as proper as people from my cultural/ethnic group.
26. Greeks* tend to be lazier than people from my cultural/ethnic group.
27. Chinese people* tend to be as intelligent as people from my cultural/ethnic group.
28. Black people (e.g., African-Americans*) tend to be less trustworthy than people from my cultural/ethnic group.
29. Australians* tend to be as laid-back as people from my cultural/ethnic group.
30. People from Iraq* tend to have more war-like tendencies than people from my cultural/ethnic group.
31. People from the South of the United States* tend to be more racist than people from my cultural/ethnic group.
32. Latinos* (e.g., people from Central and South America) tend to be as passionate as people from my cultural/ethnic group.
33. Dutch people* tend to be more liberal than people from my cultural/ethnic group.

* Please skip this question if you belong to this ethnic group.
Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

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34. Muslims* tend to be as violent as people from my cultural/ethnic group.

35. Chinese people* tend to be more competitive than people from my cultural/ethnic group.

36. Black people (e.g., African-Americans*) tend to be as graceful as people from my cultural/ethnic group.

37. Germans* tend to be colder than people from my cultural/ethnic group.

38. Muslims* tend to be as fanatic as people from my cultural/ethnic group.

39. People from the Maritimes* (i.e., Nova Scotia, New Brunswick, and Prince Edward Island) tend to be friendlier than people from my cultural/ethnic group.

40. Americans* tend to be as individualistic as people from my cultural/ethnic group.

41. Gypsies* tend to be more accepting of stealing than people from my cultural/ethnic group.

42. An Italian* man tends to be as much a "womanizer" as a typical man from my cultural/ethnic group tends to be.

43. Dutch people* tend to be more stingy than people from my cultural/ethnic group.

44. Japanese people* tend to be as polite as people from my cultural/ethnic group.

45. Jamaicans* tend to be more fun-loving than people from my cultural/ethnic group.

46. East-Indians* tend to be as philosophical as people from my cultural/ethnic group.

47. French-Canadians* (e.g., people from Quebec) tend to be more racist than people from my cultural/ethnic group.

48. Irish people* tend to be as temperamental as people from my cultural/ethnic group.

* Please skip this question if you belong to this ethnic group.
Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

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<td>49</td>
<td>Germans* tend to be more efficient than people from my cultural/ethnic group.</td>
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<td>50</td>
<td>Chinese people* tend to be as greedy as people from my cultural/ethnic group.</td>
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<td>51</td>
<td>English people* tend to be colder than people from my cultural/ethnic group.</td>
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<td>52</td>
<td>Russians* tend to be as reserved as people from my cultural/ethnic group.</td>
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<td>53</td>
<td>East Indians* tend to be more dishonest than people from my cultural/ethnic group.</td>
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<td>54</td>
<td>French-Canadians* (e.g., people from Quebec) tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority.</td>
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<td>55</td>
<td>Americans* tend to be more materialistic than people of my cultural/ethnic group.</td>
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<td>56</td>
<td>South-Africans* tend to be as prejudiced as people from my cultural/ethnic group.</td>
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<td>57</td>
<td>Italians* tend to be louder than people from my cultural/ethnic group.</td>
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<td>58</td>
<td>Irish people* tend to be as creative as people from my cultural/ethnic group.</td>
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<td>59</td>
<td>Latinos* (e.g., people from Central and South America) tend to be more sexist than people from my cultural/ethnic group.</td>
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<td>60</td>
<td>Polish people* tend to be as intelligent as people from my cultural/ethnic group.</td>
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<td>61</td>
<td>Japanese people* have more war-like tendencies than people from my cultural/ethnic group.</td>
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<tr>
<td>62</td>
<td>Jewish people* tend to be as stingy as people from my cultural/ethnic group.</td>
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<tr>
<td>63</td>
<td>East-Indians* tend to care more for their families than people from my cultural/ethnic group.</td>
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<tr>
<td>64</td>
<td>Newfoundlanders* tend to be as intelligent as people from my cultural/ethnic group.</td>
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* Please skip this question if you belong to this ethnic group.
Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

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<td>AGREE</td>
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<td>STRONGLY</td>
<td>SOMEWHAT</td>
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65. Americans* tend to be less open to outside cultural values than people from my cultural/ethnic group. ___

66. Latinos* (e.g., people from Central and South America) tend to be as sexual as people from my cultural/ethnic group. ___

67. Germans* tend to have more war-like tendencies than people from my cultural/ethnic group. ___

68. English people* tend to be as polite as people from my cultural/ethnic group. ___

69. Dutch people* tend to be more motivated to work hard than people from my cultural/ethnic group. ___

70. Japanese people* tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority. ___

71. Irish people* tend to be more friendly than people from my cultural/ethnic group. ___

72. Black people (e.g., African-Americans*) tend to be as intelligent as people from my cultural/ethnic group. ___

73. Chinese people* tend to be more motivated to work hard than people from my cultural/ethnic group. ___

74. Texans* tend to be as "Red Neck" as people from my cultural/ethnic group. ___

75. Australians* tend to be more sexist than people from my cultural/ethnic group. ___

76. Italians* tend to be as violent as people from my cultural/ethnic group. ___

77. English people* tend to be more close-minded than people from my cultural/ethnic group. ___

78. Jamaicans* tend to be as lazy as people from my cultural/ethnic group. ___

* Please skip this question if you belong to this ethnic group.
Stereotypic-Beliefs Inventory

Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1———2———3———4———5———6———7
DISAGREE DISAGREE NEUTRAL AGREE AGREE
STRONGLY SOMEWHAT

79. Muslims* tend to be more hospitable than people from my cultural/ethnic group.

80. Americans* tend to be as enterprising as people from my cultural/ethnic group.

81. Ukrainians* tend to be less intelligent than people from my cultural/ethnic group.

82. Greeks* are as likely to be homosexual as people from my cultural/ethnic group.

83. Taiwanese people* tend to be more reserved than people from my cultural/ethnic group.

84. French-Canadians* (e.g., people from Quebec) tend to be as romantic as people from my cultural/ethnic group.

85. Japanese people* tend to be less creative than people from my cultural/ethnic group.

86. Germans* tend to be as anti-Semitic as people from my cultural/ethnic group.

87. Italians* tend to be less trustworthy than people from my cultural/ethnic group.

88. Americans* tend to be as friendly as people from my cultural/ethnic group.

89. Arabs* tend to be more accepting of stealing than people from my cultural/ethnic group.

90. English people* tend to believe in their cultural superiority as much as people from my cultural/ethnic group tend to believe in their own cultural superiority.

91. Jewish people* tend to care more for their families than people of my cultural/ethnic group.

92. Irish people* tend to be as passionate as people from my cultural/ethnic group.

93. Native Indians (First Nations people*) tend to be more introverted than people from my cultural/ethnic group.

94. Muslims* tend to be as sexist as people from my cultural/ethnic group.

* Please skip this question if you belong to this ethnic group.
Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 2 3 4 5 6 7
DISAGREE DISAGREE NEUTRAL AGREE AGREE
STRONGLY SOMEWHAT SOMewhat STRONGLY

95. Chinese people* tend to be more enterprising than people from my cultural/ethnic group.

96. Germans* tend to believe in their cultural superiority as much as people from my cultural/ethnic group believe in their own cultural superiority.

97. East Indians* tend to be more stingy than people from my cultural/ethnic group.

98. French-Canadians* (e.g., people from Quebec) tend to be as arrogant as people from my cultural/ethnic group.

99. Americans* tend to be more nationalistic than people from my cultural/ethnic group.

100. Mexicans* tend to be as lazy as people from my cultural/ethnic group.

How confident are you that you understood the phrasing of each statement?
A) I am very confident.
B) I am quite sure that I understood the phrasing of most statements.
C) I did not understand the phrasings of at least three statements.

If you have any comments, please share them with us:

THANK YOU VERY MUCH FOR PARTICIPATING

* Please skip this question if you belong to this ethnic group.
Using the 7-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ———— 2 ———— 3 ———— 4 ———— 5 ———— 6 ———— 7
NOT TRUE  SOMETHING TRUE
TRUE

1. Jewish people* tend to be more greedy than people from my cultural/ethnic group.
   __________

2. Mexicans* tend to be as friendly as people from my cultural/ethnic group.
   __________

3. Latinos* (e.g., people from Central and South America) tend to be more corrupt than people from my cultural/ethnic group.
   __________

4. Greeks* tend to be lazier than people from my cultural/ethnic group.
   __________

5. Latinos* (e.g., people from Central and South America) tend to be as passionate as people from my cultural/ethnic group.
   __________

6. Black people* (e.g., African-Americans) tend to be as graceful as people from my cultural/ethnic group.
   __________

7. Gypsies* tend to be more accepting of stealing than people from my cultural/ethnic group.
   __________

8. French-Canadians* tend to be more racist than people from my cultural/ethnic group.
   __________

9. East Indians* (e.g. Indo-Canadians) tend to be more dishonest than people from my cultural/ethnic group.
   __________

10. Irish people* tend to be as creative as people from my cultural/ethnic group.
    __________

11. Polish people* tend to be as intelligent as people from my cultural/ethnic group.
    __________

12. Japanese people* have more war-like tendencies than people from my cultural/ethnic group.
    __________

13. Newfoundlanders* tend to be as intelligent as people from my cultural/ethnic group.
    __________

14. Latinos* (e.g., people from Central and South America) tend to be as sexual as people from my cultural/ethnic group.
    __________

15. Germans* tend to have more war-like tendencies than people from my cultural/ethnic group.
    __________

16. Black people* (e.g., African-Americans) tend to be as intelligent as people from my cultural/ethnic group.
    __________

* please skip this question if you belong to this ethnic/cultural group.
Using the 7-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ——— 2 ——— 3 ——— 4 ——— 5 ——— 6 ——— 7
NOT TRUE SOMewhat TRUE VERY TRUE

17. Italians* tend to be as violent as people from my cultural/ethnic group.
18. Ukrainians* tend to be less intelligent than people from my cultural/ethnic group.
19. French-Canadians* tend to be as romantic as people from my cultural/ethnic group.
20. Arabs* tend to be more accepting of stealing than people from my cultural/ethnic group.
21. Irish people* tend to be as passionate as people from my cultural/ethnic group.
22. Native Indians* (First Nations people) tend to be more introverted than people from my cultural/ethnic group.
23. Chinese people* tend to be more enterprising than people from my cultural/ethnic group.
24. Mexicans* tend to be as lazy as people from my cultural/ethnic group.

Using the 7-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ——— 2 ——— 3 ——— 4 ——— 5 ——— 6 ——— 7
NOT TRUE SOMewhat TRUE VERY TRUE

25. My first impressions of people usually turn out to be right.
26. It would be hard for me to break any of my bad habits.
27. I don't care to know what other people really think of me.
28. I have not always been honest with myself.
29. I always know why I like things.
30. When my emotions are aroused, it biases my thinking.
31. Once I've made up my mind, other people can seldom change my opinion.
32. I am not a safe driver when I exceed the speed limit.
33. I am fully in control of my own fate.
34. It's hard for me to shut off a disturbing thought.

* please skip this question if you belong to this ethnic/cultural group.
Using the 7-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 —— 2 —— 3 —— 4 —— 5 —— 6 —— 7
NOT TRUE          SOMEWHAT TRUE          VERY TRUE

35. I never regret my decisions.
36. I sometimes lose out on things because I can't make up my mind soon enough.
37. The reason I vote is because my vote can make a difference.
38. My parents were not always fair when they punished me.
39. I am a completely rational person.
40. I rarely appreciate criticism.
41. I am very confident of my judgments.
42. I have sometimes doubted my ability as a lover.
43. It's all right with me if some people happen to dislike me.
44. I don't always know the reasons why I do the things I do.
45. I sometimes tell lies if I have to.
46. I never cover up my mistakes.
47. There have been occasions when I have taken advantage of someone.
48. I never swear.
49. I sometimes try to get even rather than forgive and forget.
50. I always obey laws, even if I'm unlikely to get caught.
51. I have said something bad about a friend behind his or her back.
52. When I hear people talking privately, I avoid listening.
53. I have received too much change from a salesperson without telling him or her.
54. I always declare everything at customs.
55. When I was young I sometimes stole things.
56. I have never dropped litter on the street.
57. I sometimes drive faster than the speed limit.
58. I never read sexy books or magazines.
59. I have done things that I don't tell people about.
60. I never take things that don't belong to me.
61. I have taken sick-leave from work or school even though I wasn't really sick.
62. I have never damaged a library book or store merchandise without reporting it.
63. I have some pretty awful habits.
64. I don't gossip about other people's business.
Using the **4-point scale** below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ___________ 2 ___________ 3 ___________ 4 ___________
STRONGLY DISAGREE DISAGREE AGREE STRONGLY AGREE

— 65. I feel that I am a person of worth, at least on an equal basis with others.
— 66. I feel that I have a number of good qualities.
— 67. All in all, I am inclined to feel that I am a failure.
— 68. I am able to do things as well as most other people.
— 69. I feel that I do not have much to be proud of.
— 70. I take a positive attitude toward myself.
— 71. On the whole, I am satisfied with myself.
— 72. I wish I could have more respect for myself.
— 73. I certainly feel useless at times.
— 74. At times I think I am no good at all.

Using the **9 point-scale** below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ——— 2 ——— 3 ——— 4 ——— 5 ——— 6 ——— 7 ——— 8 ——— 9 ———
VERY MODERATELY NEUTRAL MODERATELY VERY STRONGLY DISAGREE DISAGREE AGREE AGREE

Please answer each question!

— 75. The way things are going in this country, it's going to take a lot of "strong medicine" to straighten out the troublemakers, criminals, and perverts.
— 76. It is wonderful that young people today have greater freedom to protest against things they don't like and "to do their own thing."
— 77. It is always better to trust the judgment of the proper authorities in government and religion than to listen to the noisy rabble-rousers in our society who are trying to create doubt in people's minds.
— 78. People should pay less attention to the Bible and the other old traditional forms of religious guidance and instead develop their own personal standards of what is moral and immoral.
Using the 9 point-scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9

**VERY STRONGLY DISAGREE**

**MODERATELY DISAGREE**

**NEUTRAL**

**MODERATELY AGREE**

**VERY STRONGLY AGREE**

---

79. It would be best for everyone if the proper authorities censored magazines and movies to keep trashy material away from the youth.

80. It may be considered old-fashioned by some, but having a decent, respectable appearance is still the mark of a gentleman and, especially, a lady.

81. The sooner we get rid of the traditional family structure, where father is the head of the family and the children are taught to obey authority automatically, the better. The old-fashioned way has a lot wrong with it.

82. There is nothing wrong with premarital sexual intercourse.

83. The facts on crime, sexual immorality, and the recent public disorders all show we have to crack down harder on deviant groups and troublemakers if we are going to save our moral standards and preserve law and order.

84. There is nothing immoral or sick in somebody's being a homosexual.

85. It is important to protect fully the rights of radicals and deviants.

86. Obedience and respect for authority are the most important virtues children should learn.

87. Rules about being "well-mannered" and respectable are chains from the past which we should question very thoroughly before accepting.

88. Once our government leaders and the authorities condemn the dangerous elements in our society, it will be the duty of every patriotic citizen to help stamp out the rot that is poisoning our country from within.

89. "Free speech" means that people should even be allowed to make speeches and write books urging the overthrow of the government.

90. Some of the worst people in our country nowadays are those who do not respect our flag, our leaders, and the normal way things are supposed to be done.

91. In these troubled times laws have to be enforced without mercy, especially when dealing with the agitators and revolutionaries who are stirring things up.
Using the 9 point-scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1—2—3—4—5—6—7—8—9

Very Strongly Disagree Moderately Neutral Moderately Strongly Agree

92. Atheist and others who have rebelled against the established religions are no doubt every bit as good and virtuous as those who attend church regularly.

93. Young people sometimes get rebellious ideas, but as they grew up they ought to get over them and settle down.

94. The self-righteous "forces of law and order" threaten freedom in our country a lot more than most of the groups they claim are "radical" and "godless."

95. Everyone has a right to his/her own life-style, religious beliefs or disbeliefs, and sexual preferences so long as it doesn't hurt others.

96. If a child starts becoming unconventional and disrespectful of authority, it is his [or her] parents' duty to get him [or her] back to the normal way.

97. In the final analysis the established authorities, like parents and our national leaders, generally turn out to be right about things, and all the protesters don't know what they are talking about.

98. A lot of our rules regarding modesty and sexual behaviour are just customs which are not necessarily any better or holier than those which other people follow.

99. There is absolutely nothing wrong with nudist camps.

100. The real keys to the "good life" are obedience, discipline, and sticking to the straight and narrow.

101. It is best to treat dissenters with leniency and an open mind, since new ideas are the lifeblood of progressive change.

102. Our country will be great if we honor the ways of our forefathers, do what the authorities tell us to do, and get rid of the "rotten apples" who are ruining everything.

103. Students in high school and university must be encouraged to challenge their parents' ways, confront established authorities, and in general criticize the customs and traditions of our society.

104. One reason we have so many troublemakers in our society nowadays is that parents and other authorities have forgotten that good old-fashioned physical punishment is still one of the best ways to make people behave properly.
Using the 5-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1  2  3  4  5
DISAGREE  DISAGREE  NEUTRAL  AGREE  STRONGLY
STRAINGLY  AGREE

105. Over the past few years, the government and news media have shown more respect to blacks than they deserve.

106. It is easy to understand the anger of black people in America.

107. Discrimination against blacks is no longer a problem in the United States.

108. Over the past few years, blacks have gotten more economically than they deserve.

109. Blacks have more influence upon school desegregation plans than they ought to have.

110. Blacks are getting too demanding in their push for equal rights.

111. Blacks should not push themselves where they are not wanted.

If you have any comments, please share them with us:

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

THANK YOU FOR COMPLETING THIS FIRST QUESTIONNAIRE. PLEASE RETURN IT BY YOUR FOLLOWING CLASS ON FRIDAY MARCH 17. YOU WILL RECEIVE THE SECOND QUESTIONNAIRE ON WEDNESDAY MARCH 29.
Using the **7-point scale** below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ——— 2 ——— 3 ——— 4 ——— 5 ——— 6 ——— 7

**NOT TRUE**  
**SOMETHING TRUE**  
**VERY TRUE**

5. Latinos* (e.g., people from Central and South America) tend to be as passionate
   as people from my cultural/ethnic group.

6. Black people* (e.g., African-Americans) tend to be as graceful as people from my
   cultural/ethnic group.

7. Gypsies* tend to be more accepting of stealing than people from my
   cultural/ethnic group.

8. French-Canadians* tend to be more racist than people from my cultural/ethnic
   group.

9. East Indians* (e.g. Indo-Canadians) tend to be more dishonest than people from
   my cultural/ethnic group.

10. Irish people* tend to be as creative as people from my cultural/ethnic group.

11. Polish people* tend to be as intelligent as people from my cultural/ethnic group.

12. Japanese people* have more war-like tendencies than people from my
    cultural/ethnic group.

13. Newfoundlanders* tend to be as intelligent as people from my cultural/ethnic
    group.

14. Latinos* (e.g., people from Central and South America) tend to be as sexual as
    people from my cultural/ethnic group.

15. Germans* tend to have more war-like tendencies than people from my
    cultural/ethnic group.

16. Black people* (e.g., African-Americans) tend to be as intelligent as people from
    my cultural/ethnic group.

17. Italians* tend to be as violent as people from my cultural/ethnic group.

18. Ukrainians* tend to be less intelligent than people from my cultural/ethnic group.

19. French-Canadians* tend to be as romantic as people from my cultural/ethnic
    group.

20. Arabs* tend to be more accepting of stealing than people from my cultural/ethnic
    group.

* please skip this question if you belong to this ethnic/cultural group.
Using the 7-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ——— 2 ——— 3 ——— 4 ——— 5 ——— 6 ——— 7
NOT TRUE健康SomeWHAT TRUE

21. Irish people* tend to be as passionate as people from my cultural/ethnic group.
22. Native Indians* (First Nations people) tend to be more introverted than people from my cultural/ethnic group.
23. Chinese people* tend to be more enterprising than people from my cultural/ethnic group.
24. Mexicans* tend to be as lazy as people from my cultural/ethnic group.

Using the 5-point scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 ——— 2 ——— 3 ——— 4 ——— 5
DISAGREE DISAGREE NEUTRAL AGREE STRONGLY AGREE

25. Over the past few years, the government and news media have shown more respect to Sikhs than they deserve.
26. It is easy to understand the anger of black people in America.
27. Discrimination against Jews is no longer a problem in this country.
28. Over the past few years, East Indians have gotten more economically than they deserve.
29. Native Indians have more influence upon Canada's future than they ought to have.
30. Native Indians are getting too demanding in their push for equal rights.
31. Hong Kong immigrants should not push themselves where they are not wanted.

THANK YOU FOR COMPLETING THE SECOND QUESTIONNAIRE. PLEASE RETURN IT BY YOUR FOLLOWING CLASS ON FRIDAY MARCH 31. YOU WILL RECEIVE $10.00 IF YOU ALSO HANDED IN THE FIRST QUESTIONNAIRE TWO WEEKS AGO.

* please skip this question if you belong to this ethnic/cultural group.