Antecedents of Intergroup Threats and the Effects of Intergroup Threats on Intergroup Impression Among Ethnic Majority and Minority in Myanmar

ミャンマーにおける集団間脅威の先行因と集団間脅威が
民族的多数派と少数派の集団間印象に及ぼす影響

A Dissertation Presented to
the Graduate School of Arts and Sciences
International Christian University
for the Degree of Doctor of Philosophy

国際基督教大学　大学院
アーツ・サイエンス研究科提出博士論文

April 7, 2023

SUMLUT, Roi Sawm
スムルト　ロイ　ソム

Antecedents of Intergroup Threats and the Effects of Intergroup Threats on Intergroup
Impression Among Ethnic Majority and Minority in Myanmar

ミャンマーにおける集団間脅威の先行因と集団間脅威が
民族的多数派と少数派の集団間印象に及ぼす影響

A Dissertation Presented to
the Graduate School of Arts and Sciences,
International Christian University,
for the Degree of Doctor of Philosophy

国際基督教大学　大学院
アーツ・サイエンス研究科提出博士論文

April 7, 2023
２０２３年４月７日

SUMLUT, Roi Sawm
スムルト　ロイ　ソム

審査委員会メンバー

Members of Evaluation Committee

主査 / Chief Examiner

　　西村　馨　教授

副査 / Examiner

　　森島　泰則　教授

副査 / Examiner

　　直井　望　上級准教授

副査 / Examiner

　　磯崎　三喜年　名誉教授

Dedication

This dissertation is dedicated to my loving God,

the ultimate source of wisdom.

Everything I have achieved

throughout this academic journey

is a blessing from Him.

A heartfelt special dedication extends to my mother,

whose selfless sacrifices, unwavering care,

and unconditional love have been the cornerstone of my life.

Acknowledgments

I am eternally grateful to my former academic supervisor, Professor Mikitoshi Isozaki, for his wise counsel, patient guidance, encouragement, and continued support along this challenging journey. His expertise and insightful feedback shaped the direction and completion of my research. I am truly grateful for his mentorship throughout my graduate studies.

I would like to extend my most heartfelt appreciation to my current advisor, Professor Kaoru Nishimura, for accepting me as his advisee and for entrusting me with valuable academic responsibilities and opportunities. His insightful guidance and suggestions for my dissertation and final presentation enlightened me to see new perspectives. I am extremely grateful for his encouragement, counsel, and unwavering support along the way.

I am deeply indebted to Professor Yasunori Morishima for his expertise and critical evaluation that have enhanced the quality and overall success of this dissertation. His detailed feedback and constructive critiques were invaluable throughout the entire process of revising and improving this dissertation.

Besides, I'm extremely obliged to Professor Nozomi Naoi, who has encouraged me to seek her assistance without hesitation at every stage of the dissertation writing process. While I occasionally feel guilty when I cannot meet her requirements, I am blessed to have her understanding and necessary guidance to navigate through the challenges of writing this dissertation.

I am profoundly thankful to all my committee members' willingness to give me repeated chances. I am deeply grateful for their belief in me and their contributions to my academic and personal growth.

Abstract

Diversity in a nation is often associated with more remarkable innovation and creativity and would grant prosperity. But it also divides the country into different groups and is a cause of conflict. This is particularly true for Myanmar, which has experienced and continues to experience various levels of social and political conflict among different ethnic groups. This paper reports two studies of intergroup relations conducted in Myanmar by focusing on the social-psychological perspective of intergroup dynamics to understand the effect of antecedents of intergroup threats, the effect of intergroup threats, and the moderation effects of ingroup status and residential region. In Study 1, intergroup relations of minority-majority among major ethnic groups in Myanmar and their impression of each group were examined. The effects of antecedents of integrated intergroup threats (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) on integrated intergroup threats (symbolic and realistic threats) and the moderation effects of ingroup status and residential region were revealed in this study. The findings also showed the impact of integrated intergroup threats on the perceptions of eight ethnic groups. And the moderation effects of ingroup status (majority and minority) and residential region (north, center, and south) were studied on three ethnic groups (Bamar, Kachin, and Mon). The impacts of antecedents on the perceptions of eight ethnic groups were also surveyed. And the majority and minority status across three geographical regions were also studied by three ethnic groups (Bamar, Kachin, and Mon). Study 2 was conducted on the six Kachin subgroups in Myanmar to understand the intergroup relations among the Kachin people in terms of antecedents of integrated intergroup threats, integrated intergroup threats, and their general impression towards each subgroup. Study 2's results revealed the effects of antecedents of integrated intergroup threats and integrated intergroup threats on the

general impression of each Kachin ethnic sub-group. The findings of Study 2 also suggested that intergroup threats exist even among culturally and ethnically similar groups and impact general impressions toward different subgroups. Both studies' results revealed the effects of antecedents of integrated intergroup threats and the effects of integrated intergroup threats on the general impression of each ethnic group at the national level (Study 1) and each sub-group among Kachin people (Study 2). The findings were discussed from the Myanmar context and social psychological perspective. The relevance of ingroup status and residential region in moderating intergroup relations and the mediating role of integrated intergroup threats were discussed from Myanmar's historical and situational context.

要　旨

　国の多様性は，よりめざましい革新と創造性とが相まって，繁栄をもたらす。しかし，多様性は，国をいくつかのグループに分裂させ，紛争の原因にもなる。これは特にミャンマーに当てはまる。さまざまな民族間で社会的および政治的な紛争がさまざまなレベルで起きている。本論文では，集団間脅威の先行因，集団間脅威，および内集団の地位と居住地域の緩和効果を理解するために，集団間の力学の社会心理学的観点に焦点を当て，ミャンマーで行われた集団間関係に関する2つの研究を報告する。研究1では，ミャンマーの主要な民族集団間の少数派・多数派の集団間関係と，各集団に対する印象を検討した。集団間脅威（認知された地位差，内集団アイデンティティ，文化浸透志向，多数派に対する一般的な態度，および少数派に対する一般的な態度）の先行因が集団間脅威（象徴的脅威および現実的脅威）に与える影響と，内集団の地位と居住地域の緩和効果が明らかとなった。また，集団内脅威が8つの民族集団の認知に影響を与えていた。さらに，ミャンマーの主要な民族集団のうち3つ（バマー，カチン，モン）で，内集団の地位と居住地域の緩和効果と8つの民族集団の認知に対する先行因の影響も検討した。さらに，3つの地理的地域（北，中央，南）における多数派・少数派の地位も，3つの民族集団（バマー，カチン，モン）を用いて調査が行われた。研究2は，ミャンマーにおける6つのカチンサブグループに対して実施され，集団間脅威の先行因，集団間脅威，および各サブグループに対する一般的な印象を把握するために行われた。その結果，集団間脅威の先行因と集団間脅威が，各カチン民族サブグループの一般的な印象に影響を与えていることが明らかとなった。研究2の結果は，文化的および民族的に類似したグループ間でも集団

間脅威が存在し，異なるサブグループ間の一般的印象に影響を与えることを示している。両研究の結果，集団間脅威の先行因と集団間脅威が国家レベルでの各民族グループ（研究 1）またカチン族の各サブグループ（研究 2）の一般的な印象に影響を与えていることが明らかとなった。本研究の結果は，ミャンマーの文脈とおよび社会心理学的観点から考察された。内集団の地位と集団間関係を緩和する居住地域の関わり，および集団間脅威を媒介する役割について，ミャンマーの歴史的および状況的文脈から議論がなされた。

Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction

1.1 Introduction

Groups, organizations, societies, and nations can exhibit varying degrees of heterogeneity and pluralism. While some of these entities may be more homogeneous, others may encompass diversity. In a nation, often this diversity is defined by the role of social category memberships such as gender, religion, ethnicity, and so forth (Nakintu, & Bitanga-Isreal, 2021). Social category memberships provide individuals with a sense of self-concept, i.e., identity and feeling of attachment and belonging to the group (Allport, 1954). Identification with one's group has been linked to a belief in ingroup superiority that satisfies the need for positive self-esteem. Hence, people tend to prefer their ingroups over any other outgroups. (Allport, 1954; Tajfel & Turner, 1986). Thus, ingroup/outgroup differentiation, in other words, a sense of having a collective identity of oneself and the other, "us" and "them," is an unavoidable characteristic of social life.

Among group identities, ethnic identity has a pragmatic effect on intergroup relations (Worchel, 1999). Many researchers have found that feelings of being threatened by other groups are fundamental of negative intergroup tension (Bizman & Yinon, 2001; Falomir-Pichastor et al., 2004), and those whose identity is threatened tend to have a stronger ingroup identification and bias (Verkuyten & Nekuee, 1999). However, the relationship between ethnic identity and attitudes toward other groups tends to vary between ethnic minority groups and the dominant majority (Phinney et al., 2007). Ethnic identity seems to have a pivotal effect on intergroup attitudes toward ethnic minorities than on majority group members (Phinney et al., 2007).

1

Intergroup relation is fundamental to study since people tend to discriminate and categorize information based on group membership or characteristics (Taylor et al., 1978). Intergroup relations play a pivotal role in ensuring a peaceful and united society where different groups breathe together. However, peaceful coexistence is not often easy when tensions or disagreements between groups arise and, in some cases, escalate into intergroup conflict. It causes the individuals involved to be affected by perceptions (e.g., stereotyping, prejudice), emotions (e.g., fear, hate), and behaviors (e.g., discrimination, hostility) (Böhm et al., 2020). Thus, the issue of intergroup relations has received considerable scholarly attention since the outset of social psychology, and many social psychologists are still hard at work on the issue.

1.2 Significance of the Study

Many multiethnic countries worldwide are experiencing different levels of social and political conflict, and Myanmar is one of them. One notable reason for the conflicts in Myanmar is the deep-rooted issues related to ethnicity and diversity for over half a century. This research aims to shed light on the intergroup relations within different ethnicities in Myanmar's multiethnic and multicultural context through two conducted studies.

In Study 1, the intergroup relations among eight ethnic groups in Myanmar will be examined from a social psychological perspective to gain valuable insights into how these groups perceive and interact with one another. This research aims to contribute to the existing body of literature on social psychological studies concerning intergroup relations in Myanmar. There is currently little study in this field, with Lynn's (2019) work being an exception focusing on intergroup relation through the lens of the contact hypothesis.

Study 2 will result in additional information for developing the social psychology of intergroup relations among Kachin people in Myanmar because most studies about

Kachin are mostly from anthropological and linguistic viewpoints. Knowing the differences and the relations between each Kachin subgroup will improve the understanding of intergroup relations among the subgroups.

This dissertation attempts to provide new perspectives to comprehend the intergroup relations between ethnically and culturally diverse social groups in Myanmar. It will further explore ethnically and culturally similar Kachin subgroups from a social psychological perspective by investigating the antecedents of integrated intergroup threats and how integrated intergroup threats affect intergroup perception among each group in Myanmar.

1.3 Brief Theoretical Foundation

First, the intergroup threat model (Stephan & Stephan, 2016) was applied to delineate the causes of intergroup threats. Second, the realistic group conflict theory (Sherif, 1966; Sherif et al., 1961), social identity theory (SIT) (Tajfel & Turner, 1979, 1986), self-categorization theory (SCT) (Turner & Oakes, 1986; Turner et al., 1987), optimal distinctiveness theory (Brewer, 1991), and subjective uncertainty reduction theory (Hornsey & Hogg, 2000b), are utilized to conceptualize intergroup differentiation in terms of social identity concerns of individuals. Campbell (1965) identified, and later Sherif (1966) supported the idea that mutual interest is likely to occur among different groups in conflict, competition, and unfriendliness. Additionally, when mutual goals are compatible, harmony between groups is favorable. The fundamental postulation of social identity theory is that people utilize social categories not only to simplify the social world but also as a way to refer to self and establish self-concept (Turner, 1984). Social identity theory (Tajfel & Turner, 1979, 1986) elucidates the roots of conflictual relations among different social groups and emphasizes cognitive and behavioral processes (Turner et al., 1987). People derive a part of their self-concept, the "social identity," from the social groups and

categories they belong to, to define themselves and to seek positive social identity in terms of their group membership. Social identification and categorization maintain the relationship between individuals and their society by considering themselves as a part of the social unit and comparing them with other groups. Hence, individuals will perceive their groups more positively and ingroups better than outgroups (Tajfel, 1978).

Third, political science perspectives on two different positions of theories, i.e., assimilation (acculturation) and multiculturalism, on how to manage relations between intergroups (ethnic groups) are employed. Lastly, the common ingroup identity model (CIIM) (Gaertner et al., 1996) and the mutual intergroup differentiation model (MIDM) (Hewstone, 1996; Hewstone & Brown, 1986) that have influenced social categorization models of group relations are elucidated. The social identity tradition (Tajfel & Turner, 1979) emphasizes the role of the social context in understanding intergroup relations. These theories also relate characteristics of the intergroup situation, which is the status differences between ingroup and outgroup, to people's cognitive, affective and behavioral reactions like individual mobility or collective protest (Simon, 2004).

1.4 Operational Definitions of Key Terms

1.4.1 Majority and Minority

A common definition of minority or majority group membership depends on numbers wherein the numerically smaller group is defined as minorities, and the larger group as the majority (e.g., Brewer, 1991; Moscovici & Paicheler, 1978; Simon, 1992). Researchers sometimes use relative power or social status to define minority-majority group membership (e.g., Tajfel, 1981). The positions of high power, which groups occupy, are categorized as the majority, while the positions of lower status in society are pushed upon minority members to occupy. Whether one is a part of the majority or minority, one's recognition of ingroup status is referred to by perceived group status. In this study, there

4

are two levels of perceived status: the national level, which relies on ethnicity, and the local level, which relies on the numerical superiority of one's ethnic group.

1.4.2 Social Dominance Orientation

An individual's social dominance orientation (SDO) is a measure of their support for group-based hierarchies (Sidanius & Pratto, 1999). It reflects an individual's overall views regarding hierarchies and opinions about whether one's group should control other groups. Individuals with a high SDO believe that society should be constructed in such a way that some groups are at the top (i.e., have greater power and resources) while others are at the bottom. Individuals with a low SDO, on the other hand, believe that society should be formed in such a way that no single group dominates others.

1.4.3 Integrated Intergroup Threats

Stephan and Renfro (2003) proposed an updated version of the Integrated intergroup threats, composed of realistic and symbolic threats.

Realistic Threat. The term "realistic threat" refers to a perceived threat to the actual well-being of one's group, whether related to political, economic, or physical (Stephan et al., 2009). The realistic threat is an element of the intergroup threat, and it is frequently measured as either an independent variable or predictor variable that can be found in intergroup relations research.

Symbolic Threat. Symbolic threat refers to those who are apprehensive about a group's values, traditions, ideology, and morals and are believed to be more prevalent when an ingroup claims that their cultural values and traits differ from those of an outgroup (Zárate et al., 2004).

1.4.4 Acculturation Attitudes

In Berry's (1997) definition of acculturation attitudes, he enumerated that immigrants experience two core issues: maintaining their culture of origin and connecting and partaking in the mainstream culture. Furthermore, as a refinement, Bourhis et al. (1997) modified the nature of the second aspect to cultural rather than social. According to these academics, cultural maintenance, which is to preserve the key aspects of the ethnic culture and cultural adaptation, and to adapt to the key aspects of the majority group, are derived from two underlying fundamental attitudes.

1.4.5 Multicultural Ideologies

The multicultural ideology asserts that group memberships must be recognized and appreciated to acquire equality and diversity (Rattan & Ambady, 2013; Rosenthal & Levy, 2010; Stevens et al., 2008). Multicultural ideology indicates the action of addressing the degree of positive attitudes regarding the overall evaluation of the majority group towards immigrants and cultural diversity. Having a positive overall evaluation can be inferred as having a favorable look at the cultural maintenance of ethnic groups and also honestly valuing the effort of diversity accommodation. This concept is required for multiculturalism since it strives to achieve a balance between unity and variety within a society (Citrin et al., 2001).

1.4.6 Ingroup Identity

Ingroup identity is referred to as the relative significance that individuals put on collective social identity features or characteristics when forming their self-definitions (Cheek, 1989).

1.4.7 General Attitudes Towards Majority and Minority

The general attitude towards the majority refers to the perception and beliefs towards the Bamar ethnic group. The general impression of the minority is the perception

6

and beliefs towards ethnic groups: Kachin, Kayah, Karen, Chin, Mon, Rakhine, and Shan. The general attitude towards the majority and minority are measured solely in Study 1.

1.4.8 General Impressions on Eight Ethnic Groups and Six Kachin Subgroups

In Study 1, general impressions on eight ethnic groups refer to participants' views on each ethnic group, namely Bamar, Chin, Kachin, Kayah, Karen, Mon, Rakhine, and Shan.

In Study 2, general impressions refer to participants' views on each of the six subgroups of Kachin, namely Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

1.4.9 Perceived Status Difference

The perceived status difference in this study is the perceived status gap between the majority Bamar group and ethnic groups.

Chapter 2: Literature Review

2.1 Theoretical Foundation

To discuss how the intergroup relations of majority and minority and how intergroup conflicts grow, several theoretical concepts are necessary. A number of underlying factors may clarify the situation of intergroup conflict in Myanmar. A strong sense of group membership among different groups can be promoted by the diversity of ethnicity, language, culture, and religious affiliation, which would cause members of different groups to have different goals. Therefore, intergroup bias can be easily instigated by a strong identification of oneself with one's ethnicity, language, and religious denomination.

2.1.1 Intergroup Threat Model

Stephan and Stephan (2016) claimed that intergroup threats have a significant part in triggering negative intergroup relations. They addressed the causes of intergroup threats and argued that certain types of people are likely to be more susceptible than others to perceive intergroup threats; negative attitudes and related cognitions are also sources of perception of intergroup threats. Next, they stated that intergroup threats could cause negative attitudes and expectations, which trigger cognitive biases, mitigate the functionality of cognitive processing performance, and sometimes elicit negative emotions, including fear and anger (Stephan & Stephan, 2016). Perceived intergroup threats often provoke negative intentions and behaviors such as aggression and discrimination. Conversely, other negative reactions from outgroups that form complex

8

intergroup relations can be caused by intergroup threats.

Stephan and Stephan (2016) suggested five categories of factors that can lead people to perceive intergroup threats. These include personality traits and related personal characteristics (e.g., social dominance orientation and right-wing authoritarianism), attitudes and related cognitions, intergroup contact, intergroup relations, and situational factors (Stephan & Stephan, 2016).

Figure 1

Intergroup Threat Model
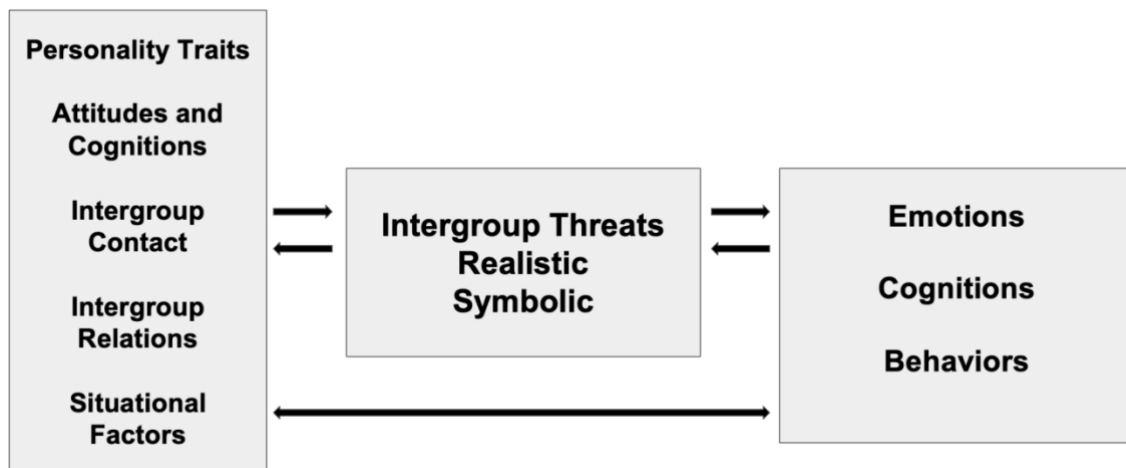
Note. Adopted from "Chapter 7: Intergroup Threat" by W. G. Stephan and C. W. Stephan, 2016. In F. K. Barlow & C. G. Sibley (Eds.), *The Cambridge handbook of the psychology of prejudice* (p. 132). Copyright 2016 by Cambridge University Press.

Realistic threats are realized by people when an outgroup is perceived to cause a threat of existing harm to the ingroup. The probable types of substantial harm vary from experiencing negative psychological consequences like frustration and embarrassment to being concerned about being the victim of physical harm and discrimination (Stephan &

Stephan, 2016). On the contrary, symbolic threats involve less discernible ill-treatment. Such threats involve harm to the integrity or validity of the ingroup's values, beliefs, and norms (Stephan & Stephan, 2016).

Matthews and Levin (2012) found that social dominance orientation, which people advocate for group-based inequalities, and right-wing authoritarianism, which favors traditions and social order, are positively correlated with perceived threats against one's ingroup.

Social identity also plays a critical part in causing people to perceive threats from outgroups (Tajfel & Turner, 1979). The ingroup is an important part of the identity among people who identify themselves highly with the ingroup (Hewstone et al., 2002; Tajfel & Turner, 1979).

Prejudice and negative stereotypes are also grounds for intergroup threats as they affect their ingroup members to have negative expectations of outgroup members, and they expect outgroup members would have negative views in return. Negative stereotypes and prejudice are often correlated with perceived intergroup threats (Stephan et al., 2002; Velasco Gonzalez et al., 2008). Negative beliefs concerning diversity can also be the root of perceived threats (Kauff & Wagner, 2012).

Stephan and Stephan (2000) introduced integrated threat theory, also known as intergroup threat theory. This theory was revised by Stephan and Renfro (2002) and the updated version retained two types of threat, realistic and symbolic threats. Intangible harm to the ingroup is referred to as a symbolic threat, and realistic, tangible harm from the outgroup is referred to as a realistic threat.

2.1.2 Realistic Group Conflict Theory

Before the social identity theory, this theory was the most widely accepted theory of intergroup conflict. Early studies of group categorization were based upon a famous

Robbers Cave study, one of the three studies conducted by Muzafer Sherif and colleagues between 1949 and 1954. Realistic group conflict theory (RGCT), also known as realistic conflict theory (RCT), by Robert LeVine and Donald Campbell, states that competition between groups over limited resources is the key element that leads to intergroup stereotyping, prejudice, hostility, and conflict (Schofield, 2010). Such competition generates conflicting goals for members of different groups and leads to the growth of ingroup norms that facilitate negative behaviors toward the outgroup (Schofield, 2010). Hostile intergroup behaviors emerge when groups have conflicts of interest, specifically when one group's fulfillment in obtaining those resources impedes the other from attaining them. RCT also states that an increase in hostility between groups can be caused when intergroup threat and conflict increase as perceived competition for resources increases (Esses & Garcia, 2010). One important suggestion of the RCT is intergroup hostility will increase rather than decrease through proximity and contact when competition over resources is present (Esses & Garcia, 2010). Thus, RCT argues that the causal factors of intergroup conflicts, such as negative prejudices, stereotypes, and discrimination toward the outgroup, stem from competition for infinite resources between groups, whereas cooperation in pursuing common goals is likely attributed to members of cooperating groups creating positive relations among each other while reducing intergroup conflict. However, other scholars such as Tajfel et al. (1971) suggest that competition for resources, or competitive goals as proposed by Sherif, are not a compulsory condition for antagonistic feelings towards the outgroup, and the mere perception of shared group membership is sufficient enough to manifest ingroup favoritism and generate intergroup differentiation (Tajfel et al., 1971; Schofield, 2010; Vala & Costa-Lopes, 2015). Hence, social identity theory accentuates supporting factors that explain prejudice, discrimination, and intergroup conflict.

The unified instrumental model of group conflict theory has been developed recently, which ties together a range of factors that promote group competition. This theory stresses that the actual competition over finite material resources does not have to be a necessary condition for intergroup hostility and violence to occur, but perceived competition over relatively nonphysical resources can trigger intergroup hostility (Esses & Garcia, 2010).

2.1.3 Social Identity Theory

Social identity indicates individuals' sense of who they are, i.e., their self-concepts, based on their membership in a social group(s). Groups provide individuals with a sense of belonging and function as an important source of pride and self-esteem. Formation of social identity entails individuals grouping people together and categorizing themselves as "us" or "ingroup," with reference to the other as "them" or "outgroup." In doing so, people tend to dramatize the differences among groups and similarities in the same group (Tajfel & Turner, 1979). In other words, the ingroup members are different from the outgroup members, and the ingroup members are viewed as more similar than they actually are. The social identity theory (Tajfel, 1982; Tajfel & Turner, 1979, 1986) postulates that people incline to positively evaluate their own group relative to the outgroup, i.e., ingroup favoritism, and possibly negatively assess the outgroup. Thus, social identity theory addresses the processes by those social identities impact people's attitudes and behaviors with respect to their ingroup and the outgroup. Tajfel and Turner (1979) proposed the three mental processes, social categorization, social identification, and social comparison, aimed at assessing others as "us" or "them," i.e., "ingroup" and "outgroup."

2.1.4 Self-Categorization Theory

12

Self-categorization theory (Turner et al., 1987) delineates the cognitive process of social identification and behavioral patterns associated with categorizing group membership and is also an extension of social identity theory. People categorize objects or people in order to understand and identify them. This innate ability allows human beings to distinguish between objects, circumstances, and behavior and to organize their social world into categories (Cuhadar & Dayton, 2011; Tajfel & Turner, 1979). Categorization enables people to learn more about themselves by knowing what categories they belong to. The categorization process helps human beings to group people who are "alike or similar" together and those who are "unlike or different" together. As a result, people are formed and clustered into ingroups and outgroups, resulting in the creation and clustering of people into ingroups and outgroups. Once individuals categorize people into a social category, they view others through the lens of that relevant group characteristic and judge how well they manifest their group's exemplar. In this way, the process of social categorization depersonalizes people's perceptions. That is, individuals are not viewed as distinct individuals but rather as representatives of their group. Likewise, people not only categorize others but also categorize themselves according to the defining characteristics of the ingroup, i.e., self-categorization (Tajfel & Turner, 1979). The effects of categorizing oneself are identical to those of categorizing others. It depersonalizes one's sense of self-based on the self-categorization of the ingroup exemplar, i.e., self-stereotyping (Hogg & Reid, 2006). These prototype-based attributes are the source of stereotypes.

Categorical representations allow people to recognize similarities among members within the same group and distinctness between individuals of different groups. Once people self-categorize themselves, a relevant social identity is adopted, and they try to ascribe perceived common ingroup attributes to themselves and their fellow group members. The process of categorization contributes to the perception of group

homogeneity, minimizing perceived differences within categories to enhance intragroup similarities and accentuates inter-category differences to make intergroup differences more noticeable (Oakes et al., 1994; Simon & Hamilton, 1994). Moreover, social identification enables one to adopt the identity of the group they have categorized themselves as belonging to and act in certain ways that define the group and conform to the norms of the group (Tajfel & Turner, 1979). Thus, self-categorization influences how people view themselves and their behaviors in order for them to conform to ingroup standards. Individuals' knowledge of belonging to specific social groups provides them with some emotional significance for belonging to a group (Ellemers, 2009). Thus, one's self-esteem will increase with group membership (Tajfel, 1981). This affiliation process offers psychological and physical safety for them (Howard, 2000).

2.1.5 Optimal Distinctiveness Theory

Additionally, the urge to belong to social groupings is integral to human evolutionary history (Brewer, 2007). This desire gives rise to ingroup formation and ethnocentric attachment. Furthermore, people tend to compare their ingroup with other outgroups. In order to maintain one's self-esteem, one's ingroup is needed to compare favorably with other outgroups. As a result, positivity toward ingroups is a by-product of the human desire to fulfill the need for assimilation and inclusion. Brewer's optimal distinctiveness theory argues that the psychological need for a positive self-image is not the only explanation that underlies ingroup favoritism but also security motives, the drive for inclusion, and the drive for differentiation and exclusion (Brewer, 1991). She suggests that when group membership becomes more and more included in a group, the desire for inclusiveness has been met, yet the need for distinction has been triggered. Humans are not comfortable alone or in large groups. Thus, Brewer posited that motives regulate group attachment for inclusion and distinctiveness (Brewer, 2007). People tend to seek positive

ingroup uniqueness and social identity in intergroup circumstances. As a result, majority or superior groups prefer to defend their evaluative higher social position. In contrast, minority or lower-status groups strive to improve social circumstances to enhance group positivity.

2.1.6 Social Identity Threats

According to Hornsey and Hogg (2000a), intergroup relations are often more or less an issue of subgroups relationships inside a superordinate identity group. Although superordinate group identification can unite subgroups into a strong psychological entity, it can also obliterate the distinct and important identities that exist in subgroup loyalty. Hornsey and Hogg (2000a) also argued that a threat to identity might be a fundamental source of intergroup/subgroup conflict within the setting of a superior group.

Some researchers have expanded on social identity threats (Branscombe et al., 1999) and focused on conditions that trigger competition between minorities. Social identity threat gives rise to behaviors that are oriented toward protecting or enhancing social identity, such as accentuating subgroup unity, sharpening intergroup barriers, heightening ethnocentric perspective and behavior, and inhibiting superordinate group identification (Hornsey & Hogg, 2000a). It also generates a relatively concentrated and polarized ingroup prototype, resulting in a more conservative group with a more hierarchical leadership and power structures (Hornsey & Hogg, 2000a).

Richeson and Craig (2011) identified three types of identity threats that may be particularly likely to trigger tensions between minorities. First, they argued that members of disadvantaged communities might face a categorization threat wherein they may want to distance themselves from another minority perceived as stigmatized or undesirable. Second, members of minority groups may face value threats when they feel their group is considered incompetent or inferior as compared to another. Third, they argue that members

of minority groups who experience distinctiveness threats (this has received the most scholarly attention among the social identity threats) are hostile, particularly towards those minorities that are similarly disadvantaged and therefore threaten group distinctiveness. The minimization of the distinctiveness threat is a prerequisite for harmonious subgroup relations (Hornsey & Hogg, 2000a).

2.1.7 Common Ingroup Identity Model

According to the common ingroup identification model (Gaertner et al., 1996), the contact improves group relations by altering an individual's representation from two distinct groups (us and them) into a single inclusive superordinate group (we). In contrast to research based on social identity threats that negatively shape intergroup relations, the common ingroup identity model (Gaertner & Dovidio, 2000) posits that people may have better attitudes about previous outgroups when they are included in a bigger superordinate category alongside the ingroup. Thus, the common ingroup identity model (Gaertner & Dovidio, 2000) elucidates one possible basis for minority solidarity. The induction of a common ingroup identity may be achieved by increasing the importance of an existing superordinate identity or by introducing aspects (e.g., common fate, superordinate objectives) that enhance the entitativity of the superordinate group (Gaertner et al., 1996). Although some researchers have claimed that perceived similarity with another disadvantaged minority could lead to a distinctiveness threat, others have demonstrated that a shared disadvantaged social status can be the foundation for such a common ingroup identity among minority groups, which may enhance attitudes among them (Craig & Richeson, 2012).

2.1.8 Multiculturalism and Acculturation Attitudes

Multiculturalism emerged as a consequence of political pressure from minority groups rather than social psychology study (Moghaddam & Solliday, 1991). However, it has a similar theoretical background to social identity theory (SIT) (e.g., Hogg & Abrams, 1988; Tajfel & Turner, 1979; Turner, 1982) regarding its fundamental assumptions. Multiculturalism assumes that individuals are motivated to preserve their cultural heritage.

According to empirical studies on multiculturalism attitudes, most groups in many Western countries lack general support for multiculturalism. Canada has a majority that advocates for multiculturalism (e.g., Berry & Kalin, 1995), while the United States (e.g., Citrin et al., 2001; Wolsko et al., 2006) and Australia (e.g., Ho, 1990) has adequate support, but countries like the Netherlands, Slovakia, Switzerland, and Germany has meager support (e.g., Arends-T´oth & Van de Vijver, 2003; Piontkowski et al., 2000; Zick et al., 2001).

Persuading majority groups to accept cultural differences can have repercussions because it would imperil the position and identity of the ingroup (Correll et al., 2008; Sniderman & Hagendoorn, 2007). Anything that would jeopardize the ingroup would have low support, especially regarding multiculturalism (e.g., Lowery et al., 2006).

Since minority groups desire to maintain their culture, one of the concerns of majority group members for multiculturalism is the danger they feel against their cultural dominance and group identity. Due to the results of social psychological theories that stress the importance of interest in the dynamics of intergroup relations and the role of group status (e.g., Sherif, 1966; Sidanius & Pratto, 1999; Tajfel & Turner, 1979), groups are protective of their material and symbolic interests, so they are biased against multiculturalism. It is apparent that minority groups favor multiculturalism rather than supporting assimilation, which the majority group would have preferred. This assessment has been substantiated by various studies from different countries (Verkuyten, 2005;

17

Wolsko et al., 2006), as well as a study researching multicultural attitudes among the majority and immigrant populations in 21 countries of the European Union (Schalk-Soekar, 2007). When people regard a multicultural ideological context as demanding or compromising their ingroup's interests and resources, they are likely to be more hostile toward minorities (Lowery et al., 2006). The beneficial impacts of multiculturalism would be limited to low ethnic-conflict conditions, and this statement was postulated by Coenders et al. (2008).

Multiculturalism combats outgroup negativity and disapproval, and includes active support for cultural differences. The emphasis is on accepting and evaluating minority outgroups, but it can encourage ingroup criticism. Outgroup acceptance and recognition context is provided and promoted due to the central aim of multiculturalism. According to the research conducted by Wolsko et al. (2006), individuals who endorse multiculturalism tend to perceive ethnic groups as distinct from one another. At the same time, these individuals maintain a positive and optimistic view of ethnic outgroups (see also Velasco Gonz´alez et al., 2008; Verkuyten, 2005; Ryan et al., 2007).

According to the multicultural ideology, group memberships must be recognized and appreciated to acquire equality and diversity (Rattan & Ambady, 2013; see Plaut, 2010; Rosenthal & Levy, 2010; Stevens et al., 2008). By paying attention to the positive effects of group memberships on individuals and society, this ideology addresses the divisiveness of group memberships (Banks, 2004; Markus et al., 2000). It also advocates that ignoring group memberships harm those individuals who are proud of their culture and community (Banks, 2004; Markus et al., 2000). Multicultural ideology affects attitudes toward outgroups, so that majority group members who endorse multiculturalism are often linked to more positive attitudes toward minorities (Ye & Buchtel, 2021).

2.1.9 Ingroup Identification

Ingroup identification is crucial to comprehend how the dominant group reacts to cultural and religious diversity. As more individuals within the group strongly identify with their own group, the protection of their group's interests and social standing of their group also increase. This often involves emphasizing assimilation to protect their group's interests and maintain its status (Verkuyten, 2007; 2010). According to the "group-identity-lens" model (Eccleston & Major, 2006), which is in the same category as self-categorization theory (Turner & Reynolds, 2001), the ingroup identification is a precursor for the perceived outgroup threat and is bound to indirectly influence the support for multicultural recognition through its relationship with the threat. The self-categorization theory proclaims that when it comes to concerns or potential harm towards the group, group identity will cause people to become more vigilant and attuned to threats or issues that may impact the group's well-being.

Group identification functions as a group lens, making people reactive to all that affects or may hurt their group. Therefore, higher group identification allows for more threat perceptions, and the effects of these perceptions are manifested in a specific reaction (Verkuyten, 2007; see Riek et al., 2006). In Verkuyten's (2009) study, when Dutch participants identified themselves with their group, they perceived more threats that resulted in lesser support for immigrants and ethnic minorities. When the status and value of the group identity are at risk, persons with strong ingroup identification are certain to be worried about their group, unlike those with lower identifiers.

The "group-identity-moderation" model speculates that the interaction of ingroup identification and outgroup threat forecast the advocacy of multiculturalism and minority rights.

2.2 Review of Previous Research

The results from extant research point out that minority group members are inclined to support multiculturalism (Arends-Tóth & van de Vijver, 2003; Verkuyten, 2005), while the majority group members are inclined to support a colorblind ideology to a larger extent than members of minority groups (Ryan et al., 2010; Ryan et al., 2007; Schofield, 1986, 2007) but other studies also show that the majority of group members endorse both ideologies almost identically (Morrison & Chung, 2011; Ryan et al., 2007, 2010). Minority group members believe that diversity ideology, known as multiculturalism, can bring about positive intergroup relations (Ryan et al., 2007). Confirming group identities and receiving outgroup members as an outcome is the goal of multiculturalism.

To illustrate the empirical evidence and demonstrate how the concepts of endorsing diversity and fostering multiculturalism have been studied in specific cultural contexts, the findings of Verkuyten (2005) is discussed to provide concrete examples. Verkuyten (2005) research indicates that endorsing diversity is associated with higher ethnic identification and much more positive ingroup evaluations among the Turkish minority. On the other hand, fostering multiculturalism is related to more positive evaluations of outgroup members among the Dutch majority, despite lower ethnic identification (Verkuyten, 2005). Specifically, a multicultural ideology is correlated with positive sentiments about belonging to the group in the minority group. In contrast, multiculturalism was linked to positive attitudes toward outgroup members in the dominant group (Verkuyten, 2005). Supporting a multicultural ideology may validate minority group identities and be linked to greater recognition of outgroups among members of the main group.

Support for multicultural ideology is found in contexts that are relatively unthreatening. For example, in a realistic threat situation, both minority and majority have

less support for taking a multicultural approach (Davies et al., 2008) and less tolerance toward outgroups (Verkuyten, 2009). Additionally, the data suggests that what lessens prejudice among members of the majority group may have a contrary effect on those of the minority group. Multiculturalism increases ingroup biases and perceptions of outgroup homogeneity within minorities but not within members of the dominant group (Ryan et al., 2007, 2010; Wolsko et al., 2006).

Furthermore, people's overall inclination for inequity between groups or their social dominance orientation (SDO) is an additional factor that impact intergroup attitudes (Pratto et al., 1994). SDO is found to be negatively correlated with multiculturalism, suggesting that individuals with higher SDO are less likely to endorse a multicultural ideology (Levin et al., 2012). Additionally, the perception of group status plays a role in intergroup attitudes. Research reveals that perceived minority status is not as strongly associated with positive changes in outgroup attitudes through contact compared to perceived majority status (Tropp & Pettigrew, 2005).

The review of previous research provides valuable insights into the dynamics of endorsing diversity and multiculturalism among majority and minority by considering factors such as threat, social identity, ingroup identification, ingroup biases, social dominance orientation, and perceived group status. These findings underscore the complexity of intergroup attitudes and emphasize the need to consider various contextual factors when studying intergroup relations in a diverse societal context.

Chapter 3: Study 1

3.1 Background of the Study

Myanmar, also known as Burma, is a remarkably ethnically-lingually-religiously diverse nation, where the government formally acknowledges 135 distinct ethnicities. These indigenous ethnic groups are categorized into eight major national races or indigenous ethnic groups, i.e., Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan. Of 55.3 million Myanmar people, Bamar ethnic constitutes 68 percent of the total population (PRB, 2014), followed by the Shan 9 %, Karen 7 %, Rakhine 3.5 %, Mon 2 %, Kachin 1.5 %, Chin 1 %, Kayah 0.8 %, and others (IRIN, 2012; Myanmar Population, 2022). Thus, the Bamar ethnic is the numerical majority population, and the rest are numerical minorities. Of eight major ethnic groups, every group possesses a highly distinctive culture, language, and traditions that they inherited from their ancestors. Consequently, those ancestral heritages deliver a distinct and firm identity for each ethnicity.

Moreover, religious faiths among ethnic groups are also different. Bamar is the numerical majority group, accounting for 68% of the national population (PRB, 2014). The majority of Bamar are Buddhists, as are the other prominent ethnic groups such as the Mon, Rakhine, and Shan (Office of International Religious Freedom, n.d.). In contrast, the majority of Chin and Kachin are Christians and Karen and Kayah ethnic groups are also heavily Christianized (Office of International Religious Freedom, n.d.). Teaching ethnic languages was prohibited as a part of assimilation policies known as "Burmanization" (Bertrand, 2022, p. 29). The military regime implemented Burmese, also known as the

Myanmar language, as the official national language and enforced its use in schools for instruction (Bertrand, 2022). Consequently, ethnic groups in Myanmar must speak and learn in Burmese while making efforts to preserve their ethnic languages and cultures.

Many recognize that armed ethnic conflict in Myanmar is one of the most protracted ongoing, intractable internal conflicts in the world as it revolves around various contexts and a profound combination of political, economic, social, religious, cultural, and psychological factors (Miller & Frazer, 2015). Myanmar has experienced different forms of intergroup conflicts at different intensities and contexts, such as religious conflicts, ideological conflicts, armed ethnic conflicts, and so forth, since the early days of the new Myanmar establishment. Some of the reasons behind these intergroup conflicts in Myanmar might be rooted in the past conflict between national monarchs, lengthy years of a military dictatorship run by the Bamar group, systematic inequalities between majority and minority groups, and so forth. Based on the nature of the underlying reason, a variety of factors play a major role in conflict; some include cultural discrimination, some are rooted in the social conditions generated by colonial rule, and some are tied to the share of political power and control of economic resources, intergroup conflict in Myanmar cannot be categorically defined as a conflict among majority and minority status groups nor on group size. Thus, both historical and contemporary factors contribute to intergroup conflicts, and it is impractical to disregard such obvious origins of the conflict.

The warfare between Myanmar's armed forces, the national army, and various indigenous ethnic armed organizations (EAOs) has been recurring for more than seven decades. The government of Myanmar has fought and is still fighting different armed groups of different ethnic minorities. Even though this conflict has existed for prolonged duration, little is known about the nature of conflict. Hundreds of thousands of civilians

have been killed and many have been forcibly displaced internally. Additionally, millions have sought asylum in neighboring countries, fleeing the conflict and its consequences. Moreover, the prolonged period of the conflict has led to far-reaching negative consequences that spread widely through every part of the resident's daily life in conflict-prone zones. These consequences have a lasting impact, extending across multiple generations. In most armed conflict circumstances, the Bamar ethnic group (the numerical majority group) is at the core of the intergroup conflict in various regions of the country.

In essence, a sense of mutual distrust has been created throughout almost a century, from armed conflict due to social and political reasons to the seizure of economic resources and cultural differences. This has caused a wave of negative impact upon the people living within the country, causing biases and relations between Bamar and ethnic minorities to be irreconcilable.

3.2 Statement of the Problem

Myanmar is an ethnically diverse nation with prolonged political and civil problems, where ethnicity and conflict are interconnected and where the government operated a policy that ostracized and suppressed the culture, language, and identity of non-Burman minority people. The government's strategy of marginalizing and restricting non-Burman minority people' cultural, linguistic, and identity rights has created a significant divide within the country. Consequently, this situation calls for an investigation of the intergroup dynamics and attitudes toward the outgroup and its members among the ethnic majority and indigenous ethnic minorities to understand intergroup conflicts in Myanmar. Therefore, differences between minority and majority groups in Myanmar in terms of ethnic identity, intergroup attitudes among ethnically and culturally diverse social groups, and their relationship are studied from a social-psychological perspective.

Being different and having one's own culture, language, tradition, and custom provides a unique and positive identity that offers social and emotional support for group members and allows them to recognize their meaningful social existence. In the same vein, when any particular social identity is intimidated, it is typical for people to defend their identity firmly. Societal beliefs and ideas shared among group members contributed to constructing a stereotypical categorization of ingroup and outgroup. This leads to stigmatization. In addition to stigmatization, cognitive and motivational processes control how individuals gather, process, perceive, and interpret a certain event leading to select biased and distorted information. After some time, people are not interested in and reluctant to get alternative information that conflicts with their societal beliefs. They tend to enclose their firmly held societal beliefs. This psychological function is called the "freezing of societal beliefs" and leads to the prevention of receiving new alternative information (Bar-Tal & Halperin, 2013). Thus, group members' widely shared societal beliefs are crystallized through the integrated operation of cognitive, emotional, and motivational processes combined with conflict supporting societal beliefs and worldviews to result in long-standing and enduring biased information (Bar-Tal & Halperin, 2013).

3.3 Purpose of the Study

This study will investigate the effect of antecedents (acculturation orientation, multicultural ideology, social dominance orientation, ingroup identity, perceived status differences, and general attitude towards majority and minority) on integrated intergroup threats, namely realistic and symbolic threats in the three geographical contexts among the ethnic majority and minority. Second, this research will examine the effect of integrated intergroup threats, namely realistic and symbolic threats, on the general impression of each ethnic group, namely Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan in the three geographical contexts among ethnic majority and minority. Third, this

study examines the effect of antecedents on the general impression of each of the eight ethnic groups in the three geographical contexts among ethnic majority and minority.

There are three different geographical regions in Myanmar: the northern region, currently experiencing active armed conflict; the central area, where there is no ongoing armed struggle (at the time of data collection); and the southern territory, where combat has ended for over a decade (at the time of data collection). Therefore, it is critical to comprehend the difference between each regional effect towards intergroup threats and general impression towards each ethnic groups. To put this into illustration, it is important to consider the perspectives of Myanmar citizens residing in three different geographical regions: northern, central, and southern regions, including both the Burman (Bamar: majority) and the non-Burman (non-Bamar: minority) ethnic groups. The daily exposure to cultural and social experiences varies across these regions resulting in differences in their general impression towards outgroups as well as multicultural ideology and acculturation orientation.

3.4 Significance of the Study

There are several peace and conflict analyses such as those conducted by Sakhong and Keenan (2014) and studies from the domain of political science, like the work of Jones (2014), which provide valuable perspectives on intergroup conflicts in Myanmar. In addition, there are accessible reports (e.g., Overview of Human Rights Violations, 2016; Patterns of State Abuse, 2016) of ethnic minorities issue targeting on human right abuses and violation, war crimes, and similar concerns. The research to date has not been able to account for social psychological aspects of intergroup relations in Myanmar, and systematic empirical studies on intergroup relations among ethnic groups in Myanmar, except Lynn's (2019) doctoral dissertation, which investigated the effect of intergroup contact on intergroup evaluation among university students in Myanmar. Much of the

research on intergroup threats related research has been conducted in Western countries in the social psychology discipline. Therefore, it is crucial to investigate the intergroup relations of minority-majority among eight ethnic groups in Myanmar and their impression toward each group from a social psychology perspective.

For a long time, ethnicity and diversity have been the main factor and outcomes of the conflict in Myanmar. The results of this study will contribute considerably to the development of the social psychology of intergroup relations among ethnic groups in Myanmar.

3.5 Research Question

1. Do social dominance orientation, acculturation orientation, multicultural ideology, ingroup identity, general attitudes towards majority, general attitudes towards minority, and one's perceived status difference predict realistic and symbolic threats to different degrees in the context of conflictual intergroup relations in Myanmar?

2. How do participants' ingroup status and participants' residential region moderate the effect of antecedents on realistic and symbolic threats in Myanmar?

3. How do participants' ingroup status and participants' residential region moderate the effect of realistic and symbolic threats on general impression towards each ethnic group in Myanmar?

4. How do participants' ingroup status and participants' residential region moderate the effect of antecedents on general impression towards each ethnic group in Myanmar?

3.6 Research Design

This study is quantitative research designed to collect data in three different geographical locations across Myanmar.

3.7 Hypotheses

1. Realistic threat is predicted by participants' social dominance orientation, acculturation orientation, multicultural ideology, ingroup identity, perceived group status difference, the general attitude towards the majority (Burman), and general attitude towards the minority.

2. Symbolic threat is predicted by participants' social dominance orientation, acculturation orientation, multicultural ideology, ingroup identity, perceived group status difference, the general attitude towards the majority (Burman), and general attitude towards the minority.

3. Participants' ingroup status would have moderation effects on the relationships between antecedents (social dominance orientation, perceived status difference, ingroup identity, acculturation orientation, multicultural ideology, general attitude towards majority, and general attitude towards minority) and realistic threat.

4. Participants' ingroup status would have moderation effects on the relationships between antecedents (social dominance orientation, perceived status difference, ingroup identity, acculturation orientation, multicultural ideology, general attitude towards majority, and general attitude towards minority) and symbolic threat.

5. Participants' residential region in Myanmar would have moderation effects on the relationships between antecedents and realistic threats.

6. Participants' residential region in Myanmar would have moderation effects on the relationships between antecedents and symbolic threat.

7. Participants' integrated intergroup threats (realistic and symbolic) would predict general impressions towards each ethnic group, namely, Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan.

8. Participants' ingroup status in Myanmar would have moderation effects on the relationships between integrated intergroup threats (realistic and symbolic) and general impression towards each ethnic group, namely, Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan.

9. Participants' residential region in Myanmar would have moderation effects on the relationships between integrated intergroup threats (realistic and symbolic) and the general impression towards each ethnic group, namely, Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan.

10. Participant's acculturation orientation, social dominance orientation, multicultural ideology, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority would predict general impression towards each ethnic group, namely, Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan.

11. Participants' ingroup status in Myanmar would have moderation effects on the relationships between antecedents (acculturation orientation, social dominance orientation, multicultural ideology, ingroup identity, perceived group status difference, general attitude towards majority (Burman), and general attitude towards minority) of integrated intergroup threats and general impression towards each ethnic group namely, Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan.

12. Participants' residential region in Myanmar would have moderation effects on the relationships between antecedents (acculturation orientation, social dominance

orientation, multicultural ideology, ingroup identity, perceived group status difference, general attitude towards majority (Burman), and general attitude towards minority) of integrated intergroup threats and general impression towards each ethnic group namely, Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan.

3.8 Methodology

3.8.1 Participants

A total of 1186 participants were recruited from undergraduate and graduate classes across various majors in colleges and universities throughout Myanmar. The data was collected in public and private educational institutions, including theological colleges. The survey participation invitation was made at the end of a class period, and interested participants remained in class to answer the questionnaires. Moreover, the survey participation call was made in two local churches: Myitkyina and Yangon. In these two churches, the invitation was made in a fellowship program, and interested volunteers participated in the research.

3.8.2 Measures

This study employed six psychometric measurements with certain modifications to fit the measurement in the context of Myanmar, as well as a questionnaire inquiring about demographic variables. The questionnaire was written in Burmese, apart from data collection conducted in Maijayang city, Kachin State.

To determine the participants' ethnic group membership, they were asked to specify their ethnicity by choosing a specific ethnic group from the list: Bamar (Burman), Chin, Kachin, Karen, Kayah, Mon, Rakhine, Shan, or others.

The scales were in English and translated into Burmese and Kachin following back translation procedures. Four bilingual translators that speak Burmese, Kachin, and English were employed. All four translators possess proficiency in all three languages and are familiar with the construct of the study. The translators translated the original text in a manner that maintained both language accuracy and content comprehensibility, while also keeping the contextual meaning.

The Short Version of Social Dominance Orientation (SDO). The short version of SDO (Ho et al., 2015) was used to measure the affirmation of the status quo. This scale includes eight items (e.g., "An ideal society requires some groups to be on top and others to be on the bottom"), and responses to the 7-point Likert-type scale ranged from 1 (strongly oppose) and 7 (strongly favor), providing a minimum of 8 and a maximum of 56 points.

Intergroup Threats. Participants' intergroup threat was measured by using Intergroup Threat Scales (Stephan & Stephan, 1996; 2000). The scale consisted of two dimensions: realistic threat (e.g., "Bamar group" holds too many positions of power and responsibility in this country") and symbolic threat (e.g., "Ethnic minority groups" and "Bamar group" have different family values."). Respondents are required to score on a 5-point Likert-type scale ranging from 1 (definitely not) to 5 (definitely yes), which are eight items of a realistic threat and nine items of symbolic threat.

The Multicultural Ideology Scale and Acculturation Orientation Scale. These two scales were used, which were adapted from Arends-Tóth and van de Vijver (2003, 2006) and Arends-Tóth et al. (2006) to fit the context of Myanmar. For example, the assessment of the multicultural attitude scale comprises nine items. The acculturation attitude scale consists of nine items used to assess the extent of students' multicultural attitudes and acculturation attitudes, which is assimilation orientation. Responses to the

scale are made on a 7-point Likert-type scale, with the anchors ranging from 1 (strongly disagree) to 7 (strongly agree), which yield a minimum of 9 and a maximum of 63 points. An example item of the multicultural attitude scale is as follows, "I feel that ethnic minority groups members should maintain their own cultural traditions," while the acculturation attitude scale asked, "Baman group should recognize that Myanmar society consists of groups with different cultural backgrounds."

Ingroup Identity. Ingroup identity was measured with five items taken from the Collective Social Identity Scale, which is a part of the Aspects of Identity Questionnaire (AIQ-IV) (Cheek & Briggs, 2013). An example item of the ingroup identity question is, "My race/ethnicity is unimportant to my sense of who I am." Responses are made to score on a 7-point Likert-type scale with the anchors ranging from 1 (very negative) to 7 (very positive), which yield a minimum of 5 and a maximum of 35 points.

General Attitudes Towards Majority and Minority. General attitudes towards majority and minority were measured in sixteen items by utilizing a set of positive and negative stereotypes adapted from Stephan and Stephan (1996; 2000) and Riek et al. (2010). Responses are made to score on an 11-point Likert-type scale that ranges from 0% to 100% for a given characteristic such as trustworthy, good-natured, aggressive, etc.

General Impressions on Eight Ethnic Groups. General impressions on eight ethnic groups were adapted from Vala et al. (2009) and measured in eight items by asking participants' views on each ethnic group, namely Bamar, Chin, Kachin, Kayah, Karen, Mon, Rakhine, and Shan. Responses are made to score on a 7-point Likert-type scale with the anchors ranging from 1 (very negative) to 7 (very positive).

Perceived Status Difference. The perceived status gap between the majority Bamar group and ethnic groups was measured with two items. An example item of the perceived status difference question is, "There is a great difference between the status of

"ethnic minorities groups" and "Bamar group" in this country." Responses are made to score on a 7-point Likert-type scale with the anchors 1 ranging from (definitely not) to 5 (definitely yes), which yield a minimum of 2 and a maximum of 14 points.

3.8.3 Data Collection

The survey was administered on paper to participants in six major cities across the country. Figure 3 shows the map of Myanmar that displays six cities where data was collected and armed conflict zones in Myanmar. Participants were recruited from various colleges and universities across Myanmar from February to June 2018. Except for students in Maijayang city, participants received a small pack of confectionary or stationary gifts as incentives for participation.

Figure 2

Map of Myanmar Showing Six Cities Where Data Collection Was Done and Armed

Conflict Zones in Myanmar
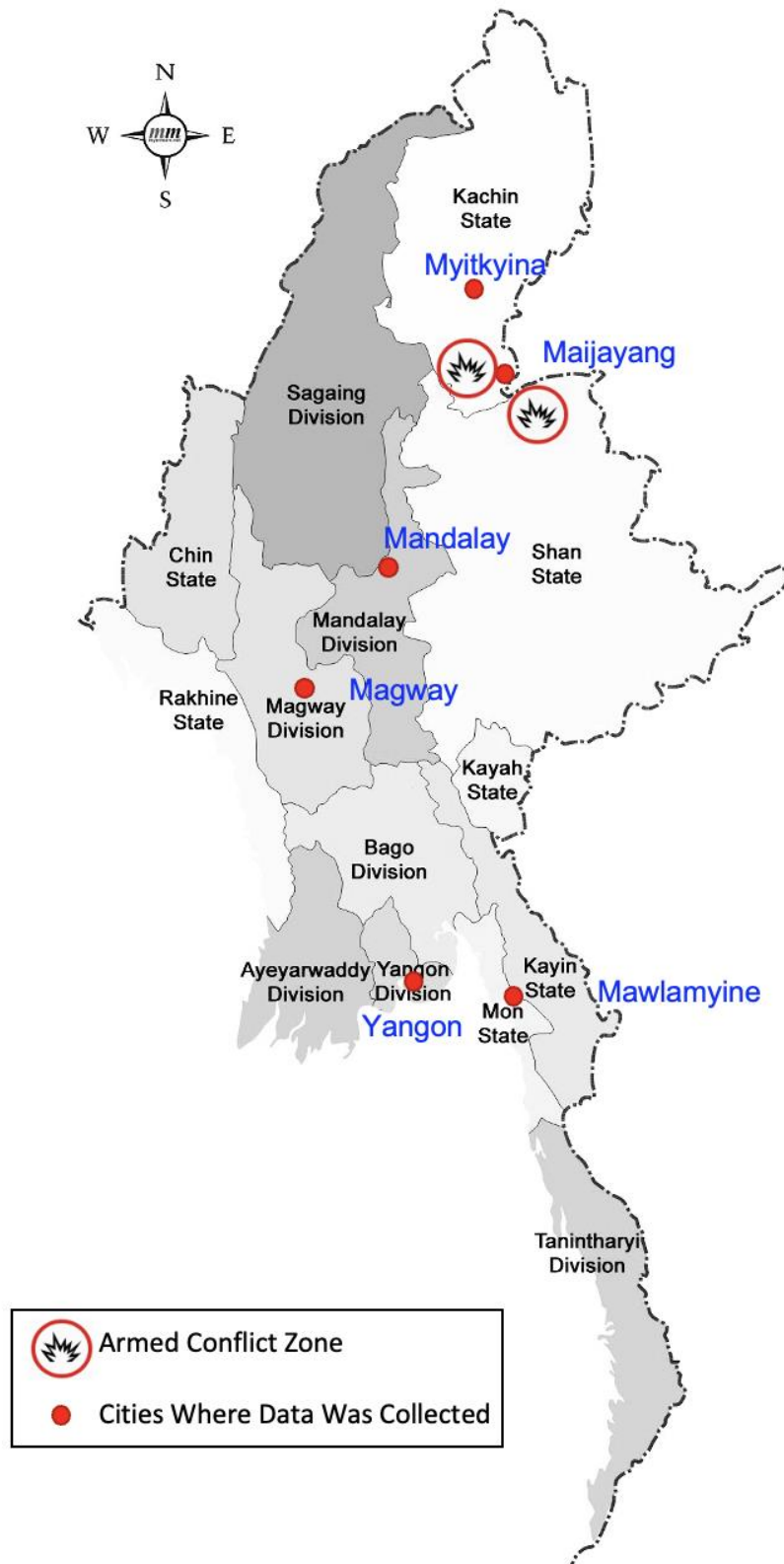
The instruction and debriefing were given orally at the beginning and end. Prior to their participation, the consent form was obtained from each participant. The questionnaire took around 30 min to answer. Participants were allowed to withdraw from this study at any point without any consequence and were allowed to complete the questionnaire at their own pace. All collected data were handled anonymously.

3.9 Data Analysis

IBM SPSS Statistics (Version 28) was used for statistical analysis.

3.9.1 Descriptive Statistics

A total of 1186 student participants were recruited from pre-college, college, university, and graduate school locations across the country. Among them, 77 outliers where the standardized residuals indicated more than +3 or less than −3 were eliminated. As a result, the 1109 participants included 355 men, 750 women, and four others, genders undisclosed, between the ages of 16 and 53 whose mean age was 20.36 years with a standard deviation of 3.14. In terms of participant's reported ethnicity, 477 participants were ethnic majority Bamar (43.0%), 28 were ethnic minority Chin (2.5%), 301 were ethnic minority Kachin (27.1%), 57 were ethnic minority Karen (5.1%), 14 were ethnic minority Kayah (1.3%), 72 were ethnic minority Mon (6.5%), 21 were ethnic minority Rakhine (1.9%), and 59 were ethnic minority Shan (5.3%), and 80 belong to the other group (7.2%) respectively. Given that, classification of ethnic groups into majority and minority based on numerical values yielded 477 belong to the national majority group (43.0%) while 632 participants belong to national minority groups (57.0%). The number of participants in the north was 482 (43.5%), while 221 (19.9%) were from the central region and 406 (36.6%) were from the south.

The score ranges, mean and standard deviation, and numbers of question items of the study's variables were listed in Table 1.

Table 1

Descriptive Statistic for Study Variables (N = 1109)

Variable	Range	Min	Max	*M*	*SD*	Items
Realistic Threat	32	8	40	23.87	7.92	8
Symbolic Threat	35	10	45	27.44	5.86	9
Acculturation Orientation	40	8	48	31.46	7.19	8
Ingroup Identity	12	2	14	9.84	3.19	2
Status Differences	8	2	10	6.04	1.97	2
General Impression Towards Majority	148	10	158	71.62	21.39	16
General Impression Towards Minority	147	13	160	89.88	20.11	16

The reliability of realistic threat is $\alpha = .91$, the symbolic threat is $\alpha = .77$, the general attitude towards the majority is $\alpha = .86$, the general attitude towards minorities is $\alpha = .87$, and the acculturation orientation is $\alpha = .70$ respectively, and they were high as $\alpha > .70$ or more is sufficient (Kaplan & Saccuzzo, 2017). The perceived status differences $\alpha = .67$, and it was moderate as alpha value ranges from .60 to .70 indicates an acceptable level of reliability (Griethuijsen et al., 2014; Hulin et al., 2001). The internal consistency of multicultural ideology is $\alpha = .53$, social dominance orientation is $\alpha = .51$, and ingroup identity is $\alpha = .53$, and they were low.

Due to the low-reliability scores of multicultural ideology and social dominance orientation, they will not be included in further analyses. Even though the reliability estimate of ingroup identity was unsatisfactory, this variable is considered as an important variable for the present research, thus further data analyses was done to comprehend the nature of low internal consistency. The factor analysis was performed on the ingroup identity, which consisted of five items. Only Questions 1 and 5, which asked about the ethnic component, loaded one of the same factors with factor loading .99 and .61

respectively, whereas Question 2 had low loading, < .30. Questions 3 and 4, which were not supposed to load on one factor loaded together on another factor. Thus, only the ethnic component of ingroup identity, i.e., Questions 1 and 5, were used for further analysis.

Correlations between the study's variables are listed in Table 2.

Table 2

Correlations for Study Variables

Variable	1	2	3	4	5	6	7
1. Realistic Threat	1	.75***	−.56***	.44***	.71***	−.44***	.20***
2. Symbolic Threat		1	−.48***	.35***	.65***	−.49***	.16***
3. Acculturation Orientation			1	−.41***	−.34***	.29***	−.10***
4. Ingroup Identity				1	.35***	−.22***	.12***
5. Perceived Status Differences					1	−.35***	.10***
6. General Attitude towards Burman						1	.21***
7. General Attitude towards Minority							1

*** $p < .001$.

3.9.2 Inferential Statistics

In order to test the predictions (Hypothesis 1), a multiple linear regression was conducted, with all variables, perceived status difference, ingroup identity, acculturation orientation, the general attitude towards the majority, and general attitude towards the minority as the predictors and realistic threat as the outcome variable.

An analysis of standard residuals of the realistic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of eight participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing eight participants, which showed that the data contained no outliers (Std. Residual Min = −2.94, Std. Residual Max = 3.06).

The histogram of standardized residuals of realistic threats indicated that the data contained approximately normally distributed errors.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.76, VIF (Variance inflation factor) = 1.31; ingroup identity, Tolerance = 0.77, VIF = 1.29; acculturation orientation, Tolerance = 0.76, VIF = 1.32; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.90, VIF = 1.11).

The result indicates that the model was significant, $F(5, 1102) = 439.96$, $p < .001$. The model's coefficients are listed in Table 3.

The realistic threat is best predicted by participants' perceived status difference, followed by acculturation orientation., the general attitude towards the majority (Burman), the general attitude towards the minority, and ingroup identity. The regression results indicated that the predictors explained 66% of the variance. Acculturation orientation and the general attitude towards the majority (Burman) have a negative relationship with the realistic threat. When the scores of acculturation orientation and the general attitude towards the majority (Burman) are high, the realistic threat is low. Ingroup identity, perceived group status difference, and the general attitude towards the minority have a positive relationship with the realistic threat. When the scores of ingroup identity, perceived group status difference, and the general attitude towards the minority are high, the realistic threat is high.

A similar multiple linear regression was performed with all variables, perceived status difference, ingroup identity, acculturation orientation, the general attitude towards the majority, and general attitude towards the minority as the predictors and symbolic threat as the outcome variable to test Hypothesis 2.

An analysis of standard residuals of the symbolic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of eight participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing eight participants, which showed that the data contained no outliers (Std. Residual Min = −3.01, Std. Residual Max = 3.06). The histogram of standardized residuals of symbolic threats indicated that the data contained approximately normally distributed errors.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.76, VIF = 1.31; ingroup identity, Tolerance = 0.77, VIF = 1.29; acculturation orientation, Tolerance = 0.76, VIF = 1.32; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.90, VIF = 1.11).

The result indicates that the model was significant, $F(5, 1101) = 294.87$, $p < .001$. Table 3 provides the results of multiple linear regression analysis for realistic and symbolic threats together.

The symbolic threat is also best predicted by participants' perceived group status difference, followed by the general attitude towards the majority (Burman), acculturation orientation and, the general attitude towards the minority. The results of the regression indicated that the predictors explained 57% of the variance. Acculturation orientation and the general attitude towards the majority (Burman) have a negative relationship with the symbolic threat. When the scores of acculturation orientation and the general attitude towards the majority (Burman) are high, the symbolic threat is low. Perceived group status differences and the general attitude towards the minority have a positive relationship with the symbolic threat. When the scores of perceived group status differences and the general attitude towards the minority are high, the symbolic threat is high.

Table 3

Multiple Regression Results for Realistic and Symbolic Threats

Variable	B	SEB	β	Adjusted R^2
Realistic Threat				.66***
Status Difference	2.04	0.08	.51***	
Ingroup Identity	0.22	0.05	.09***	
Acculturation Orientation	−0.31	0.02	−.28***	
General Attitude towards Majority	−0.07	0.01	−.19***	
General Attitude towards Minorities	0.06	0.01	.15***	
Symbolic Threat				.57***
Status Difference	1.35	0.07	.45***	
Ingroup Identity	0.05	0.04	.02	
Acculturation Orientation	−0.17	0.02	−.21***	
General Attitude towards Majority	−0.08	0.01	−.29***	
General Attitude towards Minorities	0.04	0.01	.15***	

*** $p < .001$.

In order to test the moderation effect of the participant's ingroup status (Hypothesis 3) on the relationships between antecedents (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) and realistic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the realistic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of six participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing eight participants, which showed that the data contained no outliers (majority, Std. Residual Min = −2.56, Std. Residual Max = 2.72; minority, Std. Residual Min = −2.99, Std. Residual Max = 2.59).

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.96, VIF = 1.05; ingroup identity, Tolerance = 1.00, VIF = 1.00; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.72, VIF =

1.39; general attitude towards minorities, Tolerance = 0.74, VIF = 1.36). The collinearity statistic of the minority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.83, VIF = 1.20; ingroup identity, Tolerance = 0.74, VIF = 1.35; acculturation orientation, Tolerance = 0.73, VIF = 1.37; general attitude towards majority, Tolerance = 0.80, VIF = 1.25; general attitude towards minorities, Tolerance = 0.97, VIF = 1.03).

The result of the majority indicates that the model was significant, $F(5, 471) = 58.37$, $p < .001$. The model's coefficients are listed in Table 4.

Social dominance orientation and multicultural ideology were excluded. significantly different directions of ingroup identity's coefficient and non-significant coefficients of acculturation orientation show that Hypothesis 3 was partially supported. It was found that the degree to which participants' perceived status difference, ingroup identity, acculturation orientation, the general attitude towards the majority, and general attitude towards minority predict realistic threat differ based on participants' ingroup status in terms of the ethnic group.

In the majority group, perceived status differences and general attitude towards the minority positively and significantly predict the realistic threat, while the general attitude towards the majority negatively and significantly predicts the realistic threat. The regression results of the majority indicated that the predictors explained 38% of the variance. When the scores of status difference and general attitude towards minorities are high, the realistic threat is high. When the score of general attitudes towards the majority (Burman) is high, the realistic threat is low. Among the antecedents, perceived status difference best predicts the realistic threat, followed by a general attitude toward the majority and a general attitude towards the minority. Neither ingroup identity nor acculturation orientation significantly predicted the realistic threat.

41

The result of the minority indicates that the model was significant, $F(5, 625) =$ 172.76, $p < .001$. Table 4 provides the results of multiple linear regression analysis for the majority and minority together. Different patterns were observed in the minority group. All antecedents (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) were significant predictors of the realistic threat. The results of the regression of the minority indicated that the predictors explained 58% of the variance. Participants perceived status differences, ingroup identity, and general attitude towards minorities positively and significantly predict the realistic threat, while acculturation orientation and the general attitude towards the majority negatively and significantly predict the realistic threat. When the scores of status difference, ingroup identity, and general attitude towards minorities are high, the realistic threat is high. When the scores of acculturation orientation and the general attitude towards the majority (Burman) are high, the realistic threat is low. Among the antecedents, perceived status difference best predicts the realistic threat followed by acculturation orientation, the general attitude towards the majority, ingroup identity, and general attitude towards the minority.

Table 4

Multiple Regression Results for Realistic Threat Among Majority and Minority ..

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.38***
	Status Difference	1.96	0.13	.57***	
	Ingroup Identity	−0.08	0.06	−.05	
	Acculturation Orientation	−0.07	0.04	−.07	
	General Attitudes towards Burman	−0.05	0.01	−.20***	
	General Attitudes towards Minority	0.04	0.01	.15***	
Minority					.58***
	Status Difference	1.40	0.10	.39***	
	Ingroup Identity	0.29	0.07	.13***	
	Acculturation Orientation	−0.29	0.03	−.34***	
	General Attitudes towards Burman	−0.06	0.01	−.19***	
	General Attitudes towards Minority	0.03	0.01	.10***	

***$p < .001$.

In order to test the moderation effect of the participant's ingroup status (Hypothesis 4) on the relationships between antecedents (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) and symbolic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the symbolic threat was carried out on the data to identify any outliers, which indicated that the standardized residual values of four participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing four participants, which showed that the data contained no outliers (majority, Std. Residual Min = −2.72, Std. Residual Max = 3.00; Minority, Std. Residual Min = −3.03, Std. Residual Max = 2.99).

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.96, VIF = 1.04; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.73, VIF = 1.38; general attitude towards minorities,

Tolerance = 0.74, VIF = 1.35). The collinearity statistic of the minority showed that the

data met the assumption of collinearity and multicollinearity was not a concern (status

difference, Tolerance = 0.86, VIF = 1.16; acculturation orientation, Tolerance =

0.86, VIF = 1.17; general attitude towards majority, Tolerance = 0.81, VIF = 1.24; general

attitude towards minorities, Tolerance = 0.98, VIF = 1.02).

The result of the majority indicates that the model was significant, $F(4, 471) =$

44.87, $p < .001$. The result of the minority indicates that the model was significant, $F(4,$

$626) = 155.95$, $p < .001$. Table 5 provides multiple linear regression analysis results for the

majority and minority. In the majority group, perceived status differences and general

attitudes towards the minority positively and significantly predict the symbolic threat,

while the general attitude towards the majority negatively and significantly predicts the

symbolic threat. The regression results of the majority indicated that the predictors

explained 27% of the variance. When the scores of status difference and general attitude

towards minorities are high, the symbolic threat is high. When the score of general

attitudes towards the majority (Burman) is high, the symbolic threat is low. Among the

antecedents, perceived status difference best predicts the symbolic threat, followed by the

general attitude towards the majority and general attitude towards the minority.

Acculturation orientation was not a significant predictor of the symbolic threat.

Different patterns were observed in the minority group. All the antecedents

(perceived status difference, acculturation orientation, general attitude towards majority,

and general attitude towards minority) were significant predictors of the symbolic threat.

The results of the regression of the minority indicated that the predictors explained 50% of

the variance. Participants perceived status differences and general attitudes towards

minorities positively and significantly predict the symbolic threat, while acculturation

orientation and the general attitude towards the majority negatively and significantly

44

predict the symbolic threat. When the scores of status difference and general attitude towards minorities are high, the symbolic threat is high. When the scores of acculturation orientation and the general attitude towards the majority (Burman) are high, the symbolic threat is low. Among the antecedents, perceived status difference best predicts the symbolic threat, followed by a general attitude towards the majority, acculturation orientation, and general attitude towards the minority. Among minorities, acculturation orientation negatively and significantly predicts the symbolic threat, whereas it is not the case for the majority.

Table 5

Multiple Regression Results for Symbolic Threat Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.27***
	Status Difference	1.15	0.11	.41***	
	Acculturation Orientation	−0.03	0.03	−.04	
	General Attitudes towards Burman	−0.06	0.01	−.32***	
	General Attitudes towards Minority	0.03	0.01	.12***	
Minority					.50***
	Status Difference	1.16	0.09	.40***	
	Acculturation Orientation	−0.18	0.02	−.26***	
	General Attitudes towards Burman	−0.08	0.01	−.29***	
	General Attitudes towards Minority	0.04	0.01	.13***	

***$p < .001$.

In order to test the moderation effect of the participant's residential region (Hypothesis 5) on the relationships between antecedents (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) and realistic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the realistic threat was carried out on the data to identify any outliers, which indicated that the standardized residual values of two

participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing two participants, which showed that the data contained no outliers (north, Std. Residual Min = −2.78, Std. Residual Max = 2.87; center, Std. Residual Min = −2.32, Std. Residual Max = 2.64; south, Std. Residual Min = −2.77, Std. Residual Max = 2.70).

The collinearity statistic of the northern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.80, VIF = 1.25; ingroup identity, Tolerance = 0.66, VIF = 1.52; acculturation orientation, Tolerance = 0.66, VIF = 1.51; general attitude towards majority, Tolerance = 0.76, VIF = 1.31; general attitude towards minorities, Tolerance = 0.97, VIF = 1.04). The collinearity statistic of the central region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.94, VIF = 1.06; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.98, VIF = 1.02; general attitude towards majority, Tolerance = 0.74, VIF = 1.35; general attitude towards minorities, Tolerance = 0.77, VIF = 1.30). The collinearity statistic of the southern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.77, VIF = 1.29; ingroup identity, Tolerance = 0.87, VIF = 1.15; acculturation orientation, Tolerance = 0.89, VIF = 1.12; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.82, VIF = 1.22).

The result of the northern region indicates that the model was significant, $F(5, 475)$ = 170.70, $p < .001$. The result of the central region indicates that the model was significant, $F(5, 215) = 29.44$, $p < .001$. The result of the southern region indicates that the

model was significant, $F(5, 400) = 131.18$, $p < .001$. Table 6 provides the results of multiple linear regression analysis for the northern, central, and southern regions together.

In the northern region, all the antecedents were significant predictors of the realistic threat. Participants perceived status differences, ingroup identity, and general attitude towards minorities positively and significantly predict the realistic threat, while acculturation orientation and the general attitude towards the majority negatively and significantly predict the realistic threat. The regression results of the northern region indicated that the predictors explained 64% of the variance. When the scores of status difference, ingroup identity, and general attitude towards minorities are high, the realistic threat is high. When the scores of acculturation orientation and the general attitudes towards the majority (Burman) are high, the realistic threat is low. Among the antecedents, perceived status difference best predicts the realistic threat followed by acculturation orientation, the general attitude towards the majority, ingroup identity, and general attitude towards the minority.

In the central region, perceived status differences, the general attitude towards the majority, and the general attitude towards the minority were significant predictors of the realistic threat. The results of the regression of the central region indicated that the predictors explained 39% of the variance. Participants perceived status differences and general attitudes towards minorities positively and significantly predicted the realistic threat, whereas the general attitude towards the majority negatively and significantly predicted the realistic threat. When the scores of status difference and general attitude towards minorities are high, the realistic threat is high. When the scores of the general attitude towards the majority (Burman) are high, the realistic threat is low. Among the antecedents, perceived status difference best predicts the realistic threat, followed by the general attitude towards the majority and general attitude towards the minority. In the

47

central region, neither ingroup identity nor acculturation orientation significantly predicted the realistic threat.

All the antecedents except ingroup identity were significant predictors of the realistic threat in the southern region. The perceived status difference, acculturation orientation, the general attitude towards the majority, and the general attitude towards the minority were significant predictors of the realistic threat. The results of the regression of the southern region indicated that the predictors explained 62% of the variance. Participants perceived status differences and general attitude towards minority positively and significantly predict the realistic threat, whereas acculturation orientation and the general attitude towards the majority negatively and significantly predicts the realistic threat. When the scores of status difference and general attitude towards minorities are high, the realistic threat is high. When the scores of acculturation orientation and the general attitude towards the majority (Burman) are high, the realistic threat is low. Among the antecedents, perceived status difference best predicts the realistic threat followed by and general attitude towards the minority, a general attitude towards the majority, and acculturation orientation.

Table 6

Multiple Regression Results for Realistic Threat in Northern, Central, and Southern

Regions

Region	Variable	*B*	*SEB*	β	Adjusted R^2
North					.64***
	Status Difference	1.44	0.12	.38***	
	Ingroup Identity	0.40	0.08	.18***	
	Acculturation Orientation	−0.28	0.03	−.29***	
	General Attitudes towards Burman	−0.07	0.01	−.20***	
	General Attitudes towards Minority	0.05	0.01	.12***	
Center					.39***
	Status Difference	2.01	0.20	.56***	
	Ingroup Identity	−0.02	0.09	−.01	
	Acculturation Orientation	−0.11	0.06	−.10	
	General Attitudes towards Burman	−0.07	0.02	−.26***	
	General Attitudes towards Minority	0.06	0.02	.22***	
South					.62***
	Status Difference	2.19	0.13	.60***	
	Ingroup Identity	0.04	0.08	.02	
	Acculturation Orientation	−0.18	0.04	−.15***	
	General Attitudes towards Burman	−0.06	0.01	−.19***	
	General Attitudes towards Minority	0.06	0.01	.20***	

*** $p < .001$.

In order to test the moderation effect of the participant's residential region (Hypothesis 6) on the relationships between antecedents (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) and symbolic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the symbolic threat was carried out on the data to identify any outliers, which indicated that the standardized residual values of three participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing three participants, which showed that the data contained no outliers (north, Std. Residual Min = −3.04, Std. Residual Max =

2.77; center, Std. Residual Min = −2.68, Std. Residual Max = 2.57; south, Std. Residual Min = −3.00, Std. Residual Max = 2.69).

The collinearity statistic of the northern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.85, VIF = 1.18; acculturation orientation, Tolerance = 0.80, VIF = 1.25; general attitude towards majority, Tolerance = 0.77, VIF = 1.29; general attitude towards minorities, Tolerance = 0.97, VIF = 1.03). The collinearity statistic of the central region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.94, VIF = 1.06; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.75, VIF = 1.33; general attitude towards minorities, Tolerance = 0.78, VIF = 1.29). The collinearity statistic of the southern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.80, VIF = 1.24; acculturation orientation, Tolerance = 0.91, VIF = 1.09; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.84, VIF = 1.19).

The result of the northern region indicates that the model was significant, $F(4, 476)$ = 139.26, $p < .001$. The result of the central region indicates that the model was significant, $F(4, 215) = 28.55$, $p < .001$. The result of the southern region indicates that the model was significant, $F(4, 401) = 107.90$, $p < .001$. Table 7 provides the results of multiple linear regression analysis for the northern, central, and southern regions together.

In the northern region, all the antecedents were significant predictors of the symbolic threat. Participants perceived status differences and general attitudes towards minorities positively and significantly predict the symbolic threat, while acculturation orientation and the general attitude towards the majority negatively and significantly

predict the symbolic threat. The regression results of the northern region indicated that the predictors explained 54% of the variance. When the scores of status difference and general attitude towards minorities are high, the symbolic threat is high. When the scores of acculturation orientation and the general attitudes towards the majority (Burman) are high, the symbolic threat is low. Among the antecedents, the general attitude towards the majority best predicts the symbolic threat, followed by perceived status difference, acculturation orientation, and general attitude towards the minority.

In the central region, perceived status differences, the general attitude towards the majority, and the general attitude towards the minority were significant predictors of the symbolic threat. The results of the regression of the central region indicated that the predictors explained 33% of the variance. Participants perceived status differences and general attitudes toward minorities positively and significantly predict the symbolic threat, whereas the general attitude towards the majority negatively and significantly predicts the symbolic threat. When the scores of status difference and general attitude towards minorities are high, the symbolic threat is high. When the scores of the general attitude towards the majority (Burman) are high, the symbolic threat is low. Among the antecedents, the general attitude towards the majority best predicts the symbolic threat, followed by perceived status differences and the general attitude towards the minority. In the central region, acculturation orientation was not a significant predictor of the symbolic threat.

Same as the north, all the antecedents (perceived status difference, acculturation orientation, general attitude towards majority, and general attitude towards minority) significantly predict the symbolic threat in the southern region. The results of the regression of the southern region indicated that the predictors explained 51% of the variance. Participants perceived status differences and general attitudes towards minority

51

positively and significantly predict the symbolic threat, whereas acculturation orientation and the general attitude towards the majority negatively and significantly predicts the symbolic threat. When the scores of status difference and general attitudes towards minorities are high, the symbolic threat is high. When the scores of acculturation orientation and the general attitude towards the majority (Burman) are high, the symbolic threat is low. Among the antecedents, perceived status difference best predicts the symbolic threat followed by and general attitude towards the majority, a general attitude towards the minority, and acculturation orientation.

Table 7

Multiple Regression Results for Symbolic Threat in Northern, Central, and Southern Regions

Region	Variable	*B*	*SEB*	β	Adjusted R^2
North					.54***
	Status Difference	1.01	0.10	.34***	
	Acculturation Orientation	−0.17	0.03	−.23***	
	General Attitudes towards Burman	−0.10	0.01	−.35***	
	General Attitudes towards Minority	0.05	0.01	.17***	
Center					.33***
	Status Difference	1.02	0.15	.38***	
	Acculturation Orientation	−0.04	0.05	−.05	
	General Attitudes towards Burman	−0.08	0.01	−.44***	
	General Attitudes towards Minority	0.05	0.01	.22***	
South					.51***
	Status Difference	1.60	0.11	.58***	
	Acculturation Orientation	−0.07	0.03	−.07*	
	General Attitudes towards Burman	−0.05	0.01	−.21***	
	General Attitudes towards Minority	0.03	0.01	.14***	

*** $p < .001$, * $p < .05$.

In order to test these predictions (Hypothesis 7), a multiple linear regression was conducted, with realistic and symbolic threats as predictors and the general impression of each ethnic group as the outcome variable.

An analysis of standard residuals of the general impressions towards Bamar was carried out on the data to identify any outliers, which indicated that the standardized residual values of three participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing three participants, which showed that the data contained no outliers (Std. Residual Min = −3.00, Std. Residual Max = 2.86). The histogram of standardized residuals of general impressions towards Bamar indicated that the data contained approximately normally distributed errors.

An analysis of standard residuals of the general impressions towards Chin was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.74, Std. Residual Max = 2.08). The histogram of standardized residuals of general impressions towards Chin showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Kachin was carried out on the data to identify any outliers, which indicated that the standardized residual values of five participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing five participants, which showed that the data contained no outliers (Std. Residual Min = −2.96, Std. Residual Max = 2.53). The histogram of standardized residuals of general impressions towards Kachin indicated that the data contained approximately normally distributed errors.

An analysis of standard residuals of the general impressions towards Karen was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.43, Std. Residual Max = 1.87). The histogram of standardized residuals of general impressions towards Karen showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Kayah was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.85, Std. Residual Max = 2.23). The histogram of standardized residuals of general impressions towards Kayah showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Mon was carried out on the data to identify any outliers, which indicated that the standardized residual values of six participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing six participants, which showed that the data contained no outliers (Std. Residual Min = −2.38, Std. Residual Max = 3.05). The histogram of standardized residuals of general impressions towards Mon indicated that the data contained approximately normally distributed errors.

An analysis of standard residuals of the general impressions towards Rakhine was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −2.70, Std. Residual Max = 1.87). The histogram of standardized residuals of general impressions towards Rakhine showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Shan was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.69, Std. Residual Max = 2.50). The histogram of

standardized residuals of general impressions towards Shan showed that the data violate the assumption of normally distributed residuals.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.43, VIF = 2.31; Symbolic threat, Tolerance = 0.43, VIF = 2.31).

The result indicates that the model for the impression towards the Bamar (majority) group was significant, $F(2, 1105) = 202.07, p < .001$. Among the impression towards minority groups, Chin $F(2, 1105) = 3.07, p < .05$, Kachin $F(2, 1105) = 71.92, p < .001$, Mon $F(2, 1105) = 233.67, p < .001$, and Shan $F(2, 1105) = 8.21, p < .001$, were significant while the rest Karen $F(2, 1105) = 1.41, p = .25$, Kayah $F(2, 1104) = 1.04, p = .36$, and Rakhine $F(2, 1105) = 1.14, p = .32$, were not significant. Table 8 provides the results of multiple linear regression analysis for each ethnic group together.

The regression results of the general impression towards the majority (Burman) indicated that the predictors explained 27% of the variance. The integrated intergroup threats (realistic and symbolic) have a negative relationship with the general impression of the majority (Burman). When the scores of integrated intergroup threats are high, the general impression of the majority (Burman) is low.

The results of the regression of the general impression towards Kachin indicated that the predictors explained 11% of the variance. The integrated intergroup threats (realistic and symbolic) have a positive relationship with the general impression of Kachin. When the scores of integrated intergroup threats are high, the general impression of Kachin is high.

The regression results of the general impression of Mon indicated that the predictors explained 30% of the variance. Like the Bamar (majority) group, the integrated intergroup threats (realistic and symbolic) have a negative relationship with the general

55

impression of Mon. When the scores of integrated intergroup threats are high, the general

impression of Mon is low.

Table 8

Multiple Regression Results of Realistic and Symbolic Threats on General Impression

Towards Eight Ethnic Groups in Myanmar

Ethnicity	Variable	B	SEB	β	Adjusted R^2
Bamar (Majority)					.27***
	Realistic Threat	−0.07	0.01	−.41***	
	Symbolic Threat	−0.03	0.01	−.13***	
Chin					.00*
	Realistic Threat	0.00	0.01	−.02	
	Symbolic Threat	−0.01	0.01	−.06	
Kachin					.11***
	Realistic Threat	0.04	0.01	.28***	
	Symbolic Threat	0.02	0.01	.08	
Karen					.00
	Realistic Threat	0.00	0.01	.00	
	Symbolic Threat	−0.01	0.01	−.05	
Kayah					.00
	Realistic Threat	0.00	0.01	.03	
	Symbolic Threat	−0.01	0.01	−.06	
Mon					.30***
	Realistic Threat	−0.07	0.01	−.32***	
	Symbolic Threat	−0.07	0.01	−.26***	
Rakhine					.00
	Realistic Threat	−0.01	0.01	−.03	
	Symbolic Threat	0.00	0.01	−.02	
Shan					.01***
	Realistic Threat	−0.01	0.01	−.06	
	Symbolic Threat	−0.01	0.01	−.06	

*** $p < .001$, * $p < .05$.

Since the data of the impression towards Chin, Karen, Kayah, Rakhine, and Shan

violated the assumptions of normally distributed residuals and explanatory power of the

models were minimal, further analyses (the moderation effect of the participant's ingroup

status and the moderation effect of the participant's residential region) will not be performed on these categories.

In order to test the moderation effect of the participant's ingroup status (Hypothesis 8), a multiple linear regression was conducted, with realistic and symbolic threats as predictors and a general impression of three ethnic groups as the outcome variable.

An analysis of standard residuals of the general impressions towards Bamar was carried out on the data to identify any outliers, which indicated that the standardized residual values of eight participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing eight participants, which showed that the data contained no outliers (majority, Std. Residual Min = −2.84, Std. Residual Max = 1.64; minority, Std. Residual Min = −2.70, Std. Residual Max = 2.62).

An analysis of standard residuals of the general impressions towards Kachin was carried out on the data to identify any outliers, which indicated that the standardized residual values of seven participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing seven participants, which showed that the data contained no outliers (majority, Std. Residual Min = −2.23, Std. Residual Max = 2.72; minority, Std. Residual Min = −3.08, Std. Residual Max = 2.04).

An analysis of standard residuals of the general impressions towards Mon was carried out on the data to identify any outliers, which indicated that the standardized residual values of two participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing two participants, which showed that the data contained no outliers (majority, Std. Residual Min

= −2.57, Std. Residual Max = 2.28; minority, Std. Residual Min = −2.12, Std. Residual

Max = 2.68).

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.75, VIF = 1.33; symbolic threat, Tolerance = 0.75, VIF = 1.33). The collinearity statistic of the minority showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.53, VIF = 1.90; symbolic threat, Tolerance = 0.53, VIF = 1.90).

For the impression towards the Bamar (majority) group, the result of both majority $F(2, 473) = 3.45$, $p < .05$, and minority $F(2, 629) = 49.39$, $p < .001$, indicate that both models were significant. For the impression towards the Kachin group, the result of the majority indicates that the model $F(2, 473) = 1.04$, $p = .35$, was not significant, but the result of the minority indicates that the model $F(2, 629) = 48.88$, $p < .001$, was significant. For the impression towards the Mon group, the result of both majority $F(2, 473) = 4.61$, $p < .05$, and minority $F(2, 629) = 94.86$, $p < .001$, indicate that both models were significant. Table 9 provides the results of multiple linear regression analysis among the majority and minority for three ethnic groups together.

General Impression Towards Bamar. In the majority group, only the realistic threat negatively and significantly predicts the general impression towards Bamar (Burman), but not the symbolic threat. Although the result of the regression of the majority is significant, it indicated that the predictors explained only 1% of the variance. When the score of realistic threat is high, the general impression of Bamar is low. However, in the minority group, both realistic and symbolic threats negatively and significantly predict the general impression of Bamar (Burman). The realistic better predicts the general impression towards Bamar than the symbolic threat. The results of the regression of the minority

58

indicated that the predictors explained 13% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Bamar is low.

General Impression Towards Kachin. In the majority group, neither realistic nor symbolic threat predicts the general impression of Kachin as the model was not significant. However, in the minority group, both realistic and symbolic threats positively and significantly indicate the general impression towards Kachin. The realistic threat has a stronger predictive power in shaping the general impression towards Kachin compared to the symbolic threat. The results of the regression of the minority indicated that the predictors explained 13% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Kachin is low.

General Impression Towards Mon. In the majority group, even though the model was significant, neither realistic nor symbolic, threat predicts the general impression towards Mon. However, in the minority group, both realistic and symbolic threats negatively and significantly predict the general impression of Mon. The realistic better predicts the general impression of Mon than the symbolic threat. The results of the regression of the minority indicated that the predictors explained 23% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Mon is low.

Table 9

Multiple Regression Results of Realistic and Symbolic Threats on General Impression

Towards Three Ethnic Groups in Myanmar Among Majority and Minority

Ethnicity	Ingroup Status	Variable	*B*	*SEB*	β	Adjusted R^2
Bamar (Majority)	Majority					.01[*]
		Realistic Threat	−0.02	0.01	−.12[*]	
		Symbolic Threat	0.00	0.01	−.01	
	Minority					.13[***]
		Realistic Threat	−0.06	0.01	−.27[***]	
		Symbolic Threat	−0.03	0.01	−.13[**]	
Kachin	Majority					.00
		Realistic Threat	−0.01	0.01	−.03	
		Symbolic Threat	−0.01	0.02	−.04	
	Minority					.13[***]
		Realistic Threat	0.05	0.01	.29[***]	
		Symbolic Threat	0.02	0.01	.10[*]	
Mon	Majority					.01[*]
		Realistic Threat	−0.01	0.01	−.07	
		Symbolic Threat	−0.02	0.01	−.09	
	Minority					.23[***]
		Realistic Threat	−0.07	0.01	−.25[***]	
		Symbolic Threat	−0.09	0.02	−.27[***]	

[***] $p < .001$, [**] $p < .01$, [*] $p < .05$.

To test the moderation effect of the participant's residential region in Myanmar (Hypothesis 9), a multiple linear regression was conducted, with realistic and symbolic threats as predictors and a general impression of three ethnic groups as the outcome variable.

An analysis of standard residuals of the general impressions towards Bamar was carried out on the data to identify any outliers, which indicated that the standardized residual values of seven participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing seven participants, which showed that the data contained no outliers (north, Std. Residual Min =

−2.86, Std. Residual Max = 2.46; center, Std. Residual Min = −2.85, Std. Residual Max = 1.59; south, Std. Residual Min = −2.61, Std. Residual Max = 2.32).

An analysis of standard residuals of the general impressions towards Kachin was carried out on the data to identify any outliers, which indicated that the standardized residual values of two participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing two participants, which showed that the data contained no outliers (north, Std. Residual Min = −2.81, Std. Residual Max = 2.41; center, Std. Residual Min = −2.17, Std. Residual Max = 2.62; south, Std. Residual Min = −2.66, Std. Residual Max = 2.00).

An analysis of standard residuals of the general impressions towards Mon was carried out on the data to identify any outliers, which indicated that the standardized residual values of one participant was needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing one participant, which showed that the data contained no outliers (north, Std. Residual Min = −2.04, Std. Residual Max = 2.67; center, Std. Residual Min = −2.95, Std. Residual Max = 2.10; south, Std. Residual Min = −2.98, Std. Residual Max = 1.82).

The collinearity statistic of the north showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.51, VIF = 1.97; Symbolic threat, Tolerance = 0.51, VIF = 1.97). The collinearity statistic of the center showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.77, VIF = 1.30; symbolic threat, Tolerance = 0.77, VIF = 1.30). The collinearity statistic of the south showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.48, VIF = 2.09; symbolic threat, Tolerance = 0.48, VIF = 2.09).

For the impression towards Bamar (majority) group, the result of the north $F(2,$ 479) = 18.47, $p < .001$, and the south $F(2, 403) = 92.85$, $p < .001$, indicate that the models were significant, but the center $F(2, 217) = 1.62$, $p = .20$, indicates that the model was not significant. For the impression towards Kachin group, the result of the north $F(2, 479) =$ 108.37, $p < .001$, was significant but the results of the center $F(2, 217) = 2.11$, $p = .12$, and the south $F(2, 403) = 1.45$, $p = .24$, indicate that the models were not significant. For the impression towards Mon group, the results of north $F(2, 479) = 105.07$, $p < .001$, and south $F(2, 403) = 8.19$, $p < .001$, were significant, but the result of the center $F(2, 236) =$ 1.42, $p = .24$, indicate that the model was not significant. Table 10 provides the results of multiple linear regression analysis in northern, central, and southern regions for three ethnic groups together.

General Impression Towards Bamar. In the northern region, only the realistic threat negatively and significantly predicts the general impression towards Bamar (Burman), but not the symbolic threat. Although the regression result is significant, it indicated that the predictors explained 7% of the variance. When the score of realistic threat is high, the general impression of Bamar is low. In the central region, the result of the regression is not significant. In the southern region, both realistic and symbolic threats negatively and significantly predict the general impression of Bamar (Burman). The realistic better predicts the general impression towards Bamar than the symbolic threat. The regression results indicated that the predictors explained 31% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Bamar is low.

General Impression Towards Kachin. In the northern region, both realistic and symbolic threats positively and significantly predict the general impression of Kachin. The realistic threat better predicts the general impression of Kachin than the symbolic threat.

62

The regression results indicated that the predictors explained 31% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Kachin is low. The regression result in the central or southern region was not significant.

General Impression Towards Mon. In the northern region, both realistic and symbolic threats negatively and significantly predict the general impression of Mon. The realistic better predicts the general impression of Mon than the symbolic threat. The results of the regression of the north indicated that the predictors explained 30% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Mon is low. In the central region, the result of the regression was not significant. In the southern region, although the regression result is significant, it indicated the predictors explained 3% of the variance, and neither realistic nor symbolic threat predicted the general impression towards Mon.

Table 10

Multiple Regression Results of Realistic and Symbolic Threats on General Impression

Towards Three Ethnic Groups in Northern, Central, and Southern Regions in Myanmar

Ethnicity	Region	Variable	*B*	*SEB*	β	Adjusted R^2
Bamar (Majority)	North					.07***
		Realistic Threat	−0.04	0.01	−.23***	
		Symbolic Threat	−0.01	0.01	−.05	
	Center					.01
		Realistic Threat	−0.02	0.01	−.11	
		Symbolic Threat	−0.01	0.02	−.03	
	South					.31***
		Realistic Threat	−0.09	0.01	−.43***	
		Symbolic Threat	−0.04	0.02	−.16**	
Kachin	North					.31***
		Realistic Threat	0.08	0.01	.45***	
		Symbolic Threat	0.03	0.01	.14**	
	Center					.01
		Realistic Threat	−0.02	0.02	−.09	
		Symbolic Threat	−0.02	0.02	−.07	
	South					.00
		Realistic Threat	0.01	0.01	.10	
		Symbolic Threat	0.00	0.01	−.02	
Mon	North					.30***
		Realistic Threat	−0.09	0.01	−.34***	
		Symbolic Threat	−0.09	0.02	−.26***	
	Center					.00
		Realistic Threat	0.01	0.01	.04	
		Symbolic Threat	−0.03	0.02	−.13	
	South					.03***
		Realistic Threat	−0.01	0.01	−.09	
		Symbolic Threat	−0.02	0.01	−.12	

*** $p < .001$, ** $p < .01$.

As an additional analysis, a multiple linear regression was conducted among Kachin in the northern region with realistic and symbolic threats on general impression towards three ethnic groups (Bamar, Kachin, and Mon) as the outcome variable.

The collinearity statistic of Kachin in the north showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.77, VIF = 1.30; symbolic threat, Tolerance = 0.77, VIF = 1.30).

The results of Kachin (ingroup) $F(2, 265) = 13.88$, $p < .001$, and Mon $F(2, 265) = 25.75$, $p < .001$, were significant, but the result of Bamar (majority) $F(2, 265) = 0.06$, $p = .94$, was not significant. Table 11 provides the results of multiple linear regression analysis of the Kachin ethnic group on general impression towards the three ethnic groups together.

Table 11

Multiple Regression Results of Realistic and Symbolic Threats of Kachin Ethnic Group on General Impression Towards Three Ethnic Groups in Northern Region in Myanmar

Ethnicity	Variable	B	SEB	β	Adjusted R^2
Bamar (Majority)					$-.01$
	Realistic Threat	0.00	0.02	.01	
	Symbolic Threat	0.00	0.02	.01	
Kachin					$.09^{***}$
	Realistic Threat	0.05	0.01	$.24^{***}$	
	Symbolic Threat	0.02	0.01	.11	
Mon					$.16^{***}$
	Realistic Threat	-0.08	0.02	$-.22^{***}$	
	Symbolic Threat	-0.09	0.02	$-.25^{***}$	

$^{***}p < .001$.

In order to test the predictions (Hypothesis 10), a multiple linear regression was conducted, with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and general impression on eight ethnic groups as the outcome variable.

An analysis of standard residuals of the general impressions towards Bamar was carried out on the data to identify any outliers and one participant was removed (Std. Residual Min $= -3.12$, Std. Residual Max $= 2.66$). The histogram of standardized residuals

of general impressions towards Bamar indicated that the data contained approximately normally distributed errors.

An analysis of standard residuals of the general impressions towards Chin was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.77, Std. Residual Max = 2.15). The histogram of standardized residuals of the general impressions towards Chin showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Kachin was carried out on the data to identify any outliers, which showed that the data contained no outliers (Std. Residual Min = −2.87, Std. Residual Max = 2.97). The histogram of standardized residuals of the general impressions towards Kachin indicated that the data contained approximately normally distributed errors.

An analysis of standard residuals of the general impressions towards Karen was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.64, Std. Residual Max = 2.09). The histogram of standardized residuals of the general impressions towards Karen showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Kayah was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.95, Std. Residual Max = 2.38). The histogram of standardized residuals of the general impressions towards Kayah showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Mon was carried out on the data to identify any outliers, which indicated that the standardized residual values of four participants were needed to be removed (above 3.00 and below

−3.00). The analysis of standard residuals was carried out again after removing four participants, which showed that the data contained no outliers (Std. Residual Min = −2.98, Std. Residual Max = 2.79). The histogram of standardized residuals of general impressions towards Mon indicated that the data contained approximately normally distributed errors.

An analysis of standard residuals of the general impressions towards Rakhine was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −2.89, Std. Residual Max = 1.97). The histogram of standardized residuals of general impressions towards Rakhine showed that the data violate the assumption of normally distributed residuals.

An analysis of standard residuals of the general impressions towards Shan was carried out on the data to identify any outliers, which showed that the data contained outliers (Std. Residual Min = −3.82, Std. Residual Max = 2.44). The histogram of standardized residuals of general impressions towards Shan showed that the data violate the assumption of normally distributed residuals.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.76, VIF = 1.31; ingroup identity, Tolerance = 0.77, VIF = 1.29; acculturation orientation, Tolerance = 0.76, VIF = 1.32; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.90, VIF = 1.11).

However, the result indicates that all the models of the impression towards three groups were significant as follows: Bamar (majority), $F(5, 1102) = 75.64$, $p < .001$, Chin $F(5, 1102) = 3.78$, $p < .01$, Kachin $F(5, 1102) = 42.32$, $p < .001$, Karen $F(5, 1102) = 10.29$, $p < .001$, Kayah $F(5, 1101) = 5.31$, $p < .001$, Mon $F(5, 1102) = 120.86$, $p < .001$, Rakhine $F(5, 1102) = 3.76$, $p < .01$, and Shan $F(5, 1102) = 6.37$, $p < .001$. Table 12 provides the results of multiple linear regression analysis for each ethnic group together.

Table 12

Multiple Regression Results of Predictor Variables on General Impression Towards Eight

Ethnic Groups in Myanmar

Ethnicity	Variable	*B*	*SEB*	β	Adjusted R^2
Bamar (Majority)					.25***
	Status Difference	−0.18	0.02	−.25***	
	Ingroup Identity	0.00	0.01	.00	
	Acculturation Orientation	0.04	0.01	.22***	
	General Attitudes towards Burman	0.01	0.00	.18***	
	General Attitudes towards Minority	−0.01	0.00	−.14***	
Chin					.01**
	Status Difference	0.00	0.02	.00	
	Ingroup Identity	0.01	0.01	.03	
	Acculturation Orientation	0.02	0.01	.11**	
	General Attitudes towards Burman	0.00	0.00	−.02	
	General Attitudes towards Minority	0.01	0.00	.10**	
Kachin					.16***
	Status Difference	0.04	0.02	.06	
	Ingroup Identity	0.03	0.01	.09**	
	Acculturation Orientation	−0.03	0.01	−.19***	
	General Attitudes towards Burman	−0.01	0.00	−.15***	
	General Attitudes towards Minority	0.01	0.00	.19***	
Karen					.04***
	Status Difference	−0.04	0.02	−.07*	
	Ingroup Identity	0.00	0.01	.01	
	Acculturation Orientation	0.02	0.01	.12***	
	General Attitudes towards Burman	−0.01	0.00	−.10**	
	General Attitudes towards Minority	0.01	0.00	.19***	
Kayah					.02***
	Status Difference	−0.02	0.02	−.05	
	Ingroup Identity	0.00	0.01	.01	
	Acculturation Orientation	0.01	0.00	.08*	
	General Attitudes towards Burman	0.00	0.00	−.07*	
	General Attitudes towards Minority	0.01	0.00	.15***	
Mon					.35***
	Status Difference	−0.09	0.02	−.11***	
	Ingroup Identity	−0.07	0.01	−.13***	
	Acculturation Orientation	0.10	0.01	.43***	
	General Attitudes towards Burman	0.01	0.00	.11***	
	General Attitudes towards Minority	0.00	0.00	.03	
Rakhine					.01**
	Status Difference	−0.04	0.02	−.06	
	Ingroup Identity	0.00	0.01	−.01	
	Acculturation Orientation	0.00	0.01	.00	
	General Attitudes towards Burman	0.00	0.00	.01	
	General Attitudes towards Minority	0.01	0.00	.12***	

Shan				.02***
Status Difference	−0.04	0.02	−.07*
Ingroup Identity	0.01	0.01	.02
Acculturation Orientation	0.02	0.01	.10**
General Attitudes towards Burman	0.00	0.00	.01
General Attitudes towards Minority	0.01	0.00	.10**

*** $p < .001$, ** $p < .01$, * $p < .05$.

Since the data of the impression towards Chin, Karen, Kayah, Rakhine, and Shan violated the assumption of normally distributed residuals and explanatory power of the models were minimal, further analyses (the moderation effect of the participant's ingroup status and the moderation effect of the participant's residential region) will not be performed on these data.

Again, Hypothesis 10 was tested to find the effect of antecedents on the general impression towards three ethnic groups (Bamar, Kachin, and Mon). A hierarchical multiple linear regression was conducted with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and the standardized residual of general impression towards three ethnic groups controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.76, VIF = 1.31; ingroup identity, Tolerance = 0.77, VIF = 1.29; acculturation orientation, Tolerance = 0.76, VIF = 1.32; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.90, VIF = 1.11).

The result indicates that all the models of the impression towards the three groups were significant as follows: Bamar (majority), $F(5, 1101) = 3.60$, $p < .01$, Kachin $F(5,$

1101) = 10.34, $p < .001$, and Mon $F(5, 1101) = 37.47$, $p < .001$. Table 19 provides the results of multiple linear regression analysis for three ethnic groups together.

Table 13

Multiple Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Three Ethnic Groups

Ethnicity	Variable	B	SEB	β	Adjusted R^2
Bamar (Majority)					.01**
	Status Difference	0.01	0.02	.02	
	Ingroup Identity	0.01	0.01	.05	
	Acculturation Orientation	0.01	0.00	.09**	
	General Attitudes towards Burman	0.00	0.00	.07*	
	General Attitudes towards Minority	0.00	0.00	−.07*	
Kachin					.04***
	Status Difference	−0.06	0.02	−.12***	
	Ingroup Identity	0.02	0.01	.06	
	Acculturation Orientation	−0.01	0.00	−.10**	
	General Attitudes towards Burman	0.00	0.00	−.08*	
	General Attitudes towards Minority	0.01	0.00	.14***	
Mon					.14***
	Status Difference	0.10	0.02	.21***	
	Ingroup Identity	−0.04	0.01	−.11***	
	Acculturation Orientation	0.05	0.00	.34***	
	General Attitudes towards Burman	0.00	0.00	−.03	
	General Attitudes towards Minority	0.01	0.00	.14***	

***$p < .001$, ** $p < .01$, * $p < .05$.

In comparison to the first analysis, the results of the second analysis, which used the standardized residual of the general impression of Bamar (majority) and controlled for (the effects of) realistic and symbolic threats, showed a decrease in F-value and predictors, which explain a percentage of the variance. This pattern was also observed in the general impressions toward Kachin and Mon. Only the Mon regression result showed that the variables explained 14% of the variation; the others are relatively minor, 4% for the

70

general impression towards Kachin and 1% for Bamar. Apart from Mon, these results may look significant because to the large sample size, even though the explanatory power is small.

The results of Analyses 1 and 2 for Hypothesis 10 are summarized in Table 14.

Table 14

The Effects of Antecedents on General Impressions Toward Three Ethnic Groups

General Impression	Analysis 1	Threats' Effect	Analysis 2	Result: Direct	Result: Indirect	F-value	Effect
Bamar	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats
Kachin	sig	sig (RT)	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
Mon	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats

Note. Analysis 1 = Total effect of antecedents, Analysis 2 = Direct effect of antecedents, Result: Direct = Direct effect of antecedents, Result: Indirect = Indirect effect of antecedents.

To test the moderation effect of participant's ingroup status (Hypothesis 11), a multiple linear regression was conducted, with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and general impression on each ethnic group as the outcome variable.

An analysis of standard residuals of the general impressions towards Bamar was carried out on the data to identify any outliers, which indicated that the data contained no outliers (majority, Std. Residual Min = −2.81, Std. Residual Max = 1.33; Minority, Std. Residual Min = −2.63, Std. Residual Max = 2.78).

An analysis of standard residuals of the general impressions towards Kachin was carried out on the data to identify any outliers, which indicated the standardized residual values as follows (majority, Std. Residual Min = −2.34, Std. Residual Max = 2.77; Minority, Std. Residual Min = −3.32, Std. Residual Max = 2.40).

An analysis of standard residuals of the general impressions towards Mon was carried out on the data to identify any outliers, which showed that the data contained no outliers (Majority, Std. Residual Min = −2.48, Std. Residual Max = 1.93; Minority, Std. Residual Min = −2.81, Std. Residual Max = 2.87).

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.96, VIF = 1.05; ingroup identity, Tolerance = 1.00, VIF = 1.00; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.72, VIF = 1.39; general attitude towards minorities, Tolerance = 0.74, VIF = 1.36). The collinearity statistic of the minority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.83, VIF = 1.20; ingroup identity, Tolerance = 0.74, VIF = 1.35; acculturation orientation, Tolerance = 0.73, VIF = 1.37; general attitude towards majority, Tolerance = 0.80, VIF = 1.25; general attitude towards minorities, Tolerance = 0.97, VIF = 1.03).

Tables 13 to 15 provide the results of multiple linear regression analysis among the majority and minority for three ethnic groups.

For the impression towards Bamar (majority) group, the result of the majority indicates that the model $F(5, 471) = 1.32$, $p = .25$, was not significant, but the result of the minority indicates that the model $F(5, 625) = 24.32$, $p < .001$, was significant.

Table 15

Multiple Regression Results of Predictor Variables on General Impression Towards

Bamar Ethnic Group Among Majority and Minority

Ingroup Status	Variable	*B*	*SEB*	β	Adjusted *R*²
Majority					.00
	Status Difference	0.01	0.03	.01	
	Ingroup Identity	0.03	0.02	.08	
	Acculturation Orientation	0.01	0.01	.06	
	General Attitudes towards Burman	0.00	0.00	.06	
	General Attitudes towards Minority	0.00	0.00	−.01	
Minority					.16***
	Status Difference	−0.16	0.03	−.21***	
	Ingroup Identity	0.03	0.02	.06	
	Acculturation Orientation	0.03	0.01	.16***	
	General Attitudes towards Burman	0.01	0.00	.20***	
	General Attitudes towards Minority	−0.01	0.00	−.08*	

*** $p < .001$, * $p < .05$.

For the impression towards Kachin group, the result of the majority indicates that
the model $F(5, 471) = 1.51$, $p = .18$, was not significant, but the result of the minority
indicates that the model $F(5, 625) = 30.37$, $p < .001$, was significant.

Table 16

Multiple Regression Results of Predictor Variables on General Impression Towards

Kachin Ethnic Group Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.01
	Status Difference	−0.04	0.04	−.05	
	Ingroup Identity	0.00	0.02	−.01	
	Acculturation Orientation	0.01	0.01	.05	
	General Attitudes towards Burman	−0.01	0.00	−.10	
	General Attitudes towards Minority	0.01	0.00	.12*	
Minority					.19***
	Status Difference	0.02	0.02	.04	
	Ingroup Identity	0.04	0.02	.11*	
	Acculturation Orientation	−0.04	0.01	−.27***	
	General Attitudes towards Burman	−0.01	0.00	−.13**	
	General Attitudes towards Minority	0.01	0.00	.18***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

For the impression towards the Mon group, the results of both the majority $F(5,$ $471) = 2.29$, $p < .05$, and the minority $F(5, 625) = 74.27$, $p < .001$, indicate that the models were significant.

Table 17

Multiple Regression Results of Predictor Variables on General Impression Towards Mon

Ethnic Group Among Majority and Minority

Ingroup Status	Variable	*B*	*SEB*	β	Adjusted *R²*
Majority					.01*
	Status Difference	−0.04	0.03	−.06	
	Ingroup Identity	0.03	0.02	.10*	
	Acculturation Orientation	0.01	0.01	.04	
	General Attitudes towards Burman	0.00	0.00	−.06	
	General Attitudes towards Minority	0.01	0.00	.12*	
Minority					.37***
	Status Difference	0.02	0.03	.02	
	Ingroup Identity	−0.11	0.02	−.17***	
	Acculturation Orientation	0.11	0.01	.44***	
	General Attitudes towards Burman	0.01	0.00	.14***	
	General Attitudes towards Minority	0.01	0.00	.09**	

*** $p < .001$, ** $p < .01$, * $p < .05$.

Once more, the moderation effect of participant's ingroup status (Hypothesis 11) was tested on the effect of antecedents on general impression towards three ethnic groups (Bamar, Kachin, and Mon). A hierarchical multiple linear regression was conducted with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and the standardized residual of general impression towards three ethnic groups controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents, respectively.

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.96, VIF = 1.05; ingroup identity, Tolerance = 1.00, VIF = 1.00; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.72, VIF = 1.38; general attitude towards minorities, Tolerance = 0.74, VIF = 1.35). The collinearity

statistic of the minority showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.83, VIF = 1.20; ingroup identity, Tolerance = 0.74, VIF = 1.35; acculturation orientation, Tolerance = 0.73, VIF = 1.37; general attitude towards majority, Tolerance = 0.80, VIF = 1.25; general attitude towards minorities, Tolerance = 0.97, VIF = 1.03).

Tables 18 to 20 provide the results of multiple linear regression analysis among the majority and minority for three ethnic groups.

General Impression Towards Bamar. For the impression towards Bamar (majority) group, the result of the majority indicates that the model $F(5, 470) = 8.25$, $p < .001$, was significant, but the result of the minority indicates that the model $F(5, 625) = 2.13$, $p = .06$, was not significant.

Among the majority, the initial model was not significant, while the result of the second analysis was significant. The result of the second analysis done with the standardized residual of general impression towards Bamar (majority) controlled for the effects of realistic and symbolic threats showed status difference positively and significantly explained the general impression towards Bamar. The non-significant result of the first analysis and the significant result of the second analysis indicated that the total effect of antecedents is weak while the direct effect itself is significant. Considering the fact that the total effect of the antecedents is weak, the indirect effect is also weak among the majority to predict the general impression of Bamar (majority).

In contrast to the majority, among the minority, the initial model was significant, while the result of the second analysis was not. Thus, in the minority, the realistic and symbolic threats mediate the indirect effect of antecedents on the general impression towards Bamar (majority).

Table 18

Multiple Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Bamar Ethnic Group Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.07***
	Status Difference	0.15	0.03	.26***	
	Ingroup Identity	0.02	0.01	.06	
	Acculturation Orientation	0.01	0.01	.03	
	General Attitudes towards Burman	0.00	0.00	−.05	
	General Attitudes towards Minority	0.00	0.00	.05	
Minority					.01
	Status Difference	−0.01	0.02	−.02	
	Ingroup Identity	0.04	0.02	.11*	
	Acculturation Orientation	0.00	0.01	.01	
	General Attitudes towards Burman	0.01	0.00	.10*	
	General Attitudes towards Minority	0.00	0.00	−.03	

*** $p < .001$, * $p < .05$.

General Impression Towards Kachin. For the impression towards the Kachin group, the result of both the majority $F(5, 470) = 3.41$, $p < .01$, minority $F(5, 625) = 10.38$, $p < .001$, indicate that the models were significant.

Among the majority, the initial model was not significant, while the result of the second analysis was significant. The result of the second analysis done with the standardized residual of general impression towards Kachin controlled for (the effects of) realistic and symbolic threats showed status difference negatively and significantly explained the general impression towards Kachin. Thus, in the majority, the antecedents have a direct effect on the general impression of Kachin.

In comparison, among the minority, both models were significant but with different patterns of results. Compared to the first analysis, the results of the second analysis, a drop in F-value as well as the predictors explained percentage of the variance in the minority,

shows that the realistic and symbolic threats mediate the effects of antecedents on the general impression towards Kachin.

Table 19

Multiple Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Kachin Ethnic Group Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.02**
	Status Difference	−0.12	0.03	−.17***	
	Ingroup Identity	0.00	0.02	.00	
	Acculturation Orientation	0.01	0.01	.06	
	General Attitudes towards Burman	0.00	0.00	−.04	
	General Attitudes towards Minority	0.00	0.00	.08	
Minority					.07***
	Status Difference	−0.05	0.02	−.10*	
	Ingroup Identity	0.02	0.01	.08	
	Acculturation Orientation	−0.02	0.01	−.17***	
	General Attitudes towards Burman	0.00	0.00	−.06	
	General Attitudes towards Minority	0.01	0.00	.16***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

General Impression Towards Mon. For the impression towards the Mon group, the result of both majority $F(5, 470) = 13.39$, $p < .001$ and minority $F(5, 625) = 34.43$, $p < .001$, indicate that the models were significant.

Among the majority, the initial model was significant with small explanatory power of coefficients, and the result of the second analysis was significant. The result of the second analysis done with the standardized residual of general impression towards Mon controlled for (the effects of) realistic and symbolic threats showed that status difference and general attitude towards minority positively and significantly explain the general impression towards Mon while general attitude towards majority negatively does.

Thus, in the majority, the antecedents have a direct effect on the general impression of Mon.

On the other hand, among the minority, both models were significant but with different patterns of results. Compared to the first analysis, the results of the second analysis show a drop in F-value, as well as the predictors, explaining the percentage of the variance in the minority. Thus, the realistic and symbolic threats mediate the effects of antecedents on the general impression towards Mon.

Table 20

Multiple Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Mon Ethnic Group Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.11***
	Status Difference	0.13	0.02	.26***	
	Ingroup Identity	0.02	0.01	.07	
	Acculturation Orientation	0.00	0.01	.01	
	General Attitudes towards Burman	−0.01	0.00	−.21***	
	General Attitudes towards Minority	0.01	0.00	.19***	
Minority					.21***
	Status Difference	0.14	0.02	.23***	
	Ingroup Identity	−0.06	0.02	−.16***	
	Acculturation Orientation	0.05	0.01	.35***	
	General Attitudes towards Burman	0.00	0.00	.04	
	General Attitudes towards Minority	0.01	0.00	.16***	

***$p < .001$.

The results of Analyses 1 and 2 for Hypothesis 11 are summarized in Table 21.

Table 21

Moderation Effect of Ingroup Status on Antecedents of Intergroup Threats and General

Impressions Toward Three Ethnic Groups

General Impression	Ingroup Status	Analysis 1	Threats' Effect	Analysis 2	Result: Direct	Result: Indirect	F-value	Effect
Bamar								
	Majority	*n.s.*	sig	sig	Yes	No	Anal 2	Direct Effect of Antecedents
	Minority	sig	sig (RT)	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
Kachin								
	Majority	*n.s.*	*n.s.*	sig	Yes	No	Anal 2	Direct Effect of Antecedents
	Minority	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats
Mon								
	Majority	sig	sig (β = *n.s.*)	sig	Yes	No	Anal 2 > Anal 1	Direct Effect of Antecedents
	Minority	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats

Note. Analysis 1 = Total effect of antecedents, Analysis 2 = Direct effect of antecedents,

Result: Direct = Direct effect of antecedents, Result: Indirect = Indirect effect of

antecedents.

To test the moderation effect of the participant's residential region (Hypothesis 12),

a multiple linear regression was conducted, with acculturation orientation, ingroup

identity, perceived group status difference, the general attitude towards the majority

(Burman), and general attitude towards minority as predictors and general impression on

each ethnic group as the outcome variable.

An analysis of standard residuals of the general impressions towards Kachin was

carried out on the data to identify any outliers, which indicated the standardized residual

values as follows (north, Std. Residual Min = −3.10, Std. Residual Max = 2.42; center, Std. Residual Min = −2.21, Std. Residual Max = 2.91; south, Std. Residual Min = −2.70, Std. Residual Max = 1.90).

An analysis of standard residuals of the general impressions towards Bamar was carried out on the data to identify any outliers, which indicated that the data contained no outliers (north, Std. Residual Min = −2.73, Std. Residual Max = 2.66; center, Std. Residual Min = −2.87, Std. Residual Max = 1.47; south, Std. Residual Min = −3.01, Std. Residual Max = 2.41).

An analysis of standard residuals of the general impressions towards Mon was carried out on the data to identify any outliers, which indicated that the data contained no outliers (north, Std. Residual Min = −2.02, Std. Residual Max = 2.86; center, Std. Residual Min = −2.62, Std. Residual Max = 2.10; south, Std. Residual Min = −2.87, Std. Residual Max = 1.87).

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.80, VIF = 1.25; ingroup identity, Tolerance = 0.66, VIF = 1.52; acculturation orientation, Tolerance = 0.66, VIF = 1.51; general attitude towards majority, Tolerance = 0.76, VIF = 1.31; general attitude towards minorities, Tolerance = 0.97, VIF = 1.04). The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.94, VIF = 1.06; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.98, VIF = 1.02; general attitude towards majority, Tolerance = 0.74, VIF = 1.35; general attitude towards minorities, Tolerance = 0.77, VIF = 1.30). The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.77, VIF = 1.29; ingroup identity, Tolerance = 0.87, VIF = 1.15;

acculturation orientation, Tolerance = 0.89, VIF = 1.12; general attitude towards the

majority, Tolerance = 0.77, VIF = 1.30; general attitude towards the minority, Tolerance =

0.82, VIF = 1.22).

Tables 16 to 18 provide the results of multiple linear regression analysis (Analysis

1) for each ethnic group in three residential regions in Myanmar.

For the impression towards Bamar (majority) group, the result of the north $F(5,$

$475) = 10.52$, $p < .001$, and the south $F(5, 400) = 41.63$, $p < .001$, were significant but the

center $F(5, 215) = 1.40$, $p = .23$, indicate that the model was not significant.

Table 22

Multiple Regression Results of Predictor Variables on General Impression Towards

Bamar Ethnic Group in Northern, Central, and Southern Regions in Myanmar ..

Region	Variable	B	SEB	β	Adjusted R^2
North					.09***
	Status Difference	−0.11	0.03	−.16***	
	Ingroup Identity	0.04	0.02	.09	
	Acculturation Orientation	0.02	0.01	.13*	
	General Attitudes towards Burman	0.01	0.00	.18***	
	General Attitudes towards Minority	0.00	0.00	−.01	
Center					.01
	Status Difference	0.01	0.04	.03	
	Ingroup Identity	0.01	0.02	.03	
	Acculturation Orientation	0.00	0.01	.03	
	General Attitudes towards Burman	0.01	0.00	.19*	
	General Attitudes towards Minority	−0.01	0.00	−.13	
South					.33***
	Status Difference	−0.18	0.03	−.24***	
	Ingroup Identity	−0.03	0.02	−.05	
	Acculturation Orientation	0.06	0.01	.25***	
	General Attitudes towards Burman	0.02	0.00	.24***	
	General Attitudes towards Minority	−0.02	0.00	−.24***	

***$p < .001$, *$p < .05$.

For the impression towards Kachin group, the result of the north $F(5, 475) = 56.43$, $p < .001$, and the center $F(5, 215) = 3.95$, $p < .01$, were significant but the south $F(5, 400)$ $= 2.06$, $p = .07$, indicate that the model was not significant.

Table 23

Multiple Regression Results of Predictor Variables on General Impression Towards

Kachin Ethnic Group in Northern, Central, and Southern Regions in Myanmar ..

Region	Variable	B	SEB	β	Adjusted R^2
North					.37***
	Status Difference	0.07	0.03	.11**	
	Ingroup Identity	0.06	0.02	.15**	
	Acculturation Orientation	−0.04	0.01	−.24***	
	General Attitudes towards Burman	−0.01	0.00	−.21***	
	General Attitudes towards Minority	0.02	0.00	.26***	
Center					.06**
	Status Difference	−0.12	0.06	−.14*	
	Ingroup Identity	0.01	0.03	.02	
	Acculturation Orientation	−0.02	0.02	−.08	
	General Attitudes towards Burman	0.00	0.00	−.06	
	General Attitudes towards Minority	0.02	0.01	.25***	
South					.01
	Status Difference	0.06	0.03	.10	
	Ingroup Identity	−0.01	0.02	−.03	
	Acculturation Orientation	0.01	0.01	.08	
	General Attitudes towards Burman	0.00	0.00	−.09	
	General Attitudes towards Minority	0.00	0.00	.07	

*** $p < .001$, ** $p < .01$, * $p < .05$.

For the impression towards Mon group, the result of the north $F(5, 475) = 64.82$, $p < .001$, and the south $F(5, 400) = 3.59$, $p < .01$, were significant but the center $F(5, 215) = 1.23$, $p = .30$, indicate that the model was not significant.

Table 24

Multiple Regression Results of Predictor Variables on General Impression Towards Mon

Ethnic Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.40***
	Status Difference	−0.02	0.04	−.02	
	Ingroup Identity	−0.09	0.02	−.15***	
	Acculturation Orientation	0.09	0.01	.38***	
	General Attitudes towards Burman	0.02	0.00	.25***	
	General Attitudes towards Minority	0.00	0.00	.02	
Center					.01
	Status Difference	−0.05	0.04	−.10	
	Ingroup Identity	0.01	0.02	.03	
	Acculturation Orientation	0.00	0.01	−.01	
	General Attitudes towards Burman	0.00	0.00	−.02	
	General Attitudes towards Minority	0.01	0.00	.14	
South					.03**
	Status Difference	−0.05	0.03	−.08	
	Ingroup Identity	0.01	0.02	.02	
	Acculturation Orientation	0.04	0.01	.19***	
	General Attitudes towards Burman	0.00	0.00	−.03	
	General Attitudes towards Minority	0.00	0.00	.03	

*** $p < .001$, ** $p < .01$.

A second time, the moderation effect of the participant's residential region (Hypothesis 12) was tested on the effect of antecedents on general impression towards three ethnic groups (Bamar, Kachin, and Mon). A hierarchical linear regression was conducted with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and the standardized residual of general impression towards three ethnic groups partialled out (the effects of) realistic and symbolic threats as the outcome variable. Analysis 1 and 2 were conducted to find the total effect of antecedents and direct effects of antecedents.

The collinearity statistic of the north showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.80, VIF = 1.25; ingroup identity, Tolerance = 0.66, VIF = 1.52; acculturation orientation, Tolerance = 0.66, VIF = 1.51; general attitude towards majority, Tolerance = 0.76, VIF = 1.31; general attitude towards minorities, Tolerance = 0.97, VIF = 1.04). The collinearity statistic of the center showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.94, VIF = 1.06; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.98, VIF = 1.02; general attitude towards majority, Tolerance = 0.75, VIF = 1.33; general attitude towards minorities, Tolerance = 0.78, VIF = 1.29). The collinearity statistic of the south showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.77, VIF = 1.29; ingroup identity, Tolerance = 0.87, VIF = 1.15; acculturation orientation, Tolerance = 0.89, VIF = 1.12; general attitude towards majority, Tolerance = 0.77, VIF = 1.30; general attitude towards minorities, Tolerance = 0.82, VIF = 1.22).

Tables 23 to 25 provide the results of hierarchical multiple linear regression analysis (Analysis 2) for each ethnic group in three residential regions in Myanmar.

For the impression towards Bamar (majority) group, the results of all three models, the north $F(5, 475) = 4.05$, $p < .01$, the center $F(5, 214) = 5.39$, $p < .001$, and the south $F(5, 400) = 10.37$, $p < .001$, indicate that the model were significant.

Table 25

Multiple Regression Results of Predictor Variables on Residuals of Realistic and Symbolic

Threats on General Impression Towards Bamar Ethnic Group in Northern, Central, and

Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.03**
	Status Difference	0.02	0.03	.04	
	Ingroup Identity	0.06	0.02	.17**	
	Acculturation Orientation	0.00	0.01	−.02	
	General Attitudes towards Burman	0.00	0.00	.05	
	General Attitudes towards Minority	0.00	0.00	.06	
Center					.09***
	Status Difference	0.16	0.03	.33***	
	Ingroup Identity	0.00	0.01	.01	
	Acculturation Orientation	0.00	0.01	−.03	
	General Attitudes towards Burman	0.00	0.00	−.02	
	General Attitudes towards Minority	0.00	0.00	.00	
South					.10***
	Status Difference	0.03	0.03	.06	
	Ingroup Identity	−0.02	0.02	−.06	
	Acculturation Orientation	0.04	0.01	.22***	
	General Attitudes towards Burman	0.01	0.00	.17**	
	General Attitudes towards Minority	−0.01	0.00	−.17***	

***$p < .001$, ** $p < .01$.

For the impression towards Kachin group, the result of the north $F(5, 475) = 23.09$, $p < .001$, and the center $F(5, 214) = 5.50$, $p < .001$, were significant but the south $F(5, 400)$ = 3.27, $p < .01$, indicate that the model was not significant.

Table 26

Multiple Regression Results of Predictor Variables Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Kachin Ethnic Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.19***
	Status Difference	−0.01	0.02	−.01	
	Ingroup Identity	0.03	0.01	.11*	
	Acculturation Orientation	−0.02	0.01	−.17***	
	General Attitudes towards Burman	−0.01	0.00	−.15**	
	General Attitudes towards Minority	0.01	0.00	.25***	
Center					.09***
	Status Difference	−0.19	0.05	−.24***	
	Ingroup Identity	0.01	0.02	.03	
	Acculturation Orientation	−0.01	0.02	−.06	
	General Attitudes towards Burman	0.00	0.00	.01	
	General Attitudes towards Minority	0.01	0.00	.19**	
South					.03**
	Status Difference	−0.06	0.03	−.11*	
	Ingroup Identity	−0.01	0.02	−.03	
	Acculturation Orientation	0.02	0.01	.12*	
	General Attitudes towards Burman	0.00	0.00	−.02	
	General Attitudes towards Minority	0.00	0.00	.00	

***$p < .001$, **$p < .01$, *$p < .05$.

For the impression towards Mon group, the results of all three models, the north $F(5, 475) = 20.64$, $p < .001$, the center $F(5, 214) = 7.16$, $p < .001$, and the south $F(5, 400) = 21.11$, $p < .001$, indicate that the model were significant.

Table 27

Multiple Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Mon Ethnic Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.17***
	Status Difference	0.11	0.03	.19***	
	Ingroup Identity	−0.04	0.02	−.11*	
	Acculturation Orientation	0.04	0.01	.30***	
	General Attitudes towards Burman	0.01	0.00	.15**	
	General Attitudes towards Minority	0.01	0.00	.11**	
Center					.12***
	Status Difference	0.11	0.03	.24***	
	Ingroup Identity	0.00	0.01	.01	
	Acculturation Orientation	−0.01	0.01	−.06	
	General Attitudes towards Burman	−0.01	0.00	−.25***	
	General Attitudes towards Minority	0.01	0.00	.26***	
South					.20***
	Status Difference	0.16	0.02	.35***	
	Ingroup Identity	0.00	0.01	.02	
	Acculturation Orientation	0.01	0.01	.08	
	General Attitudes towards Burman	−0.01	0.00	−.18***	
	General Attitudes towards Minority	0.01	0.00	.15**	

***$p < .001$, **$p < .01$, *$p < .05$.

Compared to the Analysis 1, the results of the Analysis 2 done with the standardized residual of general impression towards Bamar (majority) partialled out (the effects of) realistic and symbolic threats showed a drop in *F*-value, as well as the predictors explaining the percentage of the variance in the northern and southern regions. The significant explanatory power (which is numerically) higher in Analysis 1 and the smaller explanatory power for the residuals in Analysis 2 indicates that most of the effects of antecedents are mediated by threats. Similar results were observed for the general impression towards Kachin and Mon in the northern region.

However, a different pattern was found in the central region for the general impression towards Bamar, as the initial analysis model was not significant, but the second analysis was significant. In other words, the greater explanatory power for the residuals in Analysis 2 can be interpreted as having direct effects of antecedents on the general impression towards Bamar. Similarly, this was also the case for the southern region in predicting the general impression of Kachin. Again, a similar pattern was also found for the general impression of Mon in the central region. Thus, the direct effect of antecedents on the general impression towards Bamar, Kachin and Mon were found.

In the central region, both the initial analysis and the second analysis were significant for the general impression towards Kachin which indicated the direct effects of antecedents.

The results of Analyses 1 and 2 for Hypothesis 12 are summarized in Table 28.

Table 28

Moderation Effect of Residential Regions on Antecedents of Intergroup Threats and

General Impressions Toward Three Ethnic Groups

General Impression	Region	Analysis 1	Threats' Effect	Analysis 2	Result: Direct	Result: Indirect	*F*-value	Effect
Bamar								
	North	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
	Center	*n.s.*	*n.s.*	sig	Yes	No	Anal 2	Direct Effect of Antecedents
	South	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
Kachin								
	North	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
	Center	sig	*n.s.*	sig	Yes	No	Anal 2 > Anal 1	Direct Effect of Antecedents
	South	*n.s.*	*n.s.*	sig	Yes	No	Anal 2	Direct Effect of Antecedents
Mon								
	North	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
	Center	*n.s.*	*n.s.*	sig	Yes	No	Anal 2	Direct Effect of Antecedents
	South	sig	sig	sig	Yes	Yes	Anal 2 > Anal 1	Direct Effect of Antecedents

Note. Analysis 1 = Total effect of antecedents, Analysis 2 = Direct effect of antecedents,

Result: Direct = Direct effect of antecedents, Result: Indirect = Indirect effect of

antecedents

Supplementary Analyses

The initially intended hypotheses of the moderation effect of ingroup status and the three residential regions were unable to investigate due to the small sample size, the following supplementary analyses were performed.

Again, a hierarchical linear regression was conducted among Bamar (majority) group in three different residential regions with acculturation orientation, ingroup identity, perceived group status difference, general attitude towards majority (Burman) and general attitude towards minority as predictors and the standardized residual of general impression towards three ethnic groups controlled for (the effects of) realistic and symbolic threats as the outcome variable.

The collinearity statistic of the north showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.91, VIF = 1.10; ingroup identity, Tolerance = 0.97, VIF = 1.03; acculturation orientation, Tolerance = 0.93, VIF = 1.07; general attitude towards majority, Tolerance = 0.68, VIF = 1.46; general attitude towards minorities, Tolerance = 0.73, VIF = 1.36). The collinearity statistic of the center showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.93, VIF = 1.07; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.98, VIF = 1.03; general attitude towards majority, Tolerance = 0.72, VIF = 1.38; general attitude towards minorities, Tolerance = 0.73, VIF = 1.36). The collinearity statistic of the south showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.98, VIF = 1.02; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.70, VIF = 1.43; general attitude towards minority, Tolerance = 0.71, VIF = 1.40).

The tables 26 to 28 provide the results of multiple linear regression analysis of the Bamar ethnic group on the general impression towards the three ethnic groups (Bamar, Kachin, and Mon) in three residential regions.

For the impression towards Bamar group, the result of the north $F(5, 68) = 0.94$, $p = .46$, was not significant, but the results of the center $F(5, 201) = 8.05$, $p < .001$, and the south $F(5, 189) = 3.29$, $p < .01$, indicate that significant.

Table 29

Multiple Regression Results of Predictor Variables of Bamar Ethnic Group on General Impression Towards Own Ethnic Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	*B*	*SEB*	β	Adjusted R^2
North					.00
	Status Difference	0.06	0.07	.11	
	Ingroup Identity	0.07	0.05	.17	
	Acculturation Orientation	0.03	0.03	.11	
	General Attitudes towards Burman	0.01	0.01	.14	
	General Attitudes towards Minority	0.00	0.01	−.05	
Center					.15***
	Status Difference	0.19	0.03	.40***	
	Ingroup Identity	0.00	0.01	.01	
	Acculturation Orientation	−0.01	0.01	−.07	
	General Attitudes towards Burman	0.00	0.00	−.07	
	General Attitudes towards Minority	0.00	0.00	.07	
South					.06**
	Status Difference	0.15	0.04	.24**	
	Ingroup Identity	0.00	0.02	−.01	
	Acculturation Orientation	0.03	0.01	.14*	
	General Attitudes towards Burman	0.00	0.00	.00	
	General Attitudes towards Minority	0.00	0.00	−.03	

*** $p < .001$, ** $p < .01$, * $p < .05$.

For the impression towards Kachin group, the result of the north $F(5, 68) = 1.61$, $p = .17$, was not significant, but the results of the center $F(5, 201) = 5.08$, $p < .001$, and the south $F(5, 189) = 2.70$, $p < .05$, indicate that the models were significant.

Table 30

Multiple Regression Results of Predictor Variables of Bamar Ethnic Group on General Impression Towards Kachin Ethnic Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.04
	Status Difference	−0.02	0.07	−.04	
	Ingroup Identity	0.09	0.05	.22	
	Acculturation Orientation	−0.01	0.03	−.03	
	General Attitudes towards Burman	−0.01	0.01	−.26	
	General Attitudes towards Minority	0.01	0.01	.26	
Center					.09***
	Status Difference	−0.21	0.06	−.26***	
	Ingroup Identity	0.01	0.03	.03	
	Acculturation Orientation	−0.01	0.02	−.02	
	General Attitudes towards Burman	0.00	0.00	.01	
	General Attitudes towards Minority	0.01	0.01	.17*	
South					.04*
	Status Difference	−0.05	0.05	−.08	
	Ingroup Identity	−0.04	0.03	−.10	
	Acculturation Orientation	0.04	0.01	.19**	
	General Attitudes towards Burman	0.00	0.00	.05	
	General Attitudes towards Minority	−0.01	0.00	−.13	

***$p < .001$, **$p < .01$, *$p < .05$.

For the impression towards Mon group, the result of all three models, the north $F(5, 68) = 3.3$, $p < .05$, the center $F(5, 201) = 5.57$, $p < .001$, and the south $F(5, 189) = 5.75$, $p < .001$, were significant.

Table 31

Multiple Regression Results of Predictor Variables of Bamar Ethnic Group on General Impression Towards Mon Ethnic Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.14[*]
	Status Difference	0.17	0.06	.35[**]	
	Ingroup Identity	0.09	0.04	.24[*]	
	Acculturation Orientation	−0.01	0.02	−.04	
	General Attitudes towards Burman	0.00	0.01	−.05	
	General Attitudes towards Minority	0.00	0.01	−.04	
Center					.10[***]
	Status Difference	0.12	0.03	.24[***]	
	Ingroup Identity	0.00	0.01	.01	
	Acculturation Orientation	−0.01	0.01	−.05	
	General Attitudes towards Burman	−0.01	0.00	−.25[**]	
	General Attitudes towards Minority	0.01	0.00	.23[**]	
South					.11[***]
	Status Difference	0.13	0.04	.25[***]	
	Ingroup Identity	0.02	0.02	.08	
	Acculturation Orientation	0.02	0.01	.10	
	General Attitudes towards Burman	−0.01	0.00	−.23[**]	
	General Attitudes towards Minority	0.01	0.00	.21[**]	

[***] $p < .001$, [**] $p < .01$, [*] $p < .05$.

A multiple linear regression was conducted among Kachin in the northern region with acculturation orientation, ingroup identity, perceived group status difference, general attitude towards majority (Burman) and general attitude towards minority as predictors and the standardized residual of general impression towards three ethnic groups (Bamar, Kachin, and Mon) controlled for (the effects of) realistic and symbolic threats as the outcome variable.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.97, VIF = 1.03; ingroup identity, Tolerance = 0.91, VIF = 1.10; acculturation orientation, Tolerance =

0.90, VIF = 1.11; general attitude towards majority, Tolerance = 0.92, VIF = 1.09; general

attitude towards minorities, Tolerance = 0.95, VIF = 1.05).

The results of the impression towards Kachin (ingroup) $F(5, 261) = 6.64$, $p < .001$,

and Mon $F(5, 261) = 10.46$, $p < .001$, were significant, but the result of the impression

towards Bamar (majority) $F(5, 261) = 1.53$, $p = .18$, was not significant. Table 29 provides

the results of multiple linear regression analysis of the Kachin ethnic group on general

impression towards the three ethnic groups together.

Table 32

Multiple Regression Results of Predictor Variables of Kachin Ethnic Group on General

Impression Towards Three Ethnic Groups in Northern Region in Myanmar

Ethnicity	Variable	B	SEB	β	Adjusted R^2
Bamar (Majority)					.01
	Status Difference	0.00	0.04	.00	
	Ingroup Identity	0.06	0.03	.14*	
	Acculturation Orientation	−0.01	0.01	−.04	
	General Attitudes towards Burman	0.00	0.00	.01	
	General Attitudes towards Minority	0.00	0.00	.07	
Kachin					.10***
	Status Difference	−0.05	0.03	−.10	
	Ingroup Identity	0.01	0.02	.04	
	Acculturation Orientation	−0.02	0.01	−.16*	
	General Attitudes towards Burman	0.00	0.00	−.09	
	General Attitudes towards Minority	0.01	0.00	.22***	
Mon					.15***
	Status Difference	0.04	0.04	.06	
	Ingroup Identity	−0.07	0.03	−.15*	
	Acculturation Orientation	0.05	0.01	.27***	
	General Attitudes towards Burman	0.01	0.00	.17**	
	General Attitudes towards Minority	0.01	0.00	.10	

*** $p < .001$, ** $p < .01$, * $p < .05$.

A multiple linear regression was conducted among the Bamar (majority) group in three different residential regions with acculturation orientation, ingroup identity, perceived group status difference, general attitude towards majority (Burman) and general attitude towards minority as predictors and the realistic threat as the outcome variable.

The collinearity statistic of the northern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.91, VIF = 1.10; ingroup identity, Tolerance = 0.97, VIF = 1.03; acculturation orientation, Tolerance = 0.93, VIF = 1.07; general attitude towards majority, Tolerance = 0.68, VIF = 1.46; general attitude towards minorities, Tolerance = 0.73, VIF = 1.36). The collinearity statistic of the central region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.93, VIF = 1.07; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.97, VIF = 1.03; general attitude towards majority, Tolerance = 0.71, VIF = 1.40; general attitude towards minorities, Tolerance = 0.72, VIF = 1.38). The collinearity statistic of the southern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.98, VIF = 1.02; ingroup identity, Tolerance = 0.99, VIF = 1.01; acculturation orientation, Tolerance = 0.99, VIF = 1.01; general attitude towards majority, Tolerance = 0.70, VIF = 1.43; general attitude towards minorities, Tolerance = 0.71, VIF = 1.40).

For the realistic threat of Bamar group, the results of all three models, the north $F(5, 68) = 26.29$, $p < .001$, the center $F(5, 201) = 25.98$, $p < .001$, and the south $F(5, 189) = 18.08$, $p < .001$, were significant.

Table 30 provides the results of multiple linear regression analysis of antecedents on the realistic threat of the Bamar ethnic group in three residential regions.

Table 33

Multiple Regression Results of Antecedents of Bamar Ethnic Group on Realistic Threat in

Three Different Regions in Myanmar

Variable	B	SEB	β	Adjusted R^2
North				.63***
Status Difference	2.30	0.22	.79***	
Ingroup Identity	0.11	0.15	.05	
Acculturation Orientation	−0.11	0.09	−.09	
General Attitudes towards Majority	−0.03	0.02	−.12	
General Attitudes towards Minority	0.01	0.03	.03	
Center				.38***
Status Difference	2.05	0.20	.57***	
Ingroup Identity	−0.03	0.09	−.02	
Acculturation Orientation	−0.14	0.06	−.13*	
General Attitudes towards Majority	−0.06	0.02	−.25***	
General Attitudes towards Minority	0.07	0.02	.22***	
South				.31***
Status Difference	1.76	0.21	.51***	
Ingroup Identity	−0.13	0.11	−.07	
Acculturation Orientation	−0.01	0.06	−.01	
General Attitudes towards Majority	−0.05	0.02	−.23**	
General Attitudes towards Minority	0.04	0.02	.15*	

*** $p < .001$, ** $p < .01$, * $p < .05$.

A multiple linear regression was conducted among the Bamar (majority) group in

three different residential regions with acculturation orientation, ingroup identity,

perceived group status difference, general attitude towards the majority (Burman) and

general attitude towards minority as predictors and the symbolic threat as the outcome

variable.

The collinearity statistic of the northern region showed that the data met the

assumption of collinearity and multicollinearity was not a concern (status difference,

Tolerance = 0.91, VIF = 1.09; acculturation orientation, Tolerance = 0.95, VIF = 1.05;

general attitude towards majority, Tolerance = 0.69, VIF = 1.45; general attitude towards

minority, Tolerance = 0.73, VIF = 1.36). The collinearity statistic of the central region

showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.93, VIF = 1.07; acculturation orientation, Tolerance = 0.98, VIF = 1.02; general attitude towards majority, Tolerance = 0.72, VIF = 1.38; general attitude towards minorities, Tolerance = 0.73, VIF = 1.36). The collinearity statistic of the southern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.98, VIF = 1.02; acculturation orientation, Tolerance = 1.00, VIF = 1.00; general attitude towards majority, Tolerance = 0.70, VIF = 1.42; general attitude towards minorities, Tolerance = 0.71, VIF = 1.40).

For the symbolic threat of the Bamar group, the results of all three models, the north $F(4, 69) = 13.14$, $p < .001$, the center $F(4, 202) = 22.85$, $p < .001$, and the south $F(4, 190) = 14.82$, $p < .001$, were significant.

Table 31 provides the results of multiple linear regression analysis of antecedents on the symbolic threat of the Bamar ethnic group in three residential regions.

Table 34

Multiple Regression Results of Antecedents of Bamar Ethnic Group on Symbolic Threat in

Three Different Regions in Myanmar

Variable	B	SEB	β	Adjusted R^2
North				.40***
Status Difference	1.00	0.25	.38***	
Acculturation Orientation	−0.05	0.11	−.04	
General Attitudes towards Majority	−0.11	0.02	−.53***	
General Attitudes towards Minority	0.05	0.03	.20	
Center				.30***
Status Difference	0.99	0.17	.36***	
Acculturation Orientation	−0.04	0.05	−.04	
General Attitudes towards Majority	−0.08	0.01	−.44***	
General Attitudes towards Minority	0.04	0.02	.20**	
South				.22***
Status Difference	1.36	0.19	.45***	
Acculturation Orientation	−0.04	0.06	−.04	
General Attitudes towards Majority	−0.03	0.02	−.16*	
General Attitudes towards Minority	0.01	0.02	.04	

*** $p < .001$, ** $p < .01$, * $p < .05$.

A multiple linear regression was conducted among Kachin in the northern region with acculturation orientation, ingroup identity, perceived group status difference, general attitude towards the majority (Burman) and general attitude towards the minority as predictors and the realistic threat as the outcome variable.

Similarly, a multiple linear regression was conducted among Kachin in the northern region with acculturation orientation, perceived group status difference, general attitude towards majority (Burman) and general attitude towards minority as predictors and the symbolic threat as the outcome variable.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (status difference, Tolerance = 0.97, VIF = 1.03; ingroup identity, Tolerance = 0.91, VIF = 1.10; acculturation orientation, Tolerance =

0.90, VIF = 1.11; general attitude towards majority, Tolerance = 0.92, VIF = 1.09; general

attitude towards minorities, Tolerance = 0.95, VIF = 1.05).

The collinearity statistic showed that the data met the assumption of collinearity

and multicollinearity was not a concern (status difference, Tolerance = 0.99, VIF = 1.01;

acculturation orientation, Tolerance = 0.96, VIF = 1.04; general attitude towards majority,

Tolerance = 0.92, VIF = 1.08; general attitude towards minorities, Tolerance = 0.96, VIF =

1.05).

The results of both realistic threat $F(5, 261) = 18.37$, $p < .001$, and symbolic threat

$F(4, 261) = 30.40$, $p < .001$, were significant. Table 32 provides the results of multiple

linear regression analysis for realistic and symbolic threats together.

Table 35

Multiple Regression Results of Antecedents of Kachin Ethnic Group on Realistic and

Symbolic Threats in Northern Region in Myanmar

Variable	B	SEB	β	Adjusted R^2
Realistic Threat				.25***
Status Difference	0.77	0.16	.26***	
Ingroup Identity	0.16	0.10	.09	
Acculturation Orientation	−0.19	0.04	−.26***	
General Attitudes towards Majority	−0.06	0.02	−.20***	
General Attitudes towards Minority	0.03	0.02	.12*	
Symbolic Threat				.31***
Status Difference	0.80	0.14	.28***	
Acculturation Orientation	−0.14	0.04	−.20***	
General Attitudes towards Majority	−0.08	0.02	−.29***	
General Attitudes towards Minority	0.06	0.01	.22***	

***$p < .001$, *$p < .05$.

3.10 Discussion

Hypotheses 1 and 2

Hypotheses 1 and 2 are partially supported. The results suggest that perceived group status difference, attitudes towards the majority and minority did predict both realistic and symbolic threats. Perceived group status difference and attitudes towards the minority were positively related to both realistic and symbolic threats. Myanmar citizens are more likely to experience both types of intergroup threats when individuals perceive their group to be of lower status and hold positive attitudes towards minority groups. This finding of the relationship between the perceived status difference and perceived intergroup threats is consistent with predictions of the integrated threat model (Tausch et al., 2007, Stephan & Renfro, 2003; Stephan & Stephan, 2000). The result of positive relationship between attitudes towards minorities and intergroup threats is not consistent with previous findings such as Pettigrew and Tropp (2006) where positive attitudes towards the minority are associated with lower levels of intergroup conflict and discrimination, as they promote understanding and empathy towards minority groups and reduce prejudice and negative stereotypes. However, the results of negative relationship between attitudes towards majority and intergroup threats is consistent with the intergroup threat theory where negative attitudes can lead to increased intergroup tension and conflict (Stephan & Stephan, 2000). Acculturation orientation and attitudes towards the majority, on the other hand, were negatively related to both realistic and symbolic threats. Myanmar citizens who are more open to assimilating into the dominant Bamar culture and have more positive attitudes towards the majority Bamar group are less likely to feel threatened. Moreover, ingroup identity positively related to realistic threats suggests that realistic threats are influenced by participant's social identity.

Hypotheses 3 and 4

101

Hypotheses 3 and 4 are partially supported in which participants' ingroup status (i.e., majority or minority) moderates the relationships between antecedents and intergroup threats. More specifically, perceived status difference and general attitude towards the minority were found to positively predict realistic threat, while general attitude towards the majority negatively predicted realistic threat in the majority group. When members of the majority group perceive that their group has a higher status compared to minority groups, they are more likely to feel realistically and symbolically threatened by those groups. According to intergroup threat theory, both low and high-status groups feel threatened by each other in societies with higher status inequalities across groups (Stephan & Stephan, 2016). In line with Corenblum and Stephan (2001) and Stephan et al. (2002) studies, the current study found a positive relationship between perceived intergroup threats and perceived status inequalities. The findings indicating a negative association between attitudes toward the majority and intergroup threats are consistent with the intergroup threat theory, which states that negative prejudice and negative stereotypes could worsen intergroup tension and conflict as prejudice and negative stereotypes contribute to intergroup threats by inducing individuals to have negative expectations about outgroup members (Stephan & Stephan, 2000). However, the findings of a positive relationship between attitudes towards minorities and intergroup threats do not support the contact hypothesis. Previous findings such as Pettigrew and Tropp (2006) and Brown and Hewstone (2005) revealed that positive attitudes towards the minority are linked to reduced levels of intergroup conflict and discrimination because they improve understanding and empathy for minority groups while reducing prejudice and negative stereotypes.

The negative relationship between acculturation orientation and symbolic threats within the minority group shows that the minority group members who are less

102

acculturated to the mainstream culture (Burman group) feel more threatened by the Burman majority group. This finding is consistent with the findings of Berry et al. (2006) and Verkuyten (2007) findings, who found that minority members embrace diversity since it helps them to retain their cultural heritage. The majority group, on the other hand, may regard minority cultural preservation as a challenge to their status and dominance, causing them to support assimilation efforts to mitigate the perceived threat (Verkuyten, 2007). However, in this study, the Burman group's acculturation orientation did not predict realistic and symbolic threats as they have significantly lower perceived threats than that of minority groups. Lastly, the fact that ingroup identity, i.e., the degree to which an individual feels a sense of belonging and attachment to their ingroup (Tajfel & Turner, 1979) positively related to realistic threats suggests that realistic threats are influenced by participant's social identity. Individuals become more sensitive to threats to the ingroup's position, resources, and values as a result of ingroup identification (Turner et al., 1987). Moreover, individuals who strongly identify with their ingroup may perceive the outgroup as a threat to the ingroup's status, resources, or values, which can lead to a heightened perception of realistic threats from outgroups. This is consistent with social identity theory, which proposes that group membership and identification play a key role in determining intergroup attitudes and behavior (Tajfel & Turner, 1979).

The findings indicate that the majority and minorities face distinct sources and degrees of threat. Members of the majority group, in particular, felt threatened by perceived status differences and negative attitudes toward the minority, whereas members of the minority group felt threatened by a variety of factors, including perceived status differences, negative attitudes toward the minority, and negative attitudes toward their own group.

Hypotheses 5 and 6

103

Hypotheses 5 and 6 are partially supported as participants' residential region (north, center, or south) has moderation effects on the relationships between antecedents and intergroup threats. Different patterns were observed among the three regions. In the northern region, all the antecedents were significant predictors of both realistic and symbolic threats, while in the central region, only three of the antecedents (perceived status difference, general attitude towards majority, and general attitude towards minority) were significant predictors of both realistic and symbolic threats. In the southern region, four antecedents (perceived status difference, acculturation orientation, general attitude towards majority, and general attitude towards minority) were significant predictors of both realistic and symbolic threats. In different residential regions, perceived status difference best predicts both realistic and symbolic threats except for symbolic threats in northern and central regions, indicating that intergroup threat perceptions are closely linked to perceived status differences between groups. This finding is in line with studies of intergroup competition and conflict. According to Sherif and Sherif (1969), intergroup competition and conflict can lead to the development of negative attitudes and stereotypes towards outgroup members, which in turn can contribute to the perception of status differences between groups. Additionally, Stephan and Stephan (2000) also found that intergroup conflict can lead to increased feelings of threat and insecurity, which can also contribute to perceived status differences. In other words, this finding implies that intergroup conflict is an essential component in perceiving status differences across groups in Myanmar as the three different residential regions have and have had diverse experiences with intergroup conflict.

The general attitude towards the majority best predicts symbolic threats in northern and central regions. In the northern region, where there is an ongoing conflict, the Kachin ethnic group is the local majority. They may perceive the Bamar (national majority) group

104

as holding higher status and power within the society, leading to feelings of marginalization and exclusion. Kachin individuals in the northern region with a negative attitude towards the Bamar majority group may perceive the majority group as threatening their own group's status and identity. This result is also consistent with the principles of social identity theory (Tajfel & Turner, 1979). Kachins in the north may likely show ingroup bias and discriminate against outgroup members to enhance their group's status and self-esteem.

Similar results were found in the absence of overt conflict in the central region with the Bamar majority. Even where there is no history of conflict, the general attitude of the Bamar majority is negatively related to the perception of symbolic threats. This finding is counterintuitive to ingroup favoritism. The central region is where the Bamar majority primarily reside, and they are the largest ethnic group traditionally held political and economic power in the country. In line with the system justification theory (Jost et al., 2004), Bamar people may consider that the existing social and power order, in which they are the majority, is fair and legal. They justify the existing social hierarchy and maintain the status quo. As a result, they sense less symbolic threats from other minority groups and have a more positive attitude towards them.

Hypothesis 7

Participants' perceptions of intergroup threats (both realistic and symbolic) have a significant impact on their general impressions toward Bamar (Burman), Kachin, and Mon in Myanmar. Specifically, integrated intergroup threats were found to negatively predict general impressions toward the majority group (Bamar) and Mon, but positively predict general impressions towards Kachin. These findings support the intergroup threat model (Stephan & Stephan, 2000; 2016), which proposes that perceived threats to one's own group can lead to negative attitudes and prejudice toward outgroups. In the case of the

105

Kachin, they may be viewed as less of a danger to the dominant or other group's position, leading to more positive attitudes towards them.

Therefore, Hypothesis 7 is partially supported as integrated intergroup threats did not predict general impressions towards some ethnic groups (Karen, Kayah, and Rakhine), and other factors, such as social dominance orientation and multicultural ideology were excluded from the analysis. Moreover, the data on Chin and Shan violate the assumptions of the normal distribution; thus, the results of multiple regression analyses were not meaningful.

Hypothesis 8

Hypothesis 8 is partially supported as the participants' ingroup status (majority or minority) moderates the relationship between integrated intergroup threats and general impression towards Bamar, Kachin, and Mon. However, the hypothesis fails to predict the outcomes of the other ethnic groups (Chin, Karen, Kayah, Rakhine, and Shan). Additionally, the variables' explanatory power in predicting general impressions of Bamar, Kachin, and Mon in the majority group was poor. The impact of intergroup threats on general impressions is stronger for minority group members than for majority group members. These findings can be explained by the social identity theory (Tajfel & Turner, 1979), self-categorization theory (Turner et al., 1987), common ingroup identity model (Gaertner et al., 1996), and intergroup threat theory (Stephan & Stephan, 2016) predictions.

Among members of the minority group, both realistic and symbolic threats negatively predict the general impressions toward the majority (Bamar) group as minorities may be more aware of their group status and identity. From the Hypothesis 3 result, it was found that ingroup identity is significant among the minority, but not among the majority, this heightened awareness of group identity may make them more sensitive to

106

intergroup threats, which contribute to developing negative attitudes towards the majority group. Similarly, both realistic and symbolic threats negatively predicted the general impressions toward Mon among members of the minority group even though Mon is one of the minority groups. As the intergroup threat theory posits, perceived realistic or symbolic threats can lead to negative intergroup attitudes and behavior.

Both realistic and symbolic threats positively predict the general impressions toward the Kachin minority group among members of the minority group. As self-categorization theory suggests, minority individuals may categorize themselves based on their similarity to being members of the minority, creating a sense of belonging and ingroup favoritism, leading to more positive general impressions of the Kachin group when perceiving intergroup threats. However, both realistic and symbolic threats negatively predicted the general impressions toward Mon among members of the minority group.

Hypothesis 9

Hypothesis 9 is partially supported, as the effect of intergroup threats on general impressions of Bamar, Kachin, and Mon varies by region. In the northern region, realistic threats negatively affect the general impressions of the Bamar majority group while both realistic and symbolic threats negatively affect the general impressions of Mon. The northern region is the area where conflict is ongoing and Kachin (national minority) are the majority residents, Bamar and Mon groups are viewed as a threat to the identity and status of the people living in the area resulting in negative general impressions toward these groups. This result is in line with the intergroup threat model and realistic conflict theory. As Kachin are the major local residents, Kachins in the north show ingroup bias and discriminate against outgroup members to enhance their group's status and self-esteem. According to the Realistic Conflict Theory, when individuals perceive intergroup

threats, they become more competitive with outgroup members, resulting in greater negative attitudes towards outgroup (s) and stronger positive attitudes towards their own group (Sherif & Sherif, 1965). The result of impressions toward Kachin in the northern region also showed ingroup favoritism to protect themselves from the perceived intergroup threats. As social identity theory postulated, when individuals perceive intergroup threats, they develop stronger ingroup identification and positive attitudes towards their own group as a method of protection against the perceived threat (Tajfel & Turner, 1986). In the central region, the results of the general impression towards Bamar (Burman), Kachin, and Mon are not significant. In the southern region, realistic and symbolic threats negatively and significantly predict the general impression towards Bamar (Burman), but not Kachin or Mon. The southern region is a conflict-torn territory where Mon (national minority) are the majority population. The Bamar majority group is considered as a threat to the identity and status of the minority people living in the area leading negative general impressions toward the Bamar majority group.

Hypothesis 10

Hypothesis 10 is partially supported as the significant explanatory power which is numerically higher in the first analysis and the lower explanatory power for the residuals in the second analysis indicates that most of the effects of antecedents are mediated by threats. **A** decrease in F-value, as well as the predictors, which explain the percentage of the variance in the second analysis (Table 13) compared to the first (Table 12) revealed that most of the effects of antecedents towards Bamar and Mon are largely mediated by realistic and symbolic threats whereas the effects of antecedents toward Kachin are mediated by realistic threats. These results may be interpreted as perceptions of threats have a substantial influence on forming general impressions toward Bamar, Mon, and Kachin. Even though all models of the initial analysis were significant, the data on Chin,

Karen, Kayah, Rakhine, and Shan violate the assumptions of the normal distribution; thus, the results of multiple regression analyses could have been more meaningful. Consequently, antecedents predict general impressions towards Bamar (Burman), Kachin, and Mon.

General Impression Towards Bamar. Acculturation orientation and the general attitudes towards the majority positively and significantly explain the general impression towards Bamar (majority), while the status differences and the general attitude towards the minority negatively and significantly predicts the general impression towards Bamar (majority). Although Stephan et al. (2002) found that perceived status differences are less commonly important predictors of threats, this study discovered that the variable status differences is the most significant predictor of general impressions toward the Bamar (dominant) group.

General Impression Towards Kachin. All the antecedents (ingroup status, acculturation orientation, the general attitude towards majority (Burman), and general attitude towards minority) except status differences predict the general impression towards Kachin. The acculturation orientation, and the general attitude towards the majority (Burman) have a negative relationship with the general impression towards Kachin, while ingroup identity and general attitude towards the minority predict positively.

General Impression Towards Mon. All the antecedents (status difference, ingroup status, acculturation orientation, and general attitude towards minority) except the general attitude towards majority (Burman) predict the general impression towards Mon. The status difference and ingroup identity have a negative relationship with the general impression towards Mon, whereas acculturation orientation, and the general attitude towards the majority (Burman) have a positive relationship with the general impression

109

towards Mon. The pattern to predict the general impression of Mon was opposite to that of Kachin.

The result of the degree of ingroup identity was a consistent predictor of threats observed for general impressions toward Kachin and Mon is consistent with previous findings such as Corenblum and Stephan (2001), Renfro et al. (2006), Riek et al. (2006), and Stephan et al. (2002).

Hypothesis 11

Hypothesis 11 is partially supported as the findings indicate different patterns of effect among the majority and minority groups. Among the majority, direct effects of antecedents on intergroup attitudes are present for general impressions toward the three groups (Bamar, Kachin, and Mon), whereas among the minority, the effects of antecedents are mediated mainly by threats. These findings are consistent with intergroup threat theory (Stephan & Stephan, 2016) and the result of Corenblum and Stephan (2001) that low-power groups felt more threats than high-power groups.

General Impression Towards Bamar. Among the majority, direct effects of status differences positively and significantly explain the general impression towards Bamar. On the other hand, among the minority, the threat-mediated effects of status difference and general attitudes towards the minority negatively explain the general impression towards Bamar indirectly. Moreover, acculturation orientation and general attitudes towards the majority positively predict the general impression towards Bamar indirectly.

General Impression Towards Kachin. Among the majority, direct effects of status differences positively and significantly explain the general impression towards Kachin. Among the minority, the threat-mediated effects of acculturation orientation and general attitudes towards the majority negatively explain the general impression towards

110

Kachin indirectly. Moreover, ingroup identity and general attitudes towards the minority positively predict the general impression towards Kachin indirectly.

General Impression Towards Mon. Among the majority, direct effects of status differences and general attitudes towards the minority positively and significantly explain the general impression towards Mon. In addition, direct effects of general attitudes towards the majority negatively and significantly explain the general impression towards Mon. Among the minority, the threat-mediated effects of acculturation orientation and general attitudes towards majority and general attitudes towards minority positively explain the general impression towards Mon indirectly. Moreover, ingroup identity negatively predicts the general impression towards Mon indirectly.

These results indicate that status difference is a significant predictor for the majority while ingroup identity is associated with minority groups.

Hypothesis 12

Hypothesis 12 is partially supported as the findings indicate that participants' residential regions moderated the relationship between antecedents and impressions toward different ethnic groups.

In the northern region, the total effect of antecedents was found to predict the general impression towards Bamar, Kachin, and Mon. However, the result of the general impression towards Bamar indicated that the predictors explained only 9% of the variance. The negative impact of perceived status difference on the general impressions toward Bamar suggests that participants who perceive greater status differences have negative general impressions toward Bamar. The positive effect of general attitudes toward Burman (majority) and the positive effect of acculturation orientation on the general impressions toward Bamar suggests that participants who have favorable attitudes and are more willing to adapt to the Bamar culture may have a more positive attitude towards them.

111

In the northern region, all the antecedents were significant predictors of the general impressions toward Kachin. The negative effect of acculturation orientation and general attitudes toward Burman (majority) suggests that participants who have negative attitudes and are not willing to adapt to the Bamar culture have a positive general impression towards Kachin. In contrast, status differences, ingroup identity, and general attitudes toward minorities positively relate to the general impressions toward Kachin.

In the northern region, the negative effect of ingroup identity and the positive impact of acculturation orientation and general attitudes toward Burman (majority)on the general impressions toward Mon suggests that participants who identify less with their group have favorable attitudes of Bamar majority and are more willing to adapt to the Bamar culture have a more positive attitude towards Mon.

In the central region, the total effect of antecedents was found to predict only general impressions toward Kachin, but not Bamar or Mon. However, the result of the general impression towards Kachin indicated that the predictors explained only 6% of the variance. The negative effect of perceived status differences on the general impression towards Kachin suggests that participants who perceive greater status differences have negative general impressions toward Kachin. Furthermore, the general attitude towards minorities is positively related to the general impressions toward Kachin.

In the southern region, the total effect of antecedents was found to predict general impressions toward Bamar and Mon but not Kachin. However, the result of the general impression towards Mon indicated that the predictors explained only 3% of the variance. All the antecedents except ingroup identity significantly influenced the general impressions toward Bamar. Similar to the northern part results, the negative impact of perceived status differences and general attitudes towards minorities suggests that participants who perceive greater status differences and favorable attitudes toward

minorities have negative general impressions toward Bamar. The positive effect of general attitudes toward Burman (majority) and acculturation orientation on the general impressions toward Bamar suggests that participants who have favorable attitudes and are more willing to adapt to the Bamar culture have a more positive attitude towards them. Similarly, the total effect of acculturation orientation on the general impressions toward Bamar suggests that participants who are more willing to adapt to the Bamar culture have a more positive attitude towards Mon in the southern region.

Hypothesis 12: Analyses 1 and 2

In the northern region, where conflict is ongoing during the time of data collection, and most of the population is Kachin, the effect of antecedents mediated by realistic threats predicted the general impression towards Bamar, Kachin, and Mon. This finding is consistent with research on intergroup competition and conflict and intergroup threats model (Sherif & Sherif, 1969; Stephan & Stephan, 2000). In the central region, where there is no conflict, the direct effect of antecedents was observed to predict the general impression towards Bamar, Kachin, and Mon. In the southern region, where conflict was present in the past, the effect of antecedents mediated by intergroup threats predicted the general impression towards Bamar. In contrast, the direct effect of antecedents was observed to predict the general impression towards Kachin and Mon.

Supplementary Analyses

Findings on Bamar's General Impression Towards Three Ethnic Groups Across Three Different Regions. The results of a hierarchical multiple linear regression among the Bamar (majority) group in three different residential regions with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and the

113

standardized residual general impression towards three ethnic groups controlled for (the effects of) realistic and symbolic threats as the outcome variable.

The data of Bamar in the northern region showed that none of the antecedents significantly predicted the general impression towards Bamar (majority). In the central region, perceived status difference alone is positively related to the general impression towards Bamar (majority). In the southern region, perceived status differences and acculturation orientation positively related to the general impression towards Bamar (majority).

The data of Bamar in the northern region showed that none of the antecedents significantly predicted the general impression of Kachin. In the central region, the perceived status difference is negatively related to the general impression towards Kachin, while the general attitude towards the minority is positively related to the general impression towards Kachin. In the southern region, acculturation orientation is positively related to the general impression of Kachin.

The data of Bamar in the northern region showed that perceived status difference and ingroup identity are positively related to the general impression towards Mon. In the central region, perceived status difference and the general attitude towards the minority are positively related to the general impression towards Mon, while the general attitude towards the majority is negative to the general impression towards Mon. A similar result is found in the southern region.

Even though both Kachin and Mon are ethnic minority groups, the direction of Bamar ethnic's perceived status differences was different. Bamar might perceive Kachin as a different outgroup, but Mon as a similar outgroup because Mon has a similar cultural and religious background as Bamar.

Findings on Kachin of North. The data of the Kachin population in the north revealed that none of the antecedents was a significant predictor of the general impression towards Bamar (majority). The acculturation orientation is negatively related to the general impression towards their ingroup, while the general attitude towards minority positively predicts the ingroup impression. The acculturation orientation and the general attitude towards the majority are positively related to the general impression towards Mon, while the ingroup identity is negative.

As argued above, Bamar perceives Mon as a similar outgroup to them because Mon has a similar cultural and religious background. The Kachin might also perceive Mon as similar to the Bamar group because the general attitude towards the majority has a positive relation with the general impression towards Mon. Taking the specific situation of Maijayang into consideration, where no Bamar ethnic was allowed into the city to stay more than a couple of days or to study (this situation had changed recently due to the military coup that happened in 2021), but other ethnic minorities are welcomed to study as Maijayang is known as the land of wisdom. So, Kachin participants in Maijayang have no contact with Bamar but with some Mon students. This might be one possible reason for the non-significant result of the impression towards Bamar but towards Mon.

Findings on Bamar's Realistic and Symbolic Threats Across Three Different Regions. The results of a multiple linear regression among the Bamar (majority) group in three different residential regions with acculturation orientation, ingroup identity, perceived group status difference, the general attitude towards majority (Burman), and general attitude towards minority as predictors and realistic and symbolic threats as the outcome variable.

The data of Bamar in the northern region showed that perceived status difference alone is positively related to realistic threats. In the central region, status differences and

115

the general attitude towards minorities are positively related to realistic threats. The general attitude toward the majority and acculturation orientation is negatively related to realistic threats. In the southern region, perceived status differences and the general attitude towards minorities are positively related to realistic threats, while the general attitude towards the majority is negatively related.

The data of Bamar in the northern region showed that perceived status difference alone is positively related to symbolic threats while the general attitude towards the majority is negatively related. In the central region, status differences and the general attitude towards minorities are positively related to symbolic threats. The general attitude towards the majority is negatively related to symbolic threats. In the southern region, the perceived status difference is positively related to symbolic threats, while the general attitude towards the majority is negatively related.

Findings on Kachin's Realistic and Symbolic Threats in the Northern Region. The data of the Kachin population in the north revealed that status differences and the general attitude towards minorities are positively related to realistic threats. The general attitude toward the majority and acculturation orientation is negatively related to realistic threats. A similar result is found for symbolic threats.

3.11 Summary and Conclusion

Discussion on the Findings of Antecedents of Integrated Intergroup Threats on Integrated Intergroup Threats (Hypotheses 1-6)

Nationwide and among both majority and minority groups, perceived status difference best predicts both realistic and symbolic threats. In different residential condition, perceived status difference best predicts realistic threats. Notably, the antecedents predict realistic threats better than symbolic threats, indicating that realistic threats are more prominent and tangible to Myanmar citizens than symbolic threats. All the

antecedents predict realistic and symbolic threats better among minorities than the majority as minorities perceive themselves as more vulnerable. Across the three different residential regions, antecedents better predict realistic and symbolic threats in the north followed by the south, and then the central region.

Discussion on the Findings of Integrated Intergroup threats on the General Impression Towards Three Ethnic Groups (Hypotheses 7-9)

From the *F*-statistics, the integrated intergroup threats (realistic and symbolic) predict the general impression towards Mon, followed by the general impression towards Bamar and the general impression towards Kachin. Moreover, realistic and symbolic threats explain the general impression towards each of the three ethnic groups in minorities better than the majority. Compared to the symbolic threat, the realistic threat predicts the general impression of Bamar, Kachin, and Mon efficiently.

In the northern region, 268 participants were Kachin, representing 55.6% of the northern population, whereas 74 participants were Bamar, representing 15.4%. From the supplementary analysis among Kachin people in the northern region, neither realistic nor symbolic threat predicts the general impression towards Bamar, whereas both realistic and symbolic threats negatively and significantly predict the general impression towards Mon. Regarding the non-significant result of the general impression towards Bamar (majority) among Kachin, it is no surprise that the realistic and symbolic threats did not predict the general impression towards Bamar (majority), as they are the local majority in the northern region. Thus, the Kachin do not perceive threats from the Bamar (national majority) in their homeland. Furthermore, the realistic threat positively and substantially predicts the general impression of their group. The northern region is where armed conflict was active in the past, and at the time of data collection, ingroup favoritism was observed among the Kachin people, who are one of the ethnic minorities.

In the central region, 208 participants were Bamar, representing 94.1% of the central population. Therefore, the results of the central region of the integrated intergroup threats (realistic and symbolic) on the general impression towards Bamar, Kachin, and Mon were solely represented by the Bamar (majority). All three models of the regression analyses were not significant; thus, the integrated intergroup threats (realistic and symbolic) did not predict the general impression towards Bamar, Kachin, and Mon among the Bamar (majority) in the central region of Myanmar. The central area is where there has been no armed struggle in history or till the time of data collection, and the realistic and symbolic threats could not predict the majority population.

In the southern region, 195 participants were Bamar, and they represented 48.0% of the southern region, whereas 211 participants were ethnic minorities and they represented 52.0%. The supplementary analysis found that the realistic threat of the Bamar ethnic in the southern region predicts the general impression of Mon negatively and significantly.

Discussion on the Findings of Antecedents of Integrated Intergroup Threats on the General Impression Towards Three Ethnic Groups (Hypotheses 10-12)

On the nationwide level, the realistic and symbolic threats mediate the effects of antecedents on the general impression towards Bamar (majority), Kachin, and Mon. This pattern is also found among the minority. In contrast to the minority, among the majority, the direct effects of antecedents on the general impression towards Kachin and Mon were observed. The realistic and symbolic threats mediate the effects of antecedents on the general impression towards Bamar (majority), Kachin, and Mon in the northern region, and the general impression towards Bamar (majority) in the south. Antecedents have a direct effect on the general impression of Bamar (majority), Kachin, and Mon in the

central region, and on the general impression of Kachin in the southern region. In the southern region, the effects of antecedents explain the general impression towards Mon.

Conclusion

This research revealed that Bamar and Kachin's results are according to the prediction to a certain extent. The findings of the Bamar and Kachin ethnic groups' realistic and symbolic threats revealed that status differences best predict the integrated intergroup threats in both ethnic groups: Bamar and Kachin. The result of Bamar in the central region is similar to that of North Kachin. The northern region is the home of the Kachin people, where Kachin are the dominant population and the Bamar majority are indigenous to the central region, which leads both ethnic groups to have majority status in their respective regions.

Another interpretation of overall results is that, together with Bamar and Kachin's results, Mon's results also suggested that there may be a majority-minority contrast at the national level. Mon's results are similar to Kachin in the northern region, the majority at the regional level. Still, Mon is not a majority and should not be considered a majority but showing similar results as Kachin in the north may reflect the majority-minority structure at the national level. In that sense, the identity of being a national minority may be stronger than the identity of an ethnic group. Similarly, findings from this study indicated that regardless of ethnicity, the effect of antecedents is large for minority people. In other words, the large effect of antecedents in residential areas where one's own ethnicity is the majority can be found across the ethnicity. In Kachin in the north and Bamar in the South, results revealed the possibility that Mon was identified as a national minority which is also a shared identity of Kachin. To put this perspective into the Myanmar context, ethnic minority groups shared the identity of *Taiyintar*, which can be literary translated into indigenous or national race, but the connotation usually excludes the Bamar ethnic group.

119

In other words, a majority-minority contrast is a Bamar-Taiyintar contrast at Myanmar's national level.

3.12 Transition: Rationale and Relationship of Study 1 and Study 2

In order to gain a more nuanced understanding of intergroup relations and majority and minority relations in Myanmar, Study 2 is conducted as a sequel to Study 1. In terms of the nature of groups, Study 1 investigated intergroup relations between culturally and ethnically different ethnic groups in Myanmar while Study 2 is to examine intergroup relations among culturally and ethnically similar subgroups of Kachin people in Myanmar. The Kachin people possess a distinct cultural and ethnic identity and represent one of the major ethnic minority groups in Myanmar. The decision to focus on the Kachin subgroup in Study 2 is due to data availability and the unique dynamics within the Kachin community. By examining culturally and ethnically different groups (Study 1) and culturally and ethnically similar subgroups (Study 2), we aim to understand intergroup relations in Myanmar better.

Chapter 4: Study 2

4.1 Background of the Study

A multilingual and multiethnic minority group called Kachin is primarily located in the northern part of Myanmar. They also inhabit China, India, and the frontier of the three countries. Kachin is also one of the eight major ethnic groups of Myanmar. Since the ethnic data from the 2014 census data was not available to the public, it is roughly estimated that there are 1.64 million Kachin people (Oo, 2019). The term *Kachin* refers to an ethnic category made up of six principal lineages with several different subgroups that share the same heritage, are believed to be descended from a common ancestor(s), and have similar cultural traits and characteristics, such as a shared religion and customs (Sadan, 2007). The Kachin subgroups migrated from the Tibetan highlands into the current Kachin State and have their own ethnic identity and mutually unintelligible languages (Müller, 2018; Sadan, 2007). The main subgroups of the Kachin are Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa. The common language used between the subgroups is Jinghpaw, and it is primarily spoken in the area and serves as a lingua franca among the rest of Kachin who speak other Kachin languages such as Lacid, Lhaovo, Lisu, Rawang, Zaiwa, and so on (Kurabe, 2018). Jinghpaw has 940,000 people, Zaiwa has 110,000 people, Lhaovo has 103,500 people, Lacid has 31,800 people, Rawang has 63,000 people, and Lisu has 942,700 people (Simons & Fennig, 2017, as cited in Kurabe, 2018). In the northern territory, Kachin people perceive the Jinghpaw subgroup as the majority and the other subgroups as minorities due to the cultural and linguistical dominance of Jinghpaw

over the rest. Outside of the northern territory, although the Lisu subgroup being as numerous as the Jinghpaw, the Kachin people would not consider Lisu as the majority. This is because the Lisu are part of the peripheral Kachin group, whereas the Jinghpaw, subgroup is part of the core Kachin group, holding greater cultural significance and influence (Kurabe, 2021; Müller, 2018). Hence, the Lisu having a larger population size, are not considered culturally mainstream within the Kachin community. The Lisu and other subgroups are less interconnected, as the Lisu's contact with the Kachin people is relatively recent compared to other subgroups (Müller, 2018). Accordingly, in this study, the Jinghpaw will be considered a dominant group in the Kachin context, and the other five groups will be considered minorities.

There are three different geographical regions where the data were collected. The northern region is represented by Maijayang and Myitkyina, which are located in the Kachin state, where the majority of the population, the Kachin people, encounter are Kachins. The central area is represented by Pyinoolwin and Taunggyi, where Kachin people mostly encounter Bamar (Burman) and Shan ethnic groups. The southern part is represented by Yangon, where Kachin people can interact with the nation's distinct ethnic and cultural groups, and daily exposure to multicultural and social experiences is possible. These sociocultural contexts would vary their view on multi culture and their intergroup relations.

4.2 Statement of the Problem

The interconnection between the subgroups of Kachin through close contact, which is strengthened through the clan and marriage systems, cultural values, several festivals, orthodox traditions, and linguistic features which in turn creates a very similar set of "core" Kachin group and other less similar as "peripheral" group (Müller, 2016; Müller, 2018). In other words, the degree of language and socio-cultural similarity among the

Kachin subgroups formed through lasting social, cultural, and linguistic connection differs from group to group (Kurabe, 2018; Müller, 2018). For instance, in terms of language influence, Jinghpaw has had the most impact on Zaiwa, whereas Lisu has had the most negligible impact because many Lisu people do not participate in the Kachin cultural complex, particularly out of Kachin State (Kurabe, 2018). Jinghpaw is also said to have impacted Lhaovo and Lacid, albeit less so on Rawang (Kurabe, 2018). Although the Kachin portrays a shared origin for all Kachin tribes, in terms of ethno-linguistic evidence, the Kachin languages are not classified as the same branch of the Sino-Tibetan family (Müller, 2018). Based on the linguistic and socio-cultural evidence, Jinghpaw, Zaiwa, Lacid, and Lhaovo are considered core Kachin groups, while the others, which include Rawang and Lisu, are considered peripheral Kachin groups. The shared socio-cultural and ethno-linguistic evidence among the core groups also postulates that the connection of core groups was much more long-term and closer than with peripheral groups such as Rawang and Lisu (Müller, 2016).

Figure 3

Range of Jinghpaw Influence on the Other Subgroups
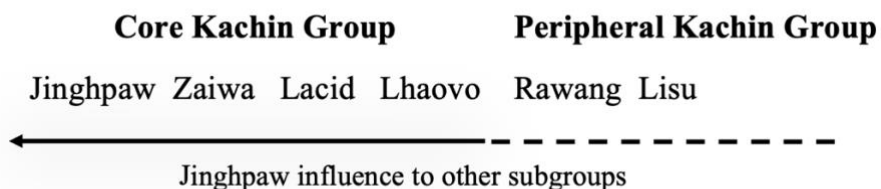
Note. Adapted from "Typological profile of the Kachin languages" by K. Kurabe, 2021. In P. Sidwell & M. Jenny (Eds.), The languages and linguistics of mainland Southeast Asia: A comprehensive guide (p. 407). Copyright 2021 by De Gruyter Mouton.

Not all the subgroups collectively consider themselves Kachin. Other than Jinghpaw, some subgroups are more inclined to identify with their ethnic label rather than as Kachin. The Lisu people, who reside in a larger number in China and have their ethnic status in China, are usually viewed as a separate ethnic group from the Kachin, particularly outside of Kachin State (Kurabe, 2018). Lisu involvement with Kachin is much more recent and less intense as they began to migrate into the region as recently as the nineteenth century. Thus only a few Lisu speak Jinghpaw (Robinne, 2007), and a relatively small percentage of the Lisu community is involved in the Kachin clan and marriage customs, and their language is rarely associated with Jinghpaw (Müller, 2016). Only a tiny proportion of Lisu that live in close proximity to the Kachin see themselves as part of this group (Bradley, 1996, as cited in Müller, 2016; Müller, 2018). Similarly, among the Rawang, only those in proximate relations with other Kachins are involved in the kinship and clan network (Müller, 2016). These factors contribute that peripheral Kachin groups with fewer convergence with the Jinghpaw challenge the notion of affiliation with the Jinghpaw or membership in the Kachin.

In addition to the peripheral Kachin groups, other core Kachin subgroups have established their literacy and culture committees and developed their orthography and printing during the last two decades (Müller, 2016). Moreover, certain subgroups of Kachins, such as Lhaovo, Zaiwa, or Lacid opt for their native tongue rather than Jinghpaw when communicating with speakers of other Kachin languages (Müller, 2016). These initiatives to develop their literary languages were initially opposed by Jinghpaw and were seen as resistant to Jinghpaw's influence, which might threaten Kachin unity.

The term Kachin is an exonym used in English and Burmese languages. It is important to note that the term Kachin is not a traditional, indigenous form of group reference or a self-identifying term, but rather a label that was created by non-Kachin

people, particularly British officials and later Burman officials (Sadan, 2007). It is used to identify and refer to the indigenous people who are not Shan and Burmese in the Kachin hills region (Müller, 2018; Sadan, 2007). Therefore, it is problematic in terms of local self-reference, and it has been used in different ways by different people, and it is hard to pin down a single meaning (Sadan, 2007). As the categorization was done by the non-Kachin, the affiliation to the category Kachin is problematic for some subgroups as it has been disputed and discussed at both local and national levels (Sadan, 2007). Considering Kachin is a Burmese-language appellation, the Jinghpaw prefer to refer to all Kachin groups together as *Jinghpaw Wunpawng* which means "Jinghpaw confederation" in Jinghpaw language. However, some of the Kachin subgroups, such as the Lachid and Rawang, argue that using "Jinghpaw" favors the majority group (Pakao, 2020). As an alternative, they propose using the word "Wunpawng," alone which means confederation, as a more neutral term to refer to all Kachin subgroups.

In addition, the formalization of the term Kachin by colonial authorities also minimized language and cultural diversity among groups. Afterward, language and cultural pluralism were again curtailed by Kachin nationalist political leaders aiming to unite the various groups (Müller, 2018; Sadan, 2007). After the independence from the British, having ongoing conflicts with the Burmese military regime, Kachin regional elites have tried to homogenize the culture and differences among the people of sub-categories to form a sense of unity among Kachins (Sadan, 2007). Kachin regional leaders are concerned that the Burmese military regime will likely try to use any divisions in Kachin society to their advantage (Sadan, 2007). With the varying degree of socio-cultural and linguistic divergence among groups, homogenization leads to a situation where people feel that they are part of a unified group but question whether it is truly reflective of the actual cultural experience (Sadan, 2007). In addition to this, due to the complicated and sensitive

history of the region, the many different ethnic groups involved in the politics of the country, and the concerns of the Kachin people that the Burmese military regime might exploit any divisions revealed, any research into the role of ethnicity issues regarding ethnic diversity is kept out of the public domain to avoid worsening tensions within groups (Sadan, 2007). This suggests that researchers should take these political situations and concerns seriously to prevent complicating the negotiations between regional elites and the Myanmar military regime by not discussing issues relating to ethnic diversity (Sadan, 2007). Together with the above-mentioned problems, unity is a sensitive subject among the Kachin, and it is a challenge due to a disagreement about how the community of various subgroups should identify itself.

4.3 Purpose of the Study

First, in order to understand Kachin six subgroups' relations in Myanmar, this study will investigate the effect of antecedents (acculturation orientation, multicultural ideology, social dominance orientation, ingroup identity, and perceived status differences) on integrated intergroup threats, namely realistic and symbolic threats in the three geographical contexts among Kachin majority and minority. Second, this research will conduct the effect of integrated intergroup threats, namely realistic and symbolic threats, on the general impression of each Kachin subgroup, namely Jinghpaw, Zaiwa, Lacid, and Lhaovo are considered as core Kachin groups, while the others, which includes Rawang and Lisu in the three geographical contexts among Kachin majority and minority. Third, this study examines the effect of antecedents on the general impression of each of the six Kachin subgroups in the three geographical contexts among ethnic majority and minority.

Not all subgroups identify themselves as Kachin. Core subgroups of Kachin would have a sense of belonging to the group and view each other as a part of the whole group,

126

whereas peripheral groups would show their defiance to be a part of Kachin. Among Kachin subgroups, the main subgroups are Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa, and this study will investigate the intergroup relation among them.

4.4 Significance of the Study

All the studies related to Kachin are scarce, mostly from anthropological (e.g., Sadan, 2007) and linguistic (e.g., Müller, 2018) perspectives, and there is no social psychological research about Kachin yet. Due to the problems mentioned above, to a certain extent, it seems to affect the unity between the subgroups within the Kachin group. Hence, it can be said that the general impression towards each other subgroup can vary. The results of this study will contribute significantly to the development of the social psychology of intergroup relations among Kachin people and the understanding of those who are studying Kachin.

4.5 Research Questions

1. Do social dominance orientation, acculturation orientation, multicultural ideology, ingroup identity, general attitudes towards majority, general attitudes towards minority, and one's perceived status difference predict realistic and symbolic threats to different degrees in the context of subgroup relations among Kachin?

2. How do participants' ingroup status and participants' residential region moderate the effect of antecedents on realistic and symbolic threats among Kachin?

3. How do participants' ingroup status and participants' residential region moderate the effect of realistic and symbolic threats on general impression towards each Kachin subgroup?

4. How do participants' ingroup status and participants' residential region moderate the effect of antecedents on general impression towards each Kachin subgroup?

4.6 Research Design

This study is quantitative research designed to collect data in three different geographical locations across Myanmar.

4.7 Hypotheses

1. Realistic threat is predicted by participants' social dominance orientation, acculturation orientation, multicultural ideology, ingroup identity, and perceived group status difference.

2. Symbolic threat is predicted by participants' social dominance orientation, acculturation orientation, multicultural ideology, ingroup identity, and perceived group status difference.

3. Participants' ingroup status would have moderation effects on the relationships between antecedents (social dominance orientation, perceived status difference, ingroup identity, acculturation orientation, multicultural ideology) and realistic threat.

4. Participants' ingroup status would have moderation effects on the relationships between antecedents (social dominance orientation, perceived status difference, ingroup identity, acculturation orientation, multicultural ideology) and symbolic threat.

5. Participants' residential region in Myanmar would have moderation effects on the relationships between antecedents and realistic threats.

6. Participants' residential region in Myanmar will have moderation effects on the relationships between antecedents and symbolic threats.

7. Participants' integrated intergroup threats (realistic and symbolic) would predict general impressions towards each Kachin linguistic group, namely, Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

8. Participants' ingroup status in Myanmar would have moderation effects on the relationships between integrated intergroup threats (realistic and symbolic) and general impression towards each Kachin linguistic group, namely, Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

9. Participants' residential region in Myanmar would have moderation effects on the relationships between integrated intergroup threats (realistic and symbolic) and general impression towards each Kachin linguistic group, namely, Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

10. Participant's acculturation orientation, social dominance orientation, multicultural ideology, ingroup identity, and the perceived status difference would predict general impression towards each Kachin linguistic group, namely, Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

11. Participants' ingroup status in Myanmar would have moderation effects on the relationships between antecedents (acculturation orientation, social dominance orientation, multicultural ideology, ingroup identity, and perceived status difference) of integrated intergroup threats and general impression towards each Kachin linguistic group, namely, Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

12. Participants' residential region in Myanmar would have moderation effects on the relationships between antecedents (acculturation orientation, social dominance orientation, multicultural ideology, ingroup identity, and perceived group status difference) of integrated intergroup threats and general impression towards each Kachin linguistic group, namely, Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa.

4.8 Methodology

4.8.1 Participants

A total of 1085 participants were recruited from undergraduate and graduate classes across various majors in colleges and universities throughout Myanmar. The data was collected in public and private educational institutions, including theological colleges. The survey participation invitation was made at the end of a class period, and interested participants stayed in class to complete the questionnaires.

4.8.2 Measures

This study employed six psychometric measurements with certain modifications to fit the characteristics of the Kachin context and a questionnaire inquiring about demographic variables. The questionnaire is written in Kachin for the data collection in Maijayang city, Kachin State, and the rest are collected in Burmese.

To determine the participants' Kachin subgroup membership, they were asked to specify their subgroup by choosing a specific subgroup from the list: Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, Zaiwa or others.

The scales were in English and translated into Burmese and Kachin following back translation procedures. Four bilingual translators that speak Burmese, Kachin, and English were employed. All four translators possess proficiency in all three languages and are familiar with the construct of the study. The translators translated the original text in a manner that maintained both language accuracy and content comprehensibility, while also keeping the contextual meaning.

The Short Version of Social Dominance Orientation (SDO). The short version of SDO (Ho et al., 2015) was used to measure the affirmation of the status quo. This scale includes eight items (e.g., "An ideal society requires some groups to be on top and others

to be on the bottom"), and responses to the 7-point Likert-type scale range from 1 (strongly oppose) and 7 (strongly favor) providing a minimum of 8 and a maximum of 56 points.

Intergroup Threats. Participants' intergroup threat was measured by using Intergroup Threat Scales (Stephan & Stephan, 1996; 2000). The scale consisted of two dimensions: realistic threat (e.g., "Jinghpaw group" hold too many positions of power and responsibility in Kachin state") and symbolic threat (e.g., "Other Kachin subgroups" and "Jinghpaw-group" have different family values."). Respondents are required to score on a 5-point Likert-type scale ranging from 1 (definitely not) to 5 (definitely yes), which are eight items of a realistic threat, and nine items of symbolic threat.

The Multicultural Ideology Scale and Acculturation Orientation Scale. These two scales were used, which were adapted from Arends-Tóth and van de Vijver (2003, 2006) and Arends-Tóth et al. (2006) to fit the context of Kachin. For example, the assessment of the multicultural attitude scale comprised nine items, and the acculturation attitude scale consisted of nine items used to assess the extent of students' multicultural attitude and acculturation attitude, which is assimilation orientation. Responses to the scale are made on a 7-point Likert-type scale, with the anchors ranging from 1 (strongly disagree) to 7 (strongly agree), which yield a minimum of 9 and a maximum of 63 points. An example item of the multicultural attitude scale is as follows, "I feel that Kachin sub-group members should maintain their cultural traditions," while the acculturation attitude scale asked, "Kachin should recognize that Myanmar society consists of groups with different cultural backgrounds."

Ingroup Identity. Ingroup identity was measured with five items taken from the Collective Social Identity Scale, which is a part of the Aspects of Identity Questionnaire (AIQ-IV) (Cheek & Briggs, 2013). An example item of the ingroup identity question is,

"My race/ethnicity is unimportant to my sense of who I am." Responses are made to score on a 7-point Likert-type scale with the anchors ranging from 1 (very negative) to 7 (very positive), which yield a minimum of 5 and a maximum of 35 points.

General Impressions on Six Kachin Subgroups. General impressions on six Kachin subgroups were adapted from Vala et al. (2009) and measured in six items by asking participants' views on each subgroup, namely Jinghpaw, Lacid, Lhaovo, Lisu, Rawang, and Zaiwa. Responses are made to score on a 7-point Likert-type scale with the anchors ranging from 1 (very negative) to 7 (very positive).

Perceived Status Difference. The perceived status gap between the majority Jinghpaw group and the rest subgroups was measured with three items. An example item of the perceived status difference question is, "There is a great difference between the status of "ethnic minorities groups" and "Bamar group" in this country." Responses are made to score on a 7-point Likert-type scale with the anchors 1 ranging from (definitely not) to 5 (definitely yes), which yield a minimum of 3 and a maximum of 21 points.

4.8.3 Data Collection

The survey was administered on paper to participants in five major cities across the country. Figure 4 presents the map of Myanmar that indicates five cities where data collection was done. Participants were recruited from various colleges and universities across Myanmar from February to June 2018. Except for students in Maijayang city, participants received a small pack of confectionary or stationary gifts as incentives for participation.

The instruction and debriefing were given orally at the beginning and end. Prior to their participation, the consent form was obtained from each participant. The questionnaire took around 30 min to answer. Participants were allowed to withdraw from this study at

any point without any consequence and to complete the questionnaire at their own pace.

All the collected data were handled anonymously.

Figure 4

Map of Myanmar Showing Five Cities Where Data Collection Was Done
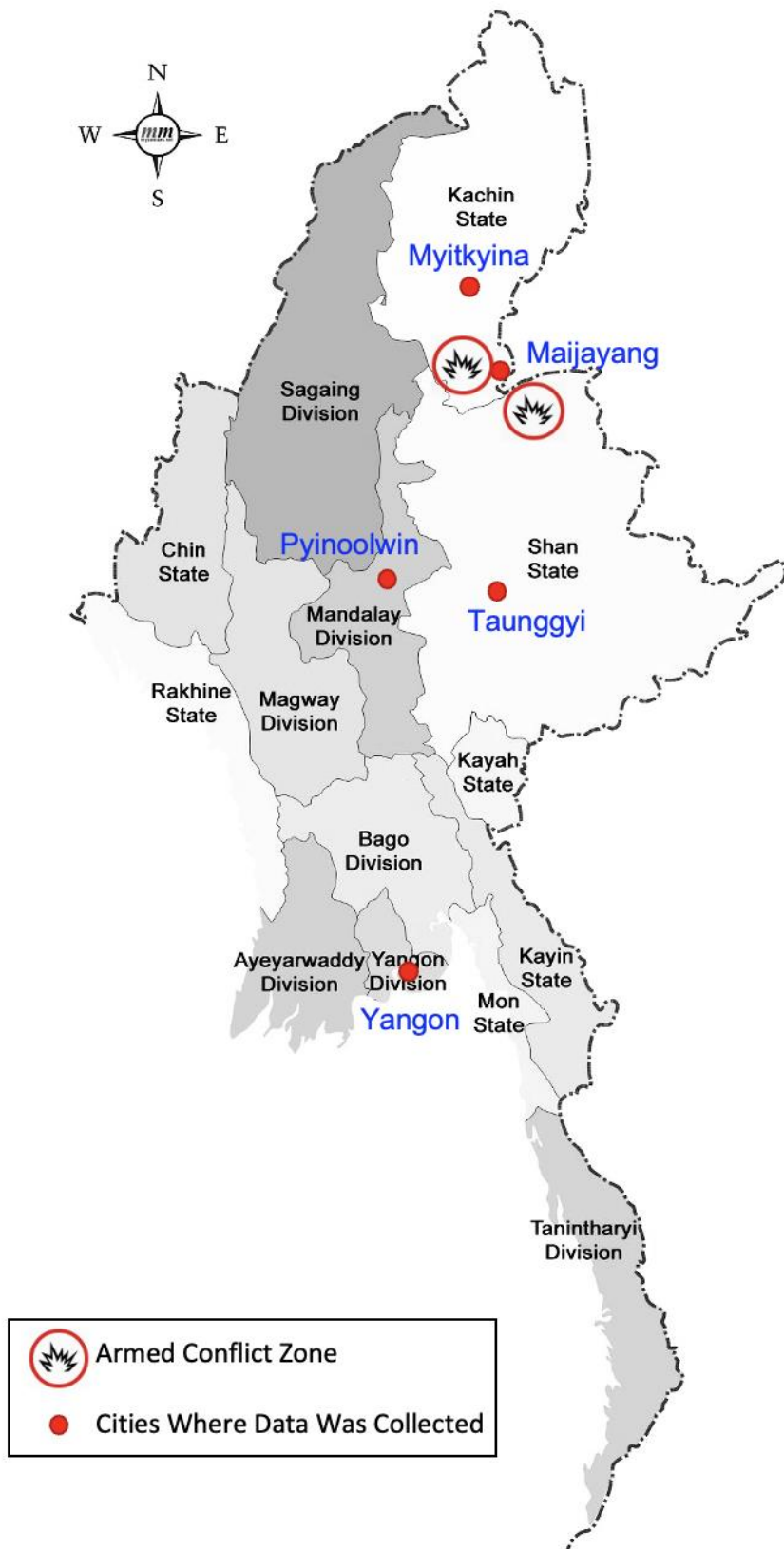
4.9 Data Analysis

IBM SPSS Statistics (Version 28) was used for statistical analysis.

4.9.1 Descriptive Statistics

A total of 1085 student participants were recruited from pre-college, college, university, and graduate school locations across the country. Among them, 22 outliers where the standardized residuals indicated more than $+3$ or less than -3 were eliminated. As a result, the 1063 participants, which included 436 men, 625 women, and two others, genders undisclosed, between the ages of 15 and 54, whose mean age was 21.81 years with a standard deviation of 4.35. Regarding the participants' reported linguistic group, 539 participants were Jinghpaw majority (50.71%), and the rest were minority Kachin. Among them, 57 were Lacid (5.36%), 120 were Lhaovo (11.29%), 157 were Lisu (14.77%), 80 were Rawang (7.53%), 88 were Zaiwa (8.28%), and 22 belong to the other group (2.07%), respectively. Given that, the classification of six Kachin groups into majority and minority based on numerical values yielded 539 belonging to the Jinghpaw majority group (50.71%) while 524 participants belonged to the minority group (49.29%).

The score ranges, mean and standard deviation, and number of question items of the study's variables are listed in Table 36.

Table 36

Descriptive Statistic for Study Variables (N = 1085)

Variable	Range	Min	Max	*M*	*SD*	Items
Realistic Threat	32	8	40	19.43	6.50	8
Symbolic Threat	33	9	42	24.57	5.61	9
Social Dominance Orientation	28	7	35	17.56	5.85	7
Acculturation Orientation	36	20	56	40.17	6.21	7
Multicultural Ideology	37	19	56	41.07	6.28	8
Status Differences	18	3	21	11.09	3.72	3
Ingroup Identity	24	11	35	28.00	4.71	5
General Impression	30	12	42	30.20	5.70	6

The reliability of realistic threat is $\alpha = .90$, the symbolic threat is $\alpha = .75$, and the general impression towards six linguistic groups is $\alpha = .81$, respectively, and they were high as $\alpha > .70$ or more is sufficient (Kaplan & Saccuzzo, 2017), whereas the internal consistency of social dominance orientation is $\alpha = .50$, ingroup identity is $\alpha = .45$, the perceived status difference is $\alpha = .55$, acculturation orientation is $\alpha = .55$, and multicultural ideology is $\alpha = .55$, and they were low. As the ingroup identity's reliability was poor and the reliability estimate of the social dominance orientation was unsatisfactory (Taber, 2018), further analyses will not be performed on ingroup identity and social dominance orientation.

The low reliability scores of acculturation orientation, multicultural ideology, and social dominance orientation were further analyzed. The reliability of the social dominance orientation scale was again tested only on the majority group, and the alpha value is .49, which is low. Therefore, social dominance orientation will not be further analyzed.

The reliability of perceived status difference, multicultural ideology, and acculturation orientation was again tested on central and southern regions. The alpha value of the perceived status difference is .59, multicultural ideology's alpha value is .61, and acculturation orientation's alpha value is .63. The internal consistency of acculturation

orientation was again tested in all participants except Maijayang data, and α value is .63.

Considering the data was collected in two languages (Burmese and Kachin), even though

the alpha value of study's variables in all participants were not high enough, they are

greater than .55, i.e., within the relatively acceptable range. Therefore, the status

difference, multicultural ideology, and acculturation orientation are included in further

analyses as they are being considered important.

Correlations between study's variables were listed in Table 37.

Table 37

Correlations for Study Variables

Variable	1	2	3	4	5	6	7	8	9	10	11
1. Realistic Threat	1	.73***	−.09**	.05	.46***	−.49***	−.20***	−.04	.07*	−.05	−.26***
2. Symbolic Threat		1	−.04	.08**	.43***	−.44***	−.22***	−.08*	.01	−.10**	−.27***
3. Acculturation Orientation			1		.24***	.04	.19***	.03	−.03	−.08**	−.02
4. Multicultural Ideology				1	.09**	−.02	.03	.05	.03	.04	.01
5. Status Difference					1	−.23***	−.13***	−.04	.05	−.04	−.18***
6. Jinghpaw						1	.52***	.30***	.04**	.26***	.57***
7. Lacid							1	.66***	.30***	.45***	.66***
8. Lhaovo								1	.43***	.45***	.50***
9. Lisu									1	.64***	.29***
10. Rawang										1	.45***
11. Zaiwa											1

Note. 6. Jinghpaw = General Impression towards Jinghpaw, 7. Lacid = General Impression

towards Lacid, 8. Lhaovo = General Impression towards Lhaovo, 9. Lisu = General

Impression towards Lisu, 10. Rawang = General Impression towards Rawang, 11. Zaiwa =

General Impression towards Zaiwa.

***p < .001, **p < .01, *p < .05.

4.9.2 Inferential Statistics

In order to test the predictions (Hypothesis 1), a multiple linear regression was conducted, with a perceived status difference, acculturation orientation, and multicultural ideology as the predictors and realistic threat as the outcome variable.

An analysis of standard residuals of the realistic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of four participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing four participants, which showed that the data contained no outliers (Std. Residual Min = −2.55, Std. Residual Max = 3.07). The histogram of standardized residuals of realistic threats indicated that the data contained approximately normally distributed errors.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.94, VIF (Variance inflation factor) = 1.06; multicultural ideology, Tolerance = 0.94, VIF = 1.07; status difference, Tolerance = 0.99, VIF = 1.01).

The result indicates that the model was significant, $F(3, 1059) = 100.40$, $p < .001$. The model's coefficients are listed in Table 38.

The realistic threat is best predicted by participants' perceived status difference, followed by acculturation orientation. The regression results indicated that the predictors explained 22% of the variance. Acculturation orientation has a negative relationship with the realistic threat. When the score of acculturation orientation is high, the realistic threat is low. Perceived group status difference has a positive relationship with the realistic threat. When the perceived group status difference score is high, the realistic threat is also high.

A similar multiple linear regression was performed with a perceived status difference, acculturation orientation, and multicultural ideology as the predictors and symbolic threat as the outcome variable to test Hypothesis 2.

An analysis of standard residuals of the symbolic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of 11 participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing 11 participants, which showed that the data contained no outliers (Std. Residual Min = −2.86, Std. Residual Max = 2.95). The histogram of standardized residuals of symbolic threats indicated that the data contained approximately normally distributed errors.

The result indicates that the model was significant, $F(3, 1059) = 81.23, p < .001$. Table 35 provides the results of multiple linear regression analysis for realistic and symbolic threats together.

The symbolic threat is also best predicted by participants' perceived group status difference, followed by acculturation orientation and multicultural ideology. The results of the regression indicated that the predictors explained 18% of the variance. When the score of acculturation orientation is high, the symbolic threat is low. Perceived group status differences and multicultural ideology have a positive relationship with the symbolic threat. When the scores of perceived group status difference and multicultural ideology are high, the symbolic threat is high.

Table 38

Multiple Regression Results for Realistic and Symbolic Threats

Variable	B	SEB	β	Adjusted R^2
Realistic Threat				.22***
Acculturation Orientation	−0.12	0.03	−.12***	
Multicultural Ideology	0.03	0.03	.03	
Status Difference	0.80	0.05	.46***	
Symbolic Threat				.18***
Acculturation Orientation	−0.06	0.03	−.07*	
Multicultural Ideology	0.05	0.03	.06*	
Status Difference	0.64	0.04	.42***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

In order to test the moderation effect of the participant's ingroup status (Hypothesis 3) on the relationships between antecedents (perceived status difference, acculturation orientation, and multicultural ideology) and realistic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the realistic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of one participant was needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing the participant, which showed that the data contained no outliers (majority: Std. Residual Min = −2.43, Std. Residual Max = 2.96; minority: Std. Residual Min = −2.73, Std. Residual Max = 2.66).

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.91, VIF = 1.10; multicultural ideology, Tolerance = 0.93, VIF = 1.07; status difference, Tolerance = 0.97, VIF = 1.03). The collinearity statistic of the minority showed that data met the assumption of collinearity and multicollinearity was not a concern (acculturation

orientation, Tolerance = 0.94, VIF = 1.07; multicultural ideology, Tolerance = 0.93, VIF = 1.08; status difference, Tolerance = 0.99, VIF = 1.01).

The result of the majority indicates that the model was significant, $F(3, 535) = 44.09$, $p < .001$. The model's coefficients are listed in Table 39. The exclusion of social dominance orientation and ingroup identity, and significantly different direction of coefficients of acculturation orientation show that Hypothesis 3 was partially supported.

An analysis of standard residuals of the realistic threats was carried out on the data to identify any outliers, which indicated that the standardized residual values of two participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing the two participants, which showed that the data contained no outliers (majority: Std. Residual Min = −3.00, Std. Residual Max = 2.64; minority: ST (Std. Residual Min = −2.70, Std. Residual Max = 2.61).

The result of the minority indicates that the model was significant, $F(3, 520) = 48.18$, $p < .001$. Table 36 provides the results of multiple linear regression analysis for the majority and minority.

Participants' ingroup status (majority or minority) has moderation effects on the relationships between antecedents (perceived status difference, acculturation orientation, and multicultural ideology) and realistic threat. It was found that the degree to which participants' perceived status difference, acculturation orientation, and multicultural ideology predict realistic threat differ based on participants' ingroup status in terms of the ethnic group.

In the majority group, only the perceived status differences positively and significantly predict the realistic threat. The regression results of the majority indicated

that the predictors explained 19% of the variance. When the score of status difference is high, the realistic threat is high.

Among the minority, the realistic threat is best predicted by participants' perceived status difference, followed by acculturation orientation. The results of the regression of the minority indicated that the predictors explained 21% of the variance. Participants perceived status differences positively and significantly predicted the realistic threat, while acculturation orientation negatively and significantly predicted the realistic threat. When the score of status difference is high, the realistic threat is high. However, when the score of acculturation orientation is high, the realistic threat is low. For both the majority and minority, multicultural ideology did not predict the realistic threat.

Table 39

Multiple Regression Results for Realistic Threat Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.19***
	Acculturation Orientation	0.04	0.04	.04	
	Multicultural Ideology	−0.04	0.03	−.05	
	Status Difference	0.63	0.06	.44***	
Minority					.21***
	Acculturation Orientation	−0.12	0.04	−.12**	
	Multicultural Ideology	0.05	0.04	.05	
	Status Difference	0.80	0.07	.45***	

*** $p < .001$, ** $p < .01$.

In order to test the moderation effect of the participant's ingroup status (Hypothesis 4) on the relationships between antecedents (perceived status difference, acculturation orientation, and multicultural ideology) and symbolic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the symbolic threat was carried out on the data to identify any outliers, which indicated that the standardized residual values of two participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing two participants, which showed that the data contained no outliers (majority: Std. Residual Min = −3.00, Std. Residual Max = 2.64; minority: Std. Residual Min = −2.70, Std. Residual Max = 2.61.

Both results of majority, $F(3, 535) = 26.18$, $p < .001$, and minority, $F(3, 520) = 46.75$, $p < .001$, indicate that the models were significant. Table 40 provides the results of multiple linear regression analysis for the majority and minority.

The status difference is the only predictor that predicts the symbolic threats in both majority and minority groups. The regression results of the majority indicated that the predictors explained 12% of the variance, while the regression of the minority indicated that the predictors explained 21% of the variance. When the score of status difference is high, the symbolic threat is also high. For both majority and minority, neither acculturation nor multicultural ideology significantly predict the symbolic threat. Together with the exclusion of social dominance orientation and ingroup identity and significant coefficients of acculturation orientation among minorities, the results show that Hypothesis 4 was partially supported.

Table 40

Multiple Regression Results for Symbolic Threat Among Majority and Minority

Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Majority					.12***
	Acculturation Orientation	0.04	0.04	.04	
	Multicultural Ideology	0.00	0.03	.00	
	Status Difference	0.46	0.05	.35***	
Minority					.21***
	Acculturation Orientation	−0.04	0.04	−.05	
	Multicultural Ideology	0.07	0.04	.07	
	Status Difference	0.69	0.06	.45***	

*** $p < .001$.

In order to test the moderation effect of the participant's residential region (Hypothesis 5) on the relationships between antecedents (perceived status difference, acculturation orientation, and multicultural ideology) and realistic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the realistic threat was carried out on the data to identify any outliers, which indicated that the standardized residual values of three participants were needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing three participants, which showed that the data contained no outliers (north, Std. Residual Min = −2.40, Std. Residual Max = 2.88; center, Std. Residual Min = −2.90, Std. Residual Max = 2.72; south, Std. Residual Min = −2.55, Std. Residual Max = 3.07).

The collinearity statistic of the northern region showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.96, VIF = 1.05; multicultural ideology, Tolerance = 0.95, VIF = 1.06; status difference, Tolerance = 0.98, VIF = 1.02). The collinearity statistic of the central region showed that the data met the assumption of collinearity and multicollinearity

was not a concern (acculturation orientation, Tolerance = 0.91, VIF = 1.11; multicultural

ideology, Tolerance = 0.90, VIF = 1.06; status difference, Tolerance = 0.98, VIF = 1.02).

The collinearity statistic of the southern region showed that the data met the assumption of

collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance =

0.79, VIF = 1.27; multicultural ideology, Tolerance = 0.76, VIF = 1.32; status difference,

Tolerance = 0.95, VIF = 1.05).

All three results, northern region, $F(3, 835) = 70.21$, $p < .001$, central region, $F(3,

139) = 8.83$, $p < .001$, and southern region, $F(3, 73) = 25.68$, $p < .001$, indicate that the

models were significant. Table 41 provides the results of multiple linear regression

analysis for the northern, central, and southern regions together. Apart from the exclusion

of social dominance orientation and ingroup identity, the coefficients of all variables in the

central region are significant, while the coefficients of acculturation orientation and

perceived status difference in the northern and southern regions are significant.

In the northern region, only perceived status differences significantly predicted the

realistic threat. Participants perceived status differences positively and significantly

predicted the realistic threat. The regression results of the northern region indicated that

the predictors explained 20% of the variance. When the score of status difference is high,

the realistic threat is also high.

In the central region, all the antecedents were significant predictors of the realistic

threat. The results of the regression of the central region indicated that the predictors

explained 14% of the variance. Participants perceived status differences and multicultural

ideology positively and significantly predict the realistic threat, whereas acculturation

orientation negatively and significantly predicts the realistic threat. When the scores of

status difference and multicultural ideology are high, the realistic threat is also high. When

the score of the acculturation orientation is high, the realistic threat is low. Among the

antecedents, perceived status difference best predicts the realistic threat, followed by acculturation orientation and multicultural ideology.

In the southern region, the perceived status difference and acculturation orientation were significant predictors of the realistic threat, while multicultural ideology was not a predictor. The perceived status difference and acculturation orientation were significant predictors of the realistic threat. The results of the regression of the southern region indicated that the predictors explained 49% of the variance. Participants perceived status differences positively and significantly predict the realistic threat, whereas acculturation orientation negatively and significantly predict the realistic threat. When the score of status difference is high, the realistic threat is high. When the score of acculturation orientation is high, the realistic threat is low. In the southern region, perceived status difference best predicts the realistic threat followed by acculturation orientation.

Table 41

Multiple Regression Results for Realistic Threat in Northern, Central, and Southern Regions

Region	Variable	B	SEB	β	Adjusted R^2
North					.20***
	Acculturation Orientation	−0.06	0.03	−.06	
	Multicultural Ideology	0.00	0.03	.00	
	Status Difference	0.75	0.05	.45***	
Center					.14***
	Acculturation Orientation	−0.22	0.07	−.24**	
	Multicultural Ideology	0.21	0.08	.22**	
	Status Difference	0.50	0.14	.27***	
South					.49***
	Acculturation Orientation	−0.28	0.08	−.34***	
	Multicultural Ideology	0.07	0.11	.06	
	Status Difference	0.94	0.12	.64***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

In order to test the moderation effect of the participant's residential region (Hypothesis 6) on the relationships between antecedents (perceived status difference, acculturation orientation, and multicultural ideology) and symbolic threat, a multiple linear regression was conducted.

An analysis of standard residuals of the symbolic threat was carried out on the data to identify any outliers, which indicated that the standardized residual values of one participant was needed to be removed (above 3.00 and below −3.00). The analysis of standard residuals was carried out again after removing one participant, which showed that the data contained no outliers (north, Std. Residual Min = −2.90, Std. Residual Max = 2.72; center, Std. Residual Min = −2.86, Std. Residual Max = 2.95; south, Std. Residual Min = −2.86, Std. Residual Max = 2.95).

All three results, northern region, $F(3, 839) = 53.108$, $p < .001$, central region, $F(3, 139) = 11.50$, $p < .001$, and southern region, $F(3, 73) = 12.30$, $p < .001$, indicate that the models were significant. Table 42 provides the results of multiple linear regression analysis for the northern, central, and southern regions together. Apart from the exclusion of social dominance orientation and ingroup identity, the coefficients of all variables in the northern region are significant, whereas the coefficients of perceived status difference in central and southern regions are significant.

In the northern region, only perceived status differences significantly predicted the symbolic threat. Participants perceived status differences positively and significantly predicted the symbolic. The regression results of the northern region indicated that the predictors explained 16% of the variance. When the score of status difference is high, the realistic threat is also high.

In the central region, all the antecedents were significant predictors of the symbolic threat. The results of the regression of the central region indicated that the predictors

explained 18% of the variance. Participants perceived status differences and multicultural ideology positively and significantly predict the symbolic threat, whereas acculturation orientation negatively and significantly predict the symbolic threat. When the scores of status difference and multicultural ideology are high, the symbolic threat is also high. When the score of the acculturation orientation is high, the symbolic threat is low. Among the antecedents, perceived status difference best predicts the symbolic threat, followed by acculturation orientation and multicultural ideology.

Similar to the northern part, only perceived status difference was a significant predictor of the symbolic threat in the southern region. The results of the regression of the southern region indicated that the predictors explained 31% of the variance.

Table 42

Multiple Regression Results for Symbolic Threat in Northern, Central, and Southern Regions

Region	Variable	B	SEB	β	Adjusted R^2
North					.16***
	Acculturation Orientation	−0.03	0.03	−.04	
	Multicultural Ideology	0.04	0.03	.04	
	Status Difference	0.57	0.05	.39***	
Center					.18***
	Acculturation Orientation	−0.06	0.07	−.07	
	Multicultural Ideology	0.19	0.07	.22**	
	Status Difference	0.66	0.13	.38***	
South					.31***
	Acculturation Orientation	−0.16	0.08	−.20	
	Multicultural Ideology	−0.02	0.12	−.02	
	Status Difference	0.73	0.14	.52***	

*** $p < .001$, ** $p < .01$.

To test the predictions (Hypothesis 7), a multiple linear regression was conducted, with realistic and symbolic threats as predictors and a general impression of each Kachin linguistic group as the outcome variable.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.46, VIF = 2.14; symbolic threat, Tolerance = 0.46, VIF = 2.14).

The result indicates that all the model for the impression towards Jinghpaw (majority) $F(2, 1060) = 177.98$, $p < .001$, Lacid $F(2, 1060) = 29.25$, $p < .001$, Lhaovo $F(2, 1060) = 3.40$, $p < .05$, Lisu $F(2, 1060) = 5.40$, $p < .01$, Rawang $F(2, 1060) = 5.77$, $p < .01$, and Zaiwa $F(2, 1060) = 46.99$, $p < .001$, were significant. Table 43 provides the results of multiple linear regression analysis for each Kachin linguistic group.

Table 43

Multiple Regression Results of Realistic and Symbolic Threats on General Impression

Towards Six Linguistic Groups of Kachin People

Group	Variable	B	SEB	β	Adjusted R^2
Jinghpaw (Majority)					.25***
	Realistic Threat	−0.08	0.01	−.35***	
	Symbolic Threat	−0.05	0.01	−.19***	
Lacid					.05***
	Realistic Threat	−0.01	0.01	−.07	
	Symbolic Threat	−0.04	0.01	−.17***	
Lhaovo					.00*
	Realistic Threat	0.01	0.01	.03	
	Symbolic Threat	−0.02	0.01	−.10*	
Lisu					.01**
	Realistic Threat	0.03	0.01	.15**	
	Symbolic Threat	−0.03	0.01	−.10*	
Rawang					.01**
	Realistic Threat	0.01	0.01	.05	
	Symbolic Threat	−0.03	0.01	−.13**	
Zaiwa					.08***
	Realistic Threat	−0.03	0.01	−.14**	
	Symbolic Threat	−0.04	0.01	−.17***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

In order to test the moderation effect of the participant's ingroup status (Hypothesis 8), a multiple linear regression was conducted, with realistic and symbolic threats as predictors and a general impression of each Kachin linguistic group as the outcome variable.

The collinearity statistic for the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.62, VIF = 1.62; symbolic threat, Tolerance = 0.62, VIF = 1.62). The collinearity statistic for the minority showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.45, VIF = 2.23; symbolic threat, Tolerance = 0.45, VIF = 2.23).

General Impression Towards Jinghpaw. For the impression towards Jinghpaw (majority) group, the result of both majority $F(2, 536) = 13.69$, $p < .001$, and minority $F(2, 521) = 107.14$, $p < .001$, indicate that both models were significant. In the majority group, both realistic and symbolic threats negatively and significantly predict the general impression towards Jinghpaw. Although the result of the regression of the majority is significant, it indicated that the predictors explained only 5% of the variance. When the score of realistic threat is high, the general impression of Jinghpaw is low. However, in the minority group, both realistic and symbolic threats negatively and significantly predict the general impression of Jinghpaw. The realistic threat better predicts the general impression towards Jinghpaw than the symbolic threat. The results of the regression of the minority indicated that the predictors explained 29% of the variance. When the scores of realistic and symbolic threats are high, the general impression of Jinghpaw is low.

General Impression Towards Lisu. For the impression towards the Lisu group, the result of both majority $F(2, 536) = 7.06$, $p < .01$, and minority $F(2, 521) = 4.14$, $p < .05$, indicate that both models were significant. In the majority group, only the symbolic threat negatively and significantly predicts the general impression of Lisu. In the minority group, only the realistic threat negatively and significantly indicates the general impression towards Lisu. However, the regression analysis revealed that the predictors accounted for only 2% of the variance among the majority group and a mere 1% among the minority group.

General Impression Towards Zaiwa. For the impression towards the Zaiwa group, the result of both majority $F(2, 536) = 14.52$, $p < .001$, and minority $F(2, 521) = 27.46$, $p < .001$, indicate that both models were significant. In the majority group, only the symbolic threats negatively and significantly predict the general impression of Zaiwa and it explained 5% of the variance. In the minority group, both realistic and symbolic threats

151

negatively and significantly predict the general impression towards Zaiwa with 9% of

variance explained by it. Table 44 provides multiple linear regression analysis results

among the majority and minority for each of the three Kachin linguistic groups.

Table 44

Multiple Regression Results of Realistic and Symbolic Threats on General Impression

Towards Three Linguistic Groups of Kachin People Among Majority and Minority

Group	Ingroup Status	Variable	*B*	*SEB*	β	Adjusted *R*²
Jinghpaw (Majority)	Majority					.05***
		Realistic Threat	−0.03	0.01	−.12*	
		Symbolic Threat	−0.03	0.01	−.12*	
	Minority					.29***
		Realistic Threat	−0.10	0.01	−.40***	
		Symbolic Threat	−0.05	0.02	−.18**	
Lisu	Majority					.02**
		Realistic Threat	−0.01	0.02	−.02	
		Symbolic Threat	−0.05	0.02	−.15**	
	Minority					.01*
		Realistic Threat	0.04	0.01	.18**	
		Symbolic Threat	−0.02	0.02	−.10	
Zaiwa	Majority					.05***
		Realistic Threat	−0.02	0.01	−.08	
		Symbolic Threat	−0.04	0.01	−.17**	
	Minority					.09***
		Realistic Threat	−0.03	0.01	−.17**	
		Symbolic Threat	−0.03	0.01	−.16*	

*** $p < .001$, ** $p < .01$, * $p < .05$.

To test the moderation effect of the participant's residential region in Myanmar

(Hypothesis 9), a multiple linear regression was conducted, with realistic and symbolic

threats as predictors and a general impression of each Kachin linguistic group as the

outcome variable.

The collinearity statistic of the north showed that the data met the assumption of

collinearity and multicollinearity was not a concern (realistic threat, Tolerance =

0.51, VIF = 1.95; symbolic threat, Tolerance = 0.51, VIF = 1.95). The collinearity statistic of the center showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.41, VIF = 2.42; symbolic threat, Tolerance = 0.41, VIF = 2.42). The collinearity statistic of the south showed that the data met the assumption of collinearity and multicollinearity was not a concern (realistic threat, Tolerance = 0.40, VIF = 2.47; symbolic threat, Tolerance = 0.40, VIF = 2.47).

General Impression Towards Jinghpaw. For the impression towards Jinghpaw (majority) group, the result of all three regions, north $F(2, 840) = 113.90$, $p < .001$, center $F(2, 140) = 17.79$, $p < .001$, and south $F(2, 74) = 10.73$, $p < .001$, indicate that all three models were significant. In the northern region, both realistic and symbolic threats negatively and significantly predict the general impression towards Jinghpaw. The regression result is significant, it indicated that the predictors explained 21% of the variance. In the center, only the realistic threat negatively and significantly predicts the general impression towards Jinghpaw, but not the symbolic threat and the regression result is significant, it indicated that the predictors explained 19% of the variance. In the south, only the symbolic threat negatively and significantly predicts the general impression towards Jinghpaw.

General Impression Towards Lisu. For the impression towards Lisu group, the result of north $F(2, 840) = 3.42$, $p < .05$, and center $F(2, 140) = 5.16$, $p < .01$, were significant, but the south $F(2, 74) = 0.47$, $p = .63$, indicate that the model was not significant. In the northern region, only the symbolic threat negatively and significantly predicts the general impression towards Lisu. In the central region, only the realistic threat positively and significantly predicts the general impression towards Lisu. When the score of realistic threat is high, the general impression towards Lisu is also high.

General Impression Towards Zaiwa. For the impression towards Zaiwa group, the results of north $F(2, 840) = 33.16$, $p < .001$, and center $F(2, 140) = 3.78$, $p < .05$, were significant but the result of south $F(2, 74) = 1.18$, $p = .341$ indicate that the model was not significant. In the northern region, both realistic and symbolic threats negatively and significantly predict the general impression towards Zaiwa. The regression result is significant, but the predictors explained only 7% of the variance. For the center, the model is significant, but the results were not. Table 45 provides the results of multiple linear regression analysis in northern, central, and southern regions for each ethnic group together.

Table 45

Multiple Regression Results of Realistic and Symbolic Threats on General Impression

Towards Three Kachin Linguistic Groups in Northern, Central, and Southern Regions in

Myanmar

Group	Region	Variable	B	SEB	β	Adjusted R^2
Jinghpaw (Majority)	North					.21***
		Realistic Threat	−0.06	0.01	−.29***	
		Symbolic Threat	−0.05	0.01	−.21***	
	Center					.19***
		Realistic Threat	−0.13	0.03	−.47***	
		Symbolic Threat	0.01	0.03	.03	
	South					.20***
		Realistic Threat	−0.04	0.04	−.15	
		Symbolic Threat	−0.08	0.04	−.35*	
Lisu	North					.01*
		Realistic Threat	0.02	0.01	.08	
		Symbolic Threat	−0.03	0.01	−.13**	
	Center					.06**
		Realistic Threat	0.07	0.03	.29*	
		Symbolic Threat	−0.01	0.03	−.03	
	South					−.01
		Realistic Threat	0.02	0.04	.10	
		Symbolic Threat	−0.04	0.04	−.17	
Zaiwa	North					.07***
		Realistic Threat	−0.02	0.01	−.11*	
		Symbolic Threat	−0.04	0.01	−.18***	
	Center					.04*
		Realistic Threat	−0.04	0.03	−.21	
		Symbolic Threat	−0.01	0.03	−.02	
	South					.00
		Realistic Threat	0.00	0.03	.00	
		Symbolic Threat	−0.03	0.03	−.17	

*** $p < .001$, ** $p < .01$, * $p < .05$.

In order to test the predictions (Hypothesis 10), a multiple linear regression was

conducted, with acculturation orientation, multicultural ideology, and perceived group

status difference as predictors and a general impression of each ethnic group as the

outcome variable.

The collinearity statistic showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.94, VIF = 1.06; multicultural ideology, Tolerance = 0.94, VIF = 1.07; status difference, Tolerance = 0.99, VIF = 1.01).

The results of first analysis indicate that Jinghpaw (majority) $F(3, 1059) = 36.87$, $p < .001$, Lacid $F(3, 1059) = 7.24$, $p < .001$, Lisu $F(3, 1059) = 3.55$, $p < .05$, and Zaiwa $F(3, 1059) = 12.83$, $p < .001$ were significant, but Lhaovo $F(3, 1059) = 2.34$, $p = .07$, and Rawang $F(3, 1059) = 1.74$, $p = .16$, were not significant. Table 46 provides the results of multiple linear regression analysis for each Kachin linguistic group.

Table 46

Multiple Regression Results of Predictor Variables on General Impression Towards Six

Kachin Linguistic Groups

Group	Variable	B	SEB	β	Adjusted R^2
Jinghpaw (Majority)					.09***
	Acculturation Orientation	0.05	0.01	.21***	
	Multicultural Ideology	−0.01	0.01	−.05	
	Status Difference	−0.09	0.01	−.23***	
Lacid					.02***
	Acculturation Orientation	0.01	0.01	.03	
	Multicultural Ideology	0.01	0.01	.03	
	Status Difference	−0.04	0.01	−.14***	
Lhaovo					.00
	Acculturation Orientation	−0.01	0.01	−.04	
	Multicultural Ideology	0.01	0.01	.07*	
	Status Difference	−0.01	0.01	−.05	
Lisu					.01*
	Acculturation Orientation	−0.02	0.01	−.10**	
	Multicultural Ideology	0.01	0.01	.06	
	Status Difference	0.01	0.01	.02	
Rawang					.00
	Acculturation Orientation	−0.01	0.01	−.03	
	Multicultural Ideology	0.01	0.01	.05	
	Status Difference	−0.02	0.01	−.05	
Zaiwa					.03***
	Acculturation Orientation	0.01	0.01	.05	
	Multicultural Ideology	0.00	0.01	.02	
	Status Difference	−0.06	0.01	−.18***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

Again, Hypothesis 10 was tested to find the effect of antecedents on the general impression towards three Kachin subgroups (Jinghpaw, Lisu, and Zaiwa). A hierarchical multiple linear regression was conducted with acculturation orientation, multicultural ideology, and perceived group status difference as predictors, and the standardized residual of general impression towards three Kachin subgroups controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents.

The results of second analysis indicate that the models of the impression towards Jinghpaw (majority), $F(3, 1059) = 11.20$, $p < .001$, and Lisu $F(3, 1059) = 2.97$, $p < .05$, were significant, but Zaiwa $F(3, 1059) = 1.46$, $p = .22$, was not significant. Table 47 provides the results of multiple linear regression analysis for three Kachin subgroups together.

Table 47

Multiple Hierarchical Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Three Kachin Subgroups

Group	Variable	B	SEB	β	Adjusted R^2
Jinghpaw (Majority)					.03***
	Acculturation Orientation	0.03	0.01	.18***	
	Multicultural Ideology	−0.01	0.00	−.04	
	Status Difference	0.00	0.01	.01	
Lisu					.01*
	Acculturation Orientation	−0.01	0.01	−.09**	
	Multicultural Ideology	0.01	0.01	.06	
	Status Difference	0.00	0.01	−.01	
Zaiwa					.00
	Acculturation Orientation	0.00	0.01	.02	
	Multicultural Ideology	0.01	0.01	.03	
	Status Difference	−0.01	0.01	−.05	

*** $p < .001$, ** $p < .01$, * $p < .05$.

Compared to the first analysis, the results of the second analysis done with the standardized residual of the general impression towards Jinghpaw (majority) controlled for (the effects of) realistic and symbolic threats showed a drop in F-value, as well as the predictors, which explain the percentage of the variance. This pattern was also found in the general impression towards Lisu. The first analysis was significant while the second analysis of the general impression towards Zaiwa was not significant.

Only the regression result of Jinghpaw indicated that the predictors explained 9% of the variance the rest are very small, 3% for the general impression towards Zaiwa and 1% for Lisu. Thus, apart from Jinghpaw, due to the large sample size, these results may appear significant even though the explanatory power is not big.

The results of Analyses 1 and 2 for Hypothesis 10 are summarized in Table 48.

Table 48

The Effects of Antecedents on General Impressions Toward Three Kachin Subgroups

General Impression	Analysis 1	Threats' Effect	Analysis 2	Result: Direct	Result: Indirect	*F*-value	Effect
Jinghpaw	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats
Lisu	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats
Zaiwa	sig	sig	*n.s.*	No	Yes	Anal 1 > Anal 2	Mediated by Threats

Note. Analysis 1 = Total effect of antecedents, Analysis 2 = Direct effect of antecedents, Result: Direct = Direct effect of antecedents, Result: Indirect = Indirect effect of antecedents.

To test the moderation effect of the participant's ingroup status (Hypothesis 11), a multiple linear regression was conducted, with acculturation orientation, multicultural ideology, and perceived group status difference as predictors and general impression on the three Kachin groups (Jinghpaw majority, Zaiwa of the core Kachin group, and Lisu from the peripheral group) as the outcome variable. Table 46 provides multiple linear regression analysis results among the majority and minority for the three Kachin groups together.

The collinearity statistic of the majority showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance =

0.91, VIF = 1.10; multicultural ideology, Tolerance = 0.93, VIF = 1.07; status difference, Tolerance = 0.97, VIF = 1.03). The collinearity statistic of the minority showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.94, VIF = 1.07; multicultural ideology, Tolerance = 0.93, VIF = 1.08; status difference, Tolerance = 0.99, VIF = 1.01).

For the impression towards the Jinghpaw (majority) group, both the result of the majority $F(3, 535) = 3.26$, $p < .05$, and the minority $F(3, 520) = 21.40$, $p < .001$, were significant. For the impression towards Lisu group, the result of the majority indicates that the model $F(3, 535) = 2.92$, $p < .05$, was significant, but the result of the minority indicates that the model $F(3, 520) = 1.52$, $p = .21$, was not significant. For the impression towards the Zaiwa group, the result of both majority $F(3, 535) = 4.02$, $p < .01$, and minority $F(3, 520) = 7.73$, $p < .001$, indicate that both models were significant. Table 49 provides the results of multiple linear regression analysis among the majority and minority of the three Kachin linguistic groups.

Table 49

Multiple Regression Results of Predictor Variables on General Impression Towards Three Kachin Linguistic Groups Among Majority and Minority

Group	Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Jinghpaw (Majority)	Majority					.01*
		Acculturation Orientation	0.02	0.01	.08	
		Multicultural Ideology	−0.01	0.01	−.06	
		Status Difference	−0.03	0.01	−.11*	
	Minority					.10***
		Acculturation Orientation	0.05	0.01	.19***	
		Multicultural Ideology	0.00	0.01	.00	
		Status Difference	−0.12	0.02	−.27***	
Lisu	Majority					.01*
		Acculturation Orientation	−0.02	0.01	−.07	
		Multicultural Ideology	0.02	0.01	.08	
		Status Difference	−0.04	0.02	−.08	
	Minority					.00
		Acculturation Orientation	−0.01	0.01	−.04	
		Multicultural Ideology	0.00	0.01	−.01	
		Status Difference	0.03	0.02	.08	
Zaiwa	Majority					.02**
		Acculturation Orientation	0.00	0.01	−.01	
		Multicultural Ideology	0.00	0.01	.03	
		Status Difference	−0.05	0.01	−.15***	
	Minority					.04***
		Acculturation Orientation	0.01	0.01	.07	
		Multicultural Ideology	0.01	0.01	.03	
		Status Difference	−0.06	0.01	−.19***	

*** $p < .001$, ** $p < .01$, * $p < .05$.

Once more, the moderation effect of participant's ingroup status (Hypothesis 11) was tested on the effect of antecedents on the general impression towards three Kachin subgroups (Jinghpaw, Lisu, and Zaiwa). A hierarchical multiple linear regression was conducted with acculturation orientation, multicultural ideology, and perceived group status difference as predictors and the standardized residual of general impression towards three Kachin subgroups controlled for (the effects of) realistic and symbolic threats as the

outcome variable to find the total effect of antecedents and direct effects of antecedents, respectively.

For the impression towards the Jinghpaw (majority) group, the results of second analysis indicate that both results of the majority $F(3, 535) = 6.15$, $p < .001$, and the minority $F(3, 520) = 6.20$, $p < .001$, were significant. For the impression towards the Lisu group, the result of the majority indicates that the model $F(3, 535) = 3.83$, $p < .05$, was significant, but the result of the minority indicates that the model $F(3, 520) = 0.78$, $p = .51$, was not significant. For the impression towards the Zaiwa group, neither the result of the majority $F(3, 535) = 0.43$, $p = .73$, nor the minority $F(3, 520) = 1.43$, $p = .23$, was significant. Table 50 provides multiple linear regression analysis results among the majority and minority for the three Kachin groups together.

Table 50

Multiple Hierarchical Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Three Kachin Subgroups Among Majority and Minority

Group	Ingroup Status	Variable	B	SEB	β	Adjusted R^2
Jinghpaw (Majority)	Majority					.03***
		Acculturation Orientation	0.02	0.01	.10*	
		Multicultural Ideology	−0.01	0.01	−.08	
		Status Difference	0.03	0.01	.13**	
	Minority					.03***
		Acculturation Orientation	0.03	0.01	.17***	
		Multicultural Ideology	0.01	0.01	.03	
		Status Difference	−0.02	0.01	−.06	
Lisu	Majority					.02*
		Acculturation Orientation	−0.01	0.01	−.07	
		Multicultural Ideology	0.01	0.01	.09	
		Status Difference	−0.03	0.01	−.11*	
	Minority					.00
		Acculturation Orientation	0.00	0.01	−.03	
		Multicultural Ideology	0.00	0.01	−.01	
		Status Difference	0.01	0.01	.06	
Zaiwa	Majority					.00
		Acculturation Orientation	0.00	0.01	.00	
		Multicultural Ideology	0.00	0.01	.02	
		Status Difference	−0.01	0.01	−.05	
	Minority					.00
		Acculturation Orientation	0.01	0.01	.05	
		Multicultural Ideology	0.01	0.01	.05	
		Status Difference	−0.01	0.01	−.06	

*** $p < .001$, ** $p < .01$, * $p < .05$.

General Impression Towards Jinghpaw. The result of the second analysis showed direct effects of status difference and acculturation orientation which positively and significantly explained the general impression towards Jinghpaw. Compared to Analysis 1, Analysis 2 has significantly greater explanatory power for the residuals indicating that there are direct effects of antecedents among the majority.

In contrast to the majority, among the minority, the significant increase in explanatory power in Analysis 1 and the decrease in explanatory power for residuals in Analysis 2 indicates that most of the effects of antecedents are mediated by threats. The result of initial analysis among the minority group suggested that the effects of status difference negatively and acculturation orientation positively explain the general impression towards Jinghpaw indirectly.

General Impression Towards Lisu. The initial analysis of the majority for the general impression towards Lisu was significant, but the predictors explained only 1% of the variance, and the coefficients were not significant. The second analysis of the majority for the general impression towards Lisu was significant, with the predictors explaining only 2% of the variance. Analysis 2 has greater explanatory power for the residuals, indicating the direct effect of antecedents among the majority.

General Impression Towards Zaiwa. For the impression towards the Ziawa group, Analysis 1 of both the majority and minority were significant, but the results of Analysis 2 of neither the majority nor minority was significant, indicating that most of the indirect effects of antecedents are mediated by threats.

The results of Analyses 1 and 2 for Hypothesis 11 are summarized in Table 51.

Table 51

Moderation Effect of Ingroup Status on Antecedents of Intergroup Threats and General Impressions Toward Three Kachin Subgroups

General Impression	Ingroup Status	Analysis 1	Threats' Effect	Analysis 2	Result: Direct	Result: Indirect	*F*-value	Effect
Jinghpaw								
	Majority	sig	sig	sig	Yes	Yes	Anal 2 > Anal 1	Direct Effect of Antecedents
	Minority	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats
Lisu								
	Majority	sig (β = *n.s.*)	sig (ST)	sig	Yes	No	Anal 2 > Anal 1	Direct Effect of Antecedents
	Minority	*n.s.*	sig (RT)	*n.s.*	No	No	-	No Effect of Antecedents
Zaiwa								
	Majority	sig	sig (ST)	*n.s.*	No	Yes	Anal 1 > Anal 2	Mediated by Symbolic Threats
	Minority	sig	sig (RT)	*n.s.*	No	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats

Note. Analysis 1 = Total effect of antecedents, Analysis 2 = Direct effect of antecedents, Result: Direct = Direct effect of antecedents, Result: Indirect = Indirect effect of antecedents.

To test the moderation effect of the participant's residential region in Myanmar (Hypothesis 12), a multiple linear regression was conducted, with acculturation orientation, multicultural ideology, and perceived group status difference as predictors and general impression on the three Kachin groups (Jinghpaw majority, Zaiwa of the core Kachin group, and Lisu from the peripheral group) as the outcome variable. Tables 52-54 provide the results of multiple linear regression analysis (Analysis 1) among the majority and minority for each Kachin subgroup, respectively.

The collinearity statistic of the north showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.95, VIF = 1.05; multicultural ideology, Tolerance = 0.94, VIF = 1.06; status difference, Tolerance = 0.98, VIF = 1.02). The collinearity statistic of the center showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.91, VIF = 1.10; multicultural ideology, Tolerance = 0.90, VIF = 1.11; status difference, Tolerance = 0.99, VIF = 1.01). The collinearity statistic of the south showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.79, VIF = 1.26; multicultural ideology, Tolerance = 0.76, VIF = 1.32; status difference, Tolerance = 0.95, VIF = 1.05).

For the impression towards Jinghpaw (majority) group, the result of all three regions, north $F(3, 839) = 19.31$, $p < .001$, center $F(3, 139) = 6.73$, $p < .001$, and south $F(3, 73) = 5.50$, $p < .01$, indicate that all three models were significant.

Table 52

Multiple Regression Results of Predictor Variables on General Impression Towards Jinghpaw Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.06***
	Acculturation Orientation	0.03	0.01	.15***	
	Multicultural Ideology	−0.02	0.01	−.08*	
	Status Difference	−0.07	0.01	−.20***	
Center					.11***
	Acculturation Orientation	0.07	0.02	.30***	
	Multicultural Ideology	0.01	0.02	.04	
	Status Difference	−0.08	0.04	−.16*	
South					.15**
	Acculturation Orientation	0.07	0.02	.34**	
	Multicultural Ideology	−0.01	0.03	−.05	
	Status Difference	−0.09	0.04	−.27*	

*** $p < .001$, ** $p < .01$, * $p < .05$.

The results of the impression towards Lisu group show that the model of the central region $F(3, 139) = 3.50$, $p < .05$, was significant, but the north $F(3, 835) = 1.71$, $p = .16$, and the south $F(3, 73) = 0.87$, $p = .46$, indicating that the models were not significant.

Table 53

Multiple Regression Results of Predictor Variables on General Impression Towards Lisu Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.00
	Acculturation Orientation	−0.01	0.01	−.05	
	Multicultural Ideology	0.02	0.01	.07	
	Status Difference	−0.01	0.01	−.02	
Center					.05*
	Acculturation Orientation	−0.05	0.02	−.24**	
	Multicultural Ideology	0.03	0.02	.14	
	Status Difference	0.04	0.04	.10	
South					−.01
	Acculturation Orientation	0.00	0.02	.03	
	Multicultural Ideology	−0.05	0.04	−.18	
	Status Difference	−0.04	0.04	−.12	

** $p < .01$, * $p < .05$.

For the impression towards Zaiwa group, the result of all three regions, north $F(3, 839) = 8.42$, $p < .001$, and center $F(3, 139) = 5.10$, $p < .01$, and south $F(3, 73) = 2.75$, $p < .05$, indicate that the models were significant.

Table 54

Multiple Regression Results of Predictor Variables on General Impression Towards Zaiwa

Group in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.03***
	Acculturation Orientation	−0.01	0.01	−.03	
	Multicultural Ideology	0.00	0.01	.01	
	Status Difference	−0.05	0.01	−.17***	
Center					.08**
	Acculturation Orientation	0.05	0.02	.25**	
	Multicultural Ideology	0.01	0.02	.05	
	Status Difference	−0.06	0.03	−.15	
South					.06*
	Acculturation Orientation	0.05	0.02	.35**	
	Multicultural Ideology	−0.02	0.02	−.12	
	Status Difference	−0.01	0.03	−.05	

*** $p < .001$, ** $p < .01$, * $p < .05$.

A second time, the moderation effect of the participant's residential region (Hypothesis 12) was tested on the effect of antecedents on the general impression towards three Kachin subgroups (Jinghpaw, Lisu, and Zaiwa). A hierarchical multiple linear regression was conducted with acculturation orientation, multicultural ideology, and perceived group status difference as predictors and the standardized residual of general impression towards three Kachin subgroups controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents, respectively. Tables 55-57 provide the results of hierarchical multiple linear regression analysis (Analysis 2) for each Kachin subgroup in three residential regions in Myanmar, respectively.

For the impression towards the Jinghpaw (majority) group, the results of second analysis indicate that the north $F(3, 839) = 6.73$, $p < .001$, and the center $F(3, 139) = 5.31$, $p < .01$, were significant, but the south $F(3, 73) = 1.05$, $p = .37$, was not significant.

Table 55

Multiple Hierarchical Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Jinghpaw Subgroup in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.02***
	Acculturation Orientation	0.02	0.01	.14***	
	Multicultural Ideology	−0.01	0.01	−.08**	
	Status Difference	0.01	0.01	.04	
Center					.08**
	Acculturation Orientation	0.04	0.02	.24***	
	Multicultural Ideology	0.03	0.02	.15*	
	Status Difference	−0.01	0.03	−.02	
South					.00
	Acculturation Orientation	0.03	0.02	.21	
	Multicultural Ideology	−0.01	0.02	−.03	
	Status Difference	0.01	0.03	.06	

***p < .001, **p < .01, *p < .05.

In the northern region, the effects of all three antecedents mediated by threats significantly predict the general impression towards Jinghpaw. Participants' perceived status difference and multicultural ideology negatively and indirectly explain the general impression towards Jinghpaw while acculturation orientation is positively and indirectly associate with it. Compared to Analysis 2, Analysis 1 has greater explanatory power indicating that the effects of the three antecedents are mediated by threats. In the central region, the direct and indirect effects of acculturation orientation positively and strongly predict the general impression towards Jinghpaw than the effect of status difference predicts the general impression towards Jinghpaw negatively. Compared to Analysis 2, Analysis 1 has greater explanatory power indicating that the effects of the three antecedents are mediated by realistic threats. In the southern region, the indirect effect of acculturation orientation positively and strongly predicts the general impression towards

Jinghpaw than the indirect effect of status difference predicts the general impression towards Jinghpaw negatively. The significant explanatory power in Analysis 1 indicates that most of the effects of antecedents are mediated by symbolic threats.

For the impression towards Lisu group, the results of second analysis indicate that the north $F(3, 839) = 2.19$, $p = .09$, and the south $F(3, 73) = 1.09$, $p = .36$, were not significant, but the center $F(3, 139) = 3.03$, $p < .05$, indicates that the model was significant.

Table 56

Multiple Hierarchical Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Lisu Subgroup in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.00
	Acculturation Orientation	−0.01	0.01	−.05	
	Multicultural Ideology	0.01	0.01	.07*	
	Status Difference	−0.01	0.01	−.05	
Center					.04*
	Acculturation Orientation	−0.03	0.01	−.22*	
	Multicultural Ideology	0.02	0.01	.13	
	Status Difference	0.03	0.02	.10	
South					.00
	Acculturation Orientation	0.01	0.02	.05	
	Multicultural Ideology	−0.03	0.02	−.19	
	Status Difference	−0.04	0.03	−.16	

*$p < .05$.

The effects of acculturation orientation mediated by realistic threats were found in the central region which negatively and indirectly predict the general impression towards Lisu as there was a significant explanatory power in Analysis 1 and the decrease in explanatory power for residuals in Analysis 2.

For the impression towards Zaiwa group, the results of second analysis indicate that all three models, the north $F(3, 839) = 1.12$, $p = .34$, and the south $F(3, 73) = 2.11$, $p = .11$, were not significant, but the center $F(3, 139) = 3.87$, $p < .05$, indicates that the model was significant.

Table 57

Multiple Hierarchical Regression Results of Predictor Variables on Residuals of Realistic and Symbolic Threats on General Impression Towards Zaiwa Subgroup in Northern, Central, and Southern Regions in Myanmar

Region	Variable	B	SEB	β	Adjusted R^2
North					.00
	Acculturation Orientation	−0.01	0.01	−.04	
	Multicultural Ideology	0.00	0.01	.02	
	Status Difference	−0.01	0.01	−.05	
Center					.06*
	Acculturation Orientation	0.03	0.01	.21*	
	Multicultural Ideology	0.02	0.01	.12	
	Status Difference	−0.02	0.03	−.05	
South					.04
	Acculturation Orientation	0.03	0.02	.26	
	Multicultural Ideology	−0.02	0.02	−.11	
	Status Difference	0.03	0.02	.15	

*$p < .05$.

In the northern region, the analysis indicates that the effects of status difference mediated by threats, and these mediated effects significantly predict the general impression towards Zaiwa. Analysis 1 shows greater explanatory power compared to Analysis 2, indicating that participants' perceived status difference negatively and indirectly explains their general impression towards Zaiwa. In the central region, the direct effect of acculturation orientation strongly and positively predicts the general impression towards Zaiwa. This effect remains significant even when the effect of threats is not considered, as

demonstrated by the significant explanatory power of the residuals in Analysis 2. In the southern region, the total effect of acculturation orientation strongly and positively predicts the general impression towards Zaiwa. Only the results of Analysis 1 are significant in this case.

The results of Analyses 1 and 2 for Hypothesis 12 are summarized in Table 58.

Table 58

Moderation Effect of Residential Regions on Antecedents of Intergroup Threats and

General Impressions Toward Three Kachin Subgroups

General Impression	Region	Analysis 1	Threats' Effect	Analysis 2	Result: Direct	Result: Indirect	*F*-value	Effect
Jinghpaw								
	North	sig	sig	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Threats
	Center	sig	sig (RT−)	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
	South	sig	sig (ST)	*n.s.*	No	Yes	Anal 1	Mediated by Symbolic Threats
Lisu								
	North	*n.s.*	sig (ST)	*n.s.*	No	No	-	No Effect of Antecedents
	Center	sig	sig (RT+)	sig	Yes	Yes	Anal 1 > Anal 2	Mediated by Realistic Threats
	South	*n.s.*	*n.s.*	*n.s.*	No	No	-	Neither
Zaiwa								
	North	sig	sig	*n.s.*	Yes	Yes	Anal 1 > Anal 2	Indirect Effect of Antecedents
	Center	sig	sig (β = n.s.)	sig	Yes	No	Anal 2	Direct Effect of Antecedents
	South	sig	*n.s.*	*n.s.*	No	Yes	Anal 1	Total Effect of Antecedents

Note. Analysis 1 = Total effect of antecedents, Analysis 2 = Direct effect of antecedents,

Result: Direct = Direct effect of antecedents, Result: Indirect = Indirect effect of

antecedents

Supplementary Analyses

The multiple regression analysis and multiple hierarchical regression were

conducted among Lisu to find out their impression towards the Jinghpaw (majority) group.

173

The first analysis was conducted with antecedents (perceived status difference, acculturation orientation, and multicultural ideology) as predictor variables and the general impression towards Jinghpaw as outcome variables and the second analysis was done with the standardized residual of general impression towards Jinghpaw controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents, respectively.

The collinearity statistic of Lisu showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.92, VIF = 1.08; multicultural ideology, Tolerance = 0.90, VIF = 1.11; status difference, Tolerance = 0.97, VIF = 1.03).

The result of Lisu indicates that the model of Analysis 1 $F(3, 153) = 2.68$, $p < .05$, was significant, but the model of Analysis 2 $F(3, 153) = 2.25$, $p = .09$, was not significant.

The collinearity statistic of Zaiwa showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance = 0.97, VIF = 1.04; multicultural ideology, Tolerance = 0.97, VIF = 1.03; status difference, Tolerance = 0.99, VIF = 1.01).

The result of Zaiwa indicates that both models of Analysis 1 $F(3, 84) = 2.12$, $p = .10$, and Analysis 2 $F(3, 84) = 0.82$, $p = .49$, were not significant.

Table 59 provides the results of multiple linear regression analysis of Lisu and Zaiwa together.

Table 59

Multiple Hierarchical Regression Results of Predictor Variables on General Impression Towards Jinghpaw Subgroup and on Residuals of Realistic and Symbolic Threats on General Impression Towards Jinghpaw Subgroup

Group	Variable	B	SEB	β	Adjusted R^2
Lisu	Analysis 1				.03*
	Acculturation Orientation	0.05	0.02	.18*	
	Multicultural Ideology	0.01	0.02	.05	
	Status Difference	−0.06	0.04	−.12	
	Analysis 2				.02
	Acculturation Orientation	0.03	0.02	.15	
	Multicultural Ideology	0.02	0.02	.10	
	Status Difference	−0.01	0.03	−.02	
Zaiwa	Analysis 1				.04
	Acculturation Orientation	0.03	0.02	.14	
	Multicultural Ideology	−0.02	0.02	−.14	
	Status Difference	−0.06	0.03	−.20	
	Analysis 2				−.01
	Acculturation Orientation	0.02	0.02	.16	
	Multicultural Ideology	−0.01	0.01	−.08	
	Status Difference	0.00	0.02	.02	

* $p < .05.$

The multiple regression analysis and multiple hierarchical regression were conducted among Lisu to find out their impression towards the Lisu group.

The first analysis was conducted with antecedents (perceived status difference, acculturation orientation, and multicultural ideology) as predictor variables and the general impression towards Lisu as outcome variables and the second analysis was done with the standardized residual of general impression towards Lisu controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents, respectively.

The collinearity statistic of Jinghpaw showed that the data met the assumption of collinearity and multicollinearity was not a concern (acculturation orientation, Tolerance =

0.91, VIF = 1.10; multicultural ideology, Tolerance = 0.93, VIF = 1.07; status difference, Tolerance = 0.97, VIF = 1.03).

The result of Jinghpaw indicates that both models of Analysis 1 $F(3, 535) = 2.92$, $p < .05$, and Analysis 2 $F(3, 535) = 3.83$, $p < .05$, were significant.

The result of Zaiwa indicates that both models of Analysis 1 $F(3, 84) = 0.74$, $p = .53$, and Analysis 2 $F(3, 84) = 0.85$, $p = .47$, were not significant.

Table 60 provides the results of multiple linear regression analysis of Lisu and Zaiwa together.

Table 60

Multiple Hierarchical Regression Results of Predictor Variables on General Impression Towards Jinghpaw Subgroup and on Residuals of Realistic and Symbolic Threats on General Impression Towards Lisu Subgroup

Group	Variable	B	SEB	β	Adjusted R^2
Jinghpaw	Analysis 1				.01*
	Acculturation Orientation	−0.02	0.01	−.07	
	Multicultural Ideology	0.02	0.01	.08	
	Status Difference	−0.04	0.02	−.08	
	Analysis 2				.02*
	Acculturation Orientation	−0.01	0.01	−.07	
	Multicultural Ideology	0.01	0.01	.09	
	Status Difference	−0.03	0.01	−.11*	
Zaiwa	Analysis 1				−.01
	Acculturation Orientation	0.02	0.02	.07	
	Multicultural Ideology	−0.01	0.02	−.04	
	Status Difference	−0.05	0.04	−.14	
	Analysis 2				−.01
	Acculturation Orientation	0.01	0.02	.06	
	Multicultural Ideology	−0.01	0.01	−.04	
	Status Difference	−0.04	0.03	−.16	

* $p < .05$.

The multiple regression analysis and multiple hierarchical regression were conducted among Lisu to find out their impression towards the Zaiwa group.

The first analysis was conducted with antecedents (perceived status difference, acculturation orientation, and multicultural ideology) as predictor variables and the general impression towards Zaiwa as outcome variables and the second analysis was done with the standardized residual of general impression towards Zaiwa controlled for (the effects of) realistic and symbolic threats as the outcome variable to find the total effect of antecedents and direct effects of antecedents, respectively.

The result of Jinghpaw indicates that the model of Analysis 1 $F(3, 535) = 4.02$, $p < .01$, was significant, but the model of Analysis 2 $F(3, 535) = 0.43$, $p = .73$, was not significant.

The result of Lisu indicates that neither Analysis 1 $F(3, 153) = 2.23$, $p = .09$, nor Analysis 2 $F(3, 153) = 1.41$, $p = .24$, was significant.

Table 61 provides the results of multiple linear regression analysis of Lisu and Zaiwa together.

Table 61

Multiple Hierarchical Regression Results of Predictor Variables on General Impression Towards Jinghpaw Subgroup and on Residuals of Realistic and Symbolic Threats on General Impression Towards Zaiwa Subgroup

Group	Variable	B	SEB	β	Adjusted R^2
Jinghpaw	Analysis 1				.02**
	Acculturation Orientation	0.00	0.01	−.01	
	Multicultural Ideology	0.00	0.01	.03	
	Status Difference	−0.05	0.01	−.15***	
	Analysis 2				.00
	Acculturation Orientation	0.00	0.01	.00	
	Multicultural Ideology	0.00	0.01	.02	
	Status Difference	−0.01	0.01	−.05	
Lisu	Analysis 1				.02
	Acculturation Orientation	0.03	0.02	.15	
	Multicultural Ideology	0.00	0.02	.00	
	Status Difference	−0.05	0.03	−.14	
	Analysis 2				.01
	Acculturation Orientation	0.02	0.01	.14	
	Multicultural Ideology	0.01	0.01	.03	
	Status Difference	−0.02	0.03	−.07	

*** $p < .001$, ** $p < .01$.

4.10 Discussion

Hypotheses 1 and 2

Hypotheses 1 and 2 are partially supported. The results suggest that perceived group status difference and acculturation orientation are the strongest predictors of realistic threat, while perceived group status difference, acculturation orientation, and multicultural ideology are the most important predictors of symbolic threat. Kachins may feel more threatened realistically and symbolically when perceiving a greater status difference between sub-groups and the Jinghpaw group. This finding of the relationship between the perceived status and perceived intergroup threats is consistent with predictions of the integrated threat model (Tausch et al., 2007, Stephan & Renfro, 2003; Stephan & Stephan,

2000). Kachin individuals with a higher acculturation orientation (i.e., more open to assimilating into Jinghpaw culture) are less likely to feel threatened. On the other hand, Kachin individuals who are more inclined to hold strong beliefs about multicultural ideology (the importance of maintaining their own cultural identity) may likely feel threatened by Jinghpaw culture. The positive relationship between multicultural ideology and symbolic threats is in line with the theorizing, which suggests that multiculturalism centered on recognizing and valuing diversity threatens the values of the dominant group by posing symbolic threats (Stephan et al., 2009; Verkuyten, 2006).

Hypotheses 3 and 4

Hypotheses 3 and 4 are partially supported in which Kachins' ingroup status would moderate the relationships between antecedents and intergroup threats. The perceived status difference between the Jinghpaw majority and the minority sub-groups plays a crucial role in predicting both realistic and symbolic threats. The higher the perception of the status differences between Jinghpaw majority group and sub-groups, the higher the perception of realistic and symbolic threats. Stephan and Stephan (2016) posit that in societies with greater status differences among groups, both low and high-status groups feel threatened by each other. In line with Corenblum and Stephan (2001) and Stephan et al. (2002) studies, the present result also showed a positive correlation between perceived intergroup threats and perceived status differences. In their studies, low-power groups perceived greater threats compared to high-power groups. In this study, Kachin sub-groups felt more threatened than the Jinghpaw group. Regardless of ingroup status, the perceived status difference can lead to feelings of symbolic threat.

Moreover, only the perceived status difference is the most important factor in predicting realistic threats among the Jinghpaw majority while both perceived status difference and acculturation orientation play crucial roles in predicting realistic threats

179

among the minority sub-groups. The negative relationship between acculturation orientation and realistic threat among the minority group suggests that sub-group members who are less acculturated to the mainstream society (Jinghpaw group) may feel more threatened by the Jinghpaw majority group. This finding agrees with Berry et al. (2006) and Verkuyten (2007) findings, in which minority members tend to favor multiculturalism as it allows them to preserve their cultural heritage. Conversely, the majority group may perceive minority culture preservation as a threat to their status and dominance, leading them to endorse assimilation strategies to reduce the perceived threat (Verkuyten, 2007). However, in this study, the Jinghpaw group's acculturation orientation and multicultural ideology scores did not predict realistic and symbolic threats as they have significantly lower perceived threats than that of Kachin sub-groups.

Hypotheses 5 and 6

Hypotheses 5 and 6 are partially supported. Perceived status difference best predicts both realistic and symbolic threats in different residential regions, indicating that intergroup threat perceptions are closely tied to perceived differences in social status between groups. This finding is in agreement with the prediction of the integrated intergroup threats theory (Stephan & Stephan, 2000; 2016). Previous research suggests that daily encounters with multiculturalism can positively and negatively affect perceptions of intergroup threats (Morrison et al., 2010). Both effects were confirmed in this study. Acculturation orientation is the second-best predictor in central and southern regions to predict realistic threats. Kachin individuals have exposure to different cultures, such as Bamar and Shan ethnic groups in the central region and multiple ethnic cultures in the southern part. This opportunity increases understanding of other's cultures and promotes positive intergroup relations. Thus, Kachins, who are more open to the Jingphaw mainstream culture, may perceive lower realistic threats.

180

On the other hand, multicultural ideology predicts both realistic and symbolic threats in the central region, suggesting that individuals who encounter multiple cultures daily may feel a sense of threat to their own cultural identity and norms by another group. Thus, it was found that acculturation orientation and multicultural ideology are not significant predictors in the northern part where Kachin encounter mainly Kachin people. Thus, the geographical context influenced how Kachin people perceive intergroup threats.

Hypothesis 7

Hypothesis 7 is partially supported, as the integrated intergroup threats (realistic and symbolic) predict general impressions towards all six Kachin subgroups. In line with previous studies (e.g., Hewstone et al., 2002; Pratto et al., 1994), demonstrating the significant impact of intergroup threats on attitudes toward different social groups, this study reveals the negative relationship between the perception of integrated intergroup threats and attitudes towards another social group(s). The result of this study suggests that a heightened perception of realistic and symbolic threats is associated with negative general impressions of the Jinghpaw, Zaiwa, and Lacid groups.

Apart from Jinghpaw, Zaiwa, and Lacid, the explanatory power of significant results of Lhaovo, Lisu and Rawang is relatively small. The small explanatory power may also suggest that other factors besides intergroup threats may be contributing to impressions of these groups. There is a possibility that these results become significant due to the large sample size even when the explanatory power itself is not large. It is also noteworthy that both realistic and symbolic threats explain the impression towards Jinghpaw and Zaiwa, while only symbolic threat explains the impression towards Lacid. This might imply that the nature of intergroup threats varies across different Kachin subgroups, with some groups being more vulnerable to one type of threat than another.

Hypothesis 8

181

Hypothesis 8 is partially supported, as the relationship between intergroup threats and general impressions towards different groups varies based on the ingroup status of Kachin individuals. In line with social identity theory (Tajfel & Turner, 1979) and previous studies (Stephan & Stephan, 2000; Stephan et al., 1998), both majority and minority groups are affected by intergroup threats, but the nature and impact of threats differ based on their ingroup status or group membership.

In the majority group, both realistic and symbolic threats negatively predicted attitudes toward Jinghpaw only. In the minority group, both realistic and symbolic threats negatively predicted attitudes towards Jinghpaw, Lisu, and Zaiwa. The realistic threat better predicted attitudes towards Jinghpaw in the minority group than the majority group. Moreover, among minority group members, the perception of realistic threats predicted the general impressions toward the majority group better than the perception of symbolic threats. Minority group members may perceive realistic threats as more "direct and tangible," while symbolic threats may be seen as more "abstract or indirect" (Stephan & Stephan, 2000, p. 140). Another possible rationale is that the minority group members in this study might perceive the symbolic threats as less relevant or salient to their daily lives.

In the majority group, both realistic and symbolic threats negatively predict general impressions toward Jinghpaw, which is their ingroup. This is consistent with a part of social identity theory (Tajfel & Turner, 1979), which suggests that perceived threats to the ingroup can lead to negative attitudes towards the ingroup as a means of preserving group identity and power dynamics.

Hypothesis 9

Hypothesis 9 is partially supported, as the effect of intergroup threats on general impressions of Kachin linguistic groups varies by region. In the northern region, both realistic and symbolic threats negatively affect the general impressions of the Jinghpaw

dominant group and Zaiwa (core Kachin group). The intergroup threat model could explain this, in which the dominating group is viewed as a threat to the identity and status of the periphery group. Only the symbolic threat significantly negatively impacts the general impressions of Lisu (peripheral Kachin group).

In the central region, only realistic threats significantly negatively impact general impressions of Jinghpaw, while there is no significant impact of symbolic threats. However, among the minority group (mostly Lisu), realistic threats positively impact general impressions towards their own Lisu group, suggesting ingroup favoritism (Tajfel & Turner, 1986) when realistic threats are perceived. This result implies that the Lisu minority group perceives a realistic threat from the Bamar and Shan ethnic groups, which may lead to positive impressions toward their own group but negative impressions against the Jinghpaw dominant group.

In the southern region, only the symbolic threat significantly negatively impacts general impressions of Jinghpaw, despite regular contact with the nation's distinct ethnic and cultures. Such exposure may lead to the perception that the Jinghpaw culture is being threatened by other cultures. As a result, the symbolic threat may lead to negative general impressions towards Jinghpaw.

Hypothesis 10

Hypothesis 10 is partially supported as a drop in *F*-value, as well as the predictors, which explain the percentage of the variance in the second analysis (Table 46) compared to the first (Table 47) showed that most of the effects of antecedents towards Jinghpaw and Lisu are mediated by realistic and symbolic threats. Furthermore, the first analysis showed a significant model for the general impression towards Zaiwa, while the second analysis did not yield a significant result. This showed the indirect effects of realistic and symbolic threats were found to meditate the general impression towards Zaiwa.

Both realistic and symbolic threats mediated the negative relation between acculturation orientation and general impressions toward the Jinghpaw group and the positive relation between status differences and general impressions toward the Jinghpaw group. Specifically, both realistic and symbolic threats influence Kachin individuals with higher acculturation orientation, more receptive to adapting to Jinghpaw culture, to have better general impressions toward the Jinghpaw majority. However, both realistic and symbolic threats influence Kachin individuals more who perceive greater status differences between the Jinghpaw group and sub-groups, leading to more negative attitudes towards the Jinghpaw group. The latter result is also the same for the Zaiwa sub-group. Conversely, both realistic and symbolic threats influence Kachin individuals with lower acculturation orientation, more resistant to maintaining sub-groups heritage culture, to have negative impressions toward the Lisu sub-group. These results are in agreement with the intergroup threat model and the findings of previous research, e.g., López-Rodríguez et al. (2014), Stephan et al. (1998) and Velasco González et al. (2008), which suggest that individuals who perceive a threat to their ingroup values from immigrants or minority groups tend to show a stronger preference for members of these groups to adopt the majority culture while having a lesser preference for them to maintain their heritage culture (Moftizadeh et al., 2022).

Hypothesis 11

Hypothesis 11 is partially supported as the findings indicate that both realistic and symbolic threats play a role in shaping intergroup attitudes among both the majority and minority Kachin groups. Among the majority, direct effects of antecedents on intergroup attitudes are present, whereas among the minority, the effects of antecedents are mediated mainly by threats. These outcomes are consistent with intergroup threat theory (Stephan & Stephan, 2016) and Corenblum and Stephan (2001)'s finding in which low-power groups

perceived greater threats compared to high-power groups. In this study, the threat-mediated effect was found among the Kachin minority group.

General Impression Towards Jinghpaw. Among the majority, direct effects of status difference and acculturation orientation positively and significantly explain the general impression towards Jinghpaw. On the other hand, among the minority, the threat-mediated effects of status difference negatively and acculturation orientation positively explain the general impression towards Jinghpaw indirectly.

General Impression Towards Lisu. The significant but trivial explanatory power of the first analysis and the significant result of the second analysis indicated that the total effect of antecedents is weak, but the direct effect itself is significant. Because the total effect is weak, the indirect effect is also weak. Neither Analysis 1 nor Analysis 2 of the minority group for the impression towards Lisu was significant. Therefore, the effect of antecedents was not present, but the effect of realistic threats was.

General Impression Towards Zaiwa. For the impression towards the Ziawa group, most of the indirect effects of antecedents which is status difference are mediated by threats.

Hypothesis 12

Hypothesis 12 is partially supported as the findings indicate that participants' residential regions moderated the relationship between antecedents and impressions toward different Kachin sub-groups.

In the northern region, the total effect of antecedents was found to predict the general impression towards Jinghpaw and Zaiwa, but not Lisu. The negative impact of perceived status difference and multicultural ideology on the general impressions toward Jinghpaw suggest that Kachins, who perceive greater status differences and less openness to cultural diversity, have the negative general impressions toward Jinghpaw. The positive

effect of acculturation orientation on the general impressions toward Jinghpaw suggests that participants more willing to adapt to the Jinghpaw culture may have a more positive attitude towards them. The negative effect of perceived status difference on the general impression towards Zaiwa suggests that Kachins who perceive greater status differences have negative general impressions toward Zaiwa. In line with the intergroup threat model, this finding reflects a situation of perceived intergroup threat, where the majority are the Kachin and the dominant Jinghpaw group perceives a threat to their ingroup status and identity from the minority sub-groups.

In the central region, the total effect of antecedents was found to predict all three Kachin sub-groups (Jinghpaw, Lisu, and Zaiwa). However, different patterns were found. Acculturation orientation was found to impact general impressions towards Jinghpaw and Zaiwa positively. In contrast, the status difference negatively influenced general impressions towards Jinghpaw and Zaiwa, but only acculturation orientation negatively impacted general impressions toward Lisu. In the central region, most participants were Lisu people who explained the negative relationship between acculturation orientation and general impressions toward Lisu.

In the southern region, where Kachin people have more exposure to multicultural and social experiences, the results were different. Acculturation orientation had a positive impact on general impressions toward Jinghpaw and Zaiwa. On the other hand, the status difference negatively affects general impressions toward Jinghpaw, but none of the antecedents predicted general impressions toward Lisu. Regional differences and exposure to different cultural experiences determine how Kachin individuals perceive intergroup threats, which in turn influence intergroup attitudes and relations.

Hypothesis 12: Analyses 1 and 2

In the northern region, where the majority of the population is Kachin, intergroup threats mediate the effect of antecedents to predict the general impression towards Jinghpaw. No effect of antecedents indicated the general impressions toward Lisu, and the indirect effect of antecedents predicted the general impressions toward Lisu were found. This result shows that the Kachin participants may perceive Jinghpaw as a more salient and relevant group for intergroup comparison and evaluation. The threats related to the Jinghpaw group seem to be more important in forming their attitudes toward them.

In the central region, where the participants encounter both Kachin and non-Kachin ethnic groups such as Bamar and Shan, realistic threats mediate the effect of antecedents in predicting the general impressions toward Jinghpaw and Lisu. The finding regarding Jinghpaw implies that the participants are in a vulnerable position compared to other groups. They may have to compete for economic resources or political power with these groups, which may affect their attitudes toward the Jinghpaw group. The result of negative effect of acculturation orientation mediated by threats on the general impression towards Lisu is meaningful because Lisu people represented the sample in the central area, and the negative prediction of acculturation orientation demonstrates the ingroup love which is in line with social identity theory (Tajfel & Turner, 1986). In contrast, the direct effect of antecedents (i.e., acculturation orientation) predicted the general impressions toward Zaiwa, revealing cultural aspects and the symbolic nature of the effect rather than threats.

In the southern region, where the participants have daily exposure to multicultural and social experiences, symbolic threats mediate the effect of antecedents in predicting the general impressions toward Jinghpaw. Participants may perceive threats related to cultural identity and norms, which may affect their attitudes towards Jinghpaw. No effect of antecedents nor threats predicted the general impressions toward Lisu suggesting that Lisu may be less salient for intergroup comparison and evaluation in this region. The direct

187

effect of antecedents (i.e., acculturation orientation) indicating cultural aspects and the symbolic nature of the impact rather than threats.

Supplementary Analyses

General Impression Towards Jinghpaw. Among the Lisu group, the initial model was significant, while the result of the second analysis was not. Thus, in the Lisu group, threats, especially the realistic threat, mediate the effect of antecedents, precisely acculturation attitudes, on the general impression of Jinghpaw. Among the Zaiwa group, both analyses were not significant. Therefore, the effect of antecedents was not present, but the effect of realistic threats was.

General Impression Towards Lisu. Among the Jinghpaw group, the initial model was not significant, while the result of the second analysis was. Thus, in the Jinghpaw group, the effects of antecedents, namely status difference, were found to predict the general impression towards Lisu negatively. Among the Zaiwa group, both analyses were not significant. Therefore, the effect of antecedents was not present. Moreover, the effect of threats was absent as well.

General Impression Towards Zaiwa. Among the Jinghpaw group, the initial model was significant, while the result of the second analysis was not. Thus, in the Jinghpaw group, threats, especially the symbolic threat, mediate the effect of antecedents, namely status difference, and were found to predict the general impression towards Zaiwa negatively. Among the Lisu group, both analyses were not significant. Therefore, the effect of antecedents was not present, but the effect of realistic threats was.

4.11 Summary and Conclusion

Antecedents of Integrated Intergroup Threats on Integrated Intergroup Threats (Hypotheses 1-6)

In all conditions (the nationwide level, different group status, different residential regions), perceived status difference best predicts both realistic and symbolic threats indicating that intergroup threat perceptions are closely tied to perceived differences in social status between groups. Furthermore, the study found that the three antecedents were better predictors of intergroup threats among minorities than the majority, suggesting that minority status may heighten perceptions of intergroup threats. Across the three different residential regions, status differences better predict realistic and symbolic threats in the north than in the south and the central region, respectively.

Integrated Intergroup threats on the General Impression Towards Three Kachin Subgroups (Hypotheses 7-9)

The integrated intergroup threats (realistic and symbolic) predict general impressions towards all six Kachin subgroups. Majority and minority groups as well as three different residential regions are affected by intergroup threats, but the nature and impact of threats differ based on their ingroup status and residential context. The findings are consistent with the intergroup threat framework, which posits that dominant groups are perceived as a threat to the identity and status of minority (peripheral) Kachin sub-groups.

Antecedents of Integrated Intergroup Threats on the General Impression Towards Three Kachin Subgroups (Hypotheses 10-12)

Most of the effects of antecedents are mediated by threats in the overall sample. For the minority group, most of the effects of antecedents are mediated by threats. Both direct and indirect effects of antecedents are found for the majority group. Thus, the moderation of ingroup status varies among the three Kachin subgroups. The results vary across the three regions. Threats mediate the effects of antecedents to predict the impression towards Jinghpaw and Zaiwa in the northern region and the impression towards

Jinghpaw and Lisu in the central region. Symbolic threats mediate the effects of antecedents to predict the general impression towards Jinghpaw in the south. For the impression towards the Lisu group, the effects of threats were found in the north, while neither effect of antecedents nor threats was found in the south region. For the impression towards the Zaiwa group, the direct effect of antecedents was found in the central region and the total effect of antecedents was found in the northern region.

Conclusion

Compared to Study 1, the explanatory power of the results of Kachin data are very small but statistically significant. To put this perspective into the Kachin context, the fact that Kachin subgroups shared the superordinate identity of *Wunpaung*, which can be literally translated as confederation. This term refers to all Kachin subgroups collectively in Jinghpaw language. Despite being a dominant among Kachin subgroups, Jinghpaw's data on the impression towards Lisu showed the direct effect of status difference and impression of Zaiwa showed that symbolic threats mediate the antecedents of threats. Lisu's data on the impression of Jinghpaw indicated that realistic threats mediate the antecedents of threats.

Similar pattern of results was found across the sample for the impression towards Jinghpaw and Zaiwa. This may be because they are very closely related to each other as the core Kachin group members, unlike the results for the Lisu group. Most of the effects of antecedents are mediated by threats, especially among the minority group, while both direct and indirect effects of antecedents are found among the majority. Among Jinghpaw (majority) people, symbolic threats predict the general impression towards Lisu and Zaiwa (minority). Among Lisu people and Zaiwa people, realistic threats predict the general impression towards Jinghpaw. Lastly, the results among the Kachin sample showed the moderation effect of residential regions is very subtle despite having a large sample. Thus,

the moderation effect of residential regions might be negligible as the results may appear

significant due to the large sample size.

Chapter 5: Discussion and Conclusion

5.1 Study 1

The results of the study revealed that the effects of antecedents of integrated intergroup threats (perceived status difference, ingroup identity, acculturation orientation, general attitude towards majority, and general attitude towards minority) on the integrated intergroup threats (symbolic and realistic threats) and how the majority and minority status differ across the different geographical regions among the eight ethnic groups in Myanmar. The findings also indicated the effect of integrated intergroup threats on the impression of each ethnic group and three ethnic groups (Bamar, Kachin, and Mon) among the majority and minority status across the three different geographical regions. The effects of antecedents on the impression of each ethnic group and three ethnic groups (Bamar, Kachin, and Mon) among the majority and minority status across the three different geographical regions were also investigated.

Regardless of ethnicity or ingroup status, a large effect of antecedents (status difference) was found. The status difference predicts realistic and symbolic threats and the general impression towards the majority (Bamar) and minorities (Kachin and Mon). The effects of antecedents and integrated intergroup threats were profound among minorities. The indirect and direct effects of antecedents were found among the Bamar (majority), while the effects of antecedents mediated by threats were seen among the minority. The effects of antecedents mediated by threats were also present in the northern and southern regions, but indirect and direct effects of antecedents were found in the central region. The finding regarding the shared identity of Mon and Kachin ethnic minorities, highlighting

their indigenousness, reflects the broader dynamic in Myanmar between the indigenous ethnic groups and the Bamar majority. This notion of the so-called Taiyintar in the Burmese language is specific to the Myanmar context and well-accepted identity among ethnic minorities. The original and literal meaning of this term should include the Bamar ethnic group as well, but it is not the case in Myanmar.

5.2 Study 2

This study also revealed the effects of antecedents of integrated intergroup threats (perceived status difference, acculturation orientation, and multicultural ideology) on the integrated intergroup threats (symbolic and realistic threats) and how the majority and minority status differ across the different geographical regions among Kachin six subgroups. The findings also indicated the effect of integrated intergroup threats on the impression of each ethnic group and three ethnic groups (Jinghpaw, Lisu, and Mon) among the majority and minority status across the three different geographical regions. The effects of antecedents on the impression of each ethnic group and three ethnic groups (Jinghpaw, Lisu, and Mon) among the majority and minority status across the three different geographical regions were also investigated.

Regardless of subgroup or ingroup status, a large effect of antecedents (status difference) was found. The status difference predicts realistic and symbolic threats. The acculturation orientation and status difference predict the general impression towards the majority (Jinghpaw) and minorities (Lisu and Zaiwa). The indirect and direct effects of antecedents were found among the Jinghpaw (majority), while the effects of antecedents mediated by threats were seen among the minority.

Unlike the first study, the findings of subgroups among Kachin were subtle and not as explicit as the national groups. Compared to Study 1, the effect of threats is nominal in Study 2. The intergroup threat is lower at the inter-subgroup level than at the national

193

level. Still, the effects of antecedents mediated by threats were found in Jinghpaw, the dominant group. And the direct effects of antecedents were found in Lisu, the peripheral group. The findings also suggested the different results among core Kachin and peripheral Kachin groups.

5.3 General Summary and Discussion

One notable finding of both studies is the significant role of status differences as a predictor of intergroup threats, which was consistent across different groups and regions. While it is expected that status difference contributes to realistic threats, the findings show that status differences also contribute to symbolic threats in the context of Myanmar. The perceived status difference between the majority and minority groups predicts both realistic and symbolic threats, even though the results of Study 2 were more subtle compared to Study 1. The study's findings indicate that the perception of lower status contributes to increased intergroup threats. This finding deviates from the expectation that acculturation orientations or multicultural ideology would be more influential in predicting symbolic threats. According to Stephan and Stephan (2002), previous research studying threats found that identification with ingroup was a factor that significantly and importantly predicted intergroup threats. However, as this study revealed, this was not the case in Myanmar, where perceived status difference is the most significant predictor of intergroup threats. This indicates that an individual who perceives status differences is especially prone to intergroup conflict and violence as resource competitiveness, cultural differences, and historical grievances in Myanmar may exacerbate intergroup conflict. This result reflects how intergroup conflict manifests intergroup relation and conflict situation in Myanmar.

This effect was more pronounced among the minority groups and in the northern region where ongoing conflicts were present. According to social identity theory (Tajfel &

Turner, 1979), the relationship between the perceived status differences between majority and minority groups and intergroup conflict is interpreted as follows. People obtain a sense of self and identity from group memberships. These identities are often based on social categorization, such as ethnicity, race, or religion. When individuals believe their group has a lower status than another, they may sense a threat to their social identity, leading to negative attitudes and behaviors against the higher-status group.

In both studies, the perceived status difference predicted realistic and symbolic threats, which can lead to negative attitudes and behaviors toward the other group, such as prejudice, discrimination, and violence. The fact that the effects of perceived status differences were more pronounced among minority groups and in regions with ongoing conflicts suggests that these groups may be particularly vulnerable to intergroup tensions and violence, as social identity theory posits that intergroup conflict may be exacerbated by factors such as competition for resources, cultural differences, and historical grievances (Bar-Tal & Halperin, 2013), all of which are present in Myanmar. The context of the Myanmar conflict is characterized by historical divisions among distinct kingdoms and hill tribes, as well as the implementation of nation-building policies that primarily focused on one group (the Bamar majority), which may explain this surprising result. Over the course of 70 years of military rule, ethnic minorities face and endure numerous atrocities and bore the weight of armed conflicts in their regions. They also experience lower economic status and limited access to education, discrimination, and among other hardships. These factors contribute to their perceived subordinate position within society and a perceived lower status among ethnic minority groups have become prevalent.

The significant disparities in socioeconomic status, language, political and cultural rights among different ethnic groups, which especially affect the ethnic minorities, generate feelings of frustration, and a sense of injustice because of being treated differently

compared to the majority. The sense of relative deprivation which is particularly salient among ethnic minorities explain the link between perceived status differences and intergroup threats. Ethnic minorities often experience marginalization and discrimination, leading them to perceive that they are being deprived of equal opportunities, resources, and social status. As relative deprivation refers to the subjective feeling of being deprived of something that one believes they deserve or are entitled to (Walker, 2010), ethnic minorities in Myanmar experience a sense of deprivation that influences their attitudes towards intergroup relations.

Second, the finding of the more substantial impact of integrated intergroup threats on minority groups than on majority groups suggests that minority groups are more vulnerable to the negative effects of intergroup dynamics. In association with perceived status differences, the impact of threats more noticeable among minority groups mirrors the intergroup relation among ethnic groups and the conflictual situation in Myanmar. This finding shows that minority groups are particularly vulnerable to intergroup conflict. Moreover, these minority and majority effects are in line with the theory. Both the majority and minority perceived threats for different reasons. But depending on the residential area where they live, the effect differs. Third, the results of different residential regions representing the present or absence of overt conflict in the area echo the intergroup relationship among ethnic groups and the conflictual situation in Myanmar. In the central part, among the majority the effect of realistic and symbolic threats was hardly shown. The effect of realistic and symbolic threats was found in the northern and southern parts. In the northern part the realistic threat was more pronounced while in the southern part, the effect of symbolic threat was profound. Among the minority the effect of realistic and symbolic threats was noticeable. Whether there is a conflict or not will profoundly affect the way how ethnic majority or minority see each other. These findings highlight the complex

interplay between perceived status differences, intergroup threats, ingroup status, and different residential areas (contextual factors) in intergroup dynamics in Myanmar. Understanding these processes is therefore critical for resolving intergroup conflict and promoting peace and reconciliation in Myanmar.

Furthermore, this study revealed that the intergroup threat was lesser at the inter-subgroup level (Study 2) than at the national level (Study 1).

The impact of threats on general impressions (attitudes) is complicated as it involves both realistic and symbolic threats. It can be noted that threats often lead to negative general impressions and increased vigilance, potentially perpetuating a cycle of tension and military action. The presence of intergroup threats shapes general impressions, and changing the nature of the threats can change these impressions. While intergroup threats, precisely realistic threats, are currently shaping impressions toward other ethnic groups or hostile targets, it is essential to recognize that negative impressions tend to be directed toward ethnic groups rather than individuals. So, it is crucial to view ethnic groups as collections of individuals and relate to them at a personal level. As such personal connections between individuals can help to counteract negative attitudes. While public policy may play a role in shaping general impressions, grassroots efforts and personal connections between individuals may be more effective in changing negative impressions toward ethnic groups. In conclusion, a grassroots effort is more promising as changing public policy is not practical in the current state of Myanmar. Despite the fact that people might have negative general impressions and stereotypical views toward other ethnic groups, there is potential for building friendships and interpersonal relations between individuals from different groups. Therefore, it is important to view ethnic groups as individuals and to avoid falling into the trap of stereotyping. Thus, from the result of this study, understanding the relationship between threats and attitudes requires a more detailed

and nuanced approach as oversimplifying the complex intergroup relation issues in Myanmar may lead to harmful consequences if not approached carefully.

5.4 Theoretical Implication

In the present studies, mediation effects of intergroup threats were found as predicted by the integrated intergroup threats theory (Stephan & Renfro, 2003; Stephan & Stephan, 2000, 2016).

According to Stephan and Renfro (2003), perceptions of threat are a primary source of prejudice and other negative elements of intergroup relations. Intergroup conflict, status disparities, and group size are considered intergroup relations variables in their original and revised framework (Stephan & Renfro, 2003). In addition, if there has been a conflict in the past between two groups, members of both groups may sense a threat as intergroup conflicts can foster a sense of mistrust and tension between the two groups, leading to negative attitudes and perceptions of each other (Stephan & Stephan, 2000). If there have been significant differences in status between the two groups when one group dominates and the other is subservient, both may feel threatened for different reasons. The dominant group might feel threatened by the possible loss of power and advantages, whereas the subordinate group could feel threatened as it fears getting oppressed. In Study 1, the indirect and direct effects of antecedents were found among the majority. However, in Study 2, the effects of antecedents were mediated by threats among the majority. According to the integrated intergroup threats theory (Stephan & Renfro, 2003; Stephan & Stephan, 2000, 2016), the effects of antecedents and the mediation effects of intergroup threats are moderated by the existence of intergroup conflict (residential regions) and the size of the outgroup in comparison to the ingroup (ingroup status).

An integrative model of subgroup relations proposed by Hornsey and Hogg (2000a) discussed the importance of dual categorization in which both the superordinate

and subgroup identities are acknowledged and promoted simultaneously to achieve harmonious intergroup relations. This integrative model of subgroup relations is based on the common ingroup identity (Gaertner et al., 1996; Gaertner & Dovidio, 2000) and the mutual intergroup differentiation model (MIDM) (Hewstone, 1996; Hewstone & Brown, 1986). This model delineated that instead of attempting to remove intergroup distinctions, they proposed that different subgroup identities be developed within the context of a superordinate identity. This superior identity should place the subgroups in a complementary rather than competing role relationship. Dual categorization extends the benefits of ingroup representation to members of groups who would normally be viewed as outgroup, and maintains the distinctiveness of the ingroup that is required for individuals to be considerate to outgroup members. To put this perspective into the Kachin context, Kachin subgroups have a superordinate identity called Wunpawng which means a confederation to refer to all Kachin subgroups collectively. Moreover, Kachin people shared varied degrees of similar culture and customs among subgroups, with leaders calling for unity among the Kachin people. Kachin people also have a shared objective to establish an independent Kachin republic. These contribute to Kachin groups maintaining a common identity and social harmony in Kachin society, especially among core Kachin groups. Considering Jinghpaw's data showing status differences predict the impressions on Lisu and Lisu's data revealing the mediation effects of threats explain the impressions towards Jinghpaw, not all subgroup identities of Kachin are developed within the context of a superordinate identity.

Together, these results contribute to a better understanding of the nature of intergroup relations in the Myanmar context from a psychological perspective.

5.5 Limitations and Recommendations for Future Studies

The results of Study 1 turned out to show a contrast between an ethnic group where the majority and minority are geographically alternated (Bamar and Kachin) and an ethnic group that is consistently a minority (Mon), and they were precious to understand the ethnic relations in Myanmar. However, the results on the rest ethnic groups (Chin, Karen, Kayah, Mon, Rakhine, Shan) were not conclusive due to not being able to collect enough data on each group and violation of the test assumptions. The data collection was done in six cities. In the north, Maijayang and Myityina represent Kachin state. Myitkyina is the capital of Kachin state (the northern region) and the home of the Kachin people, where Kachin are the dominant population. In the center, Magway and Mandalay represent the Magway and Mandalay divisions, respectively. Mawlamyine represents the Mon state in the south, and Yangon represents the Yangon division. The Bamar majority are indigenous to the central region, and the national majority accounts for 70% of the country's population. Mawlamyine is the capital of Mon state (the southern part) and home to Mon people, where Mon is the dominant habitat. Thus, it is no surprise that these groups revealed the results but not the rest.

Even though this research used the translated version of standardized psychological scales, the internal consistency scores were unsatisfactory for some measurements. Due to the challenging conditions in collecting data in universities in Myanmar, the preliminary study was skipped in this study. Future research should consider conducting a pilot study at any cost. The following research should manage to collect data across the capital cities of the whole of Myanmar to get all-inclusive data. Moreover, future research using structural equation modeling (SEM) analysis is required to verify the entire model of integrated intergroup threats. Nevertheless, studies have yet to be conducted, especially in

the Kachin context. Therefore, performing research in Myanmar within limits is worthwhile.

Compared to the time of data collection, Myanmar's situation has dramatically changed due to the consequences of the coup d'état in 2021, which profoundly affects the dynamics outlined in this dissertation. Still, the findings of this research remain relevant and will contribute well to understanding the intergroup relations of Myanmar's ethnic groups and Kachin's subgroups from the social psychological perspective.

References

Allport, G. W. (1954). *The Nature of Prejudice*. Addison.

Arends-Tóth, J. V., & van de Vijver, F. J. R. (2003). Multiculturalism and acculturation: Views of Dutch and Turkish-Dutch. *European Journal of Social Psychology, 33*(2), 249-266.

Arends-Tóth, J. & Van de Vijver, F. J. T. (2006). Assessment of psychological acculturation. In D. L. Sam, & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 142-160). Cambridge University Press.

Arends-Tóth, J. V., van de Vijver, F. J. R., & Poortinga, Y. H. (2006). The influence of method factors on the relation between attitudes and self-reported behaviors in the assessment of acculturation. *European Journal of Psychological Assessment, 22*(1), 4-12.

Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. In J. A. Banks, & C. A. M. Banks (Eds.), *Handbook of Research on Multicultural Education* (2nd ed., pp. 3-29). Jossey-Bass.

Bar-Tal, D., & Halperin, E. (2013). The nature of socio-psychological barriers to peaceful conflict resolution and ways to overcome them. *Conflict & Communication Online, 12*(2), 1-16.

Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology: An International Review*, *46*, 5–68.

Berry, J. W., & Kalin, R. (1995). Multicultural and ethnic attitudes in Canada: An overview of the 1991 National Survey. *Canadian Journal of Behavioural Science*, *27*(3), 301–320. https://doi.org/10.1037/0008-400X.27.3.301

Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. (2006). Immigrant youth:

Acculturation, identity, and adaptation. *Applied Psychology*, *55*, 303–332.

https://doi.org/10.1111/j.1464-0597.2006.00256.x

Bertrand, J. (2022). Education, language, and conflict in Myanmar's ethnic minority

states. *Asian Politics & Policy*, *14*(1), 25-42. https://doi.org/10.1111/aspp.12621

Bizman, A., & Yinon, Y. (2001). Intergroup and interpersonal threats as determinants of

prejudice: The moderating role of in-group identification. *Basic and Applied Social

Psychology, 23*, 191—196.

Böhm, R., Rusch, H., & Baron, J. (2020). The psychology of intergroup conflict: A review

of theories and measures. *Journal of Economic Behavior & Organization*, *178*,

947-962. https://doi.org/10.1016/j.jebo.2018.01.020

Bourhis, R. Y., Moɪ¨se, L. C., Perreault, S., & Sene´cal, S. (1997). Towards an interactive

acculturation model: A social psychological approach. *International Journal of

Psychology*, *32*, 369–386.

Branscombe, N. R., Ellemers, N., Spears, R., & Doosje, B. (1999). The context and

content of social identity threats. In N. Ellemers, R. Spears, & B. Doosje (Eds.),

Social identity: Context, commitment, content (pp. 35-58). Blackwell.

Brewer, M. B. (1991). The social self: On being the same and different the same time.

Personality and Social Psychology Bulletin, 17, 475-482.

Brewer, M. B. (2007). The importance of being we: Human nature and intergroup

relations. *American Psychologist, 62*(8), 728-738.

Campbell, D. T. (1965). *Ethnocentric and Other Altruistic Motives* (pp. 283–311).

University of Nebraska Press.

Cheek, J. M. (1989). Identity orientations and self-interpretation. In D. M. Buss & N. Cantor (Eds.), *Personality psychology: Recent trends and emerging directions* (pp. 275-285). Springer-Verlag.

Cheek, J. M. & Briggs, S. R. (2013). Aspects of identity questionnaire (AIQ-IV). Measurement Instrument Database for the Social Science. http://www.midss.org/sites/default/files/aiq.pdf

Citrin, J., Sears, D. O., Muste, C., & Wong, C. (2001). Multiculturalism in American public opinion. *British Journal of Political Science*, *31*, 247–275.

Coenders, M., Lubbers, M., Scheepers, P., & Verkuyten, M. (2008). More than two decades of changing ethnic attitudes in the Netherlands. *Journal of Social Issues*, *64*(2), 269–285. https://doi.org/10.1111/j.1540-4560.2008.00561.x

Corenblum, B., & Stephan, W. G. (2001). White fears and Native apprehensions: An integrated threat theory approach to intergroup attitudes. *Canadian Journal of Behavioral Science*, *33*(4), 251–268.

Correll, J., Park, B., & Smith, J. A. (2008). Colorblind and multicultural prejudice reduction strategies in high-conflict situations. *Group Processes & Intergroup Relations*, *11*(4), 471–491. https://doi.org/10.1177/1368430208095401

Craig, M., & Richeson, J. (2012). Coalition or derogation? How perceived discrimination influences intraminority intergroup relations. *Journal of Personality and Social Psychology, 102*, 759–777.

Cuhadar, E., & Dayton, B. (2011). The social psychology of identity and inter-group conflict: From theory to practice. *International Studies Perspectives,12*(3), 273-293.

Davies, P. G., Steele, C. M., & Markus, H. R. (2008). A nation challenged: The impact of foreign threat on America's tolerance for diversity. *Journal of Personality and Social Psychology*, *95*(2), 308–318. https://doi.org/10.1037/0022-3514.95.2.308

Dovidio, J. F., Gaertner, S. L., & Validzic, A. (1998). Intergroup bias: Status, differentiation, and a common ingroup identity. *Journal of Personality and Social Psychology, 75*, 109-120.

Eccleston, C. P., & Major, B. N. (2006). Attributions to discrimination and self-esteem: The role of group identification and appraisals. *Group Processes & Intergroup Relations*, *9*(2), 147–162. https://doi.org/10.1177/1368430206062074

Ellemers, N. (2009). Social identity theory. In J. M. Levine, & M. A. Hogg (Eds.), *Encyclopedia of group processes & intergroup relations* (2nd ed., pp. 797-801). Sage.

Esses, V. M., & Garcia, D. (2010). Intergroup violence. In J. M. Levine & M. A. Hogg (Eds.), *Encyclopedia of group processes and intergroup relations*. Sage.

Falomir-Pichastor, J. M., Muñoz-Rojas, D., Invernizzi, F., & Mugny, G. (2004). Perceived in-group threat as a factor moderating the influence of in-group norms on discrimination against foreigners. *European Journal of Social Psychology, 34*(2), 135–153. https://doi.org/10.1002/ejsp.189

Gaertner, S. L., & Dovidio, J. F. (2000). *Reducing intergroup bias: The common ingroup identity model.* Psychology Press.

Gaertner, S. L., Rust, M. C., Dovidio, J. F., Bachman, B. A., & Anastasio, P. A. (1996). The contact hypothesis: The role of a common ingroup identity on reducing intergroup bias among majority and minority group members. In J. L. Nye, & A. M. Bower (Eds.), *What's social about social cognition: Research on socially shared cognition in small groups* (pp. 230-260). Sage.

Griethuijsen, R. A. L. F., Eijck, M. W., Haste, H., Brok, P. J., Skinner, N. C., Mansour, N., Gencer, A. S., & BouJaoude, S. (2014). Global patterns in students' views of science and interest in science. *Research in Science Education*, *45*(4), 581–603. https://doi.org/10.1007/s11165-014-9438-6

Hewstone, M. (1996). Contact and categorization: Social psychological interventions to change intergroup relations. In C. N. Macrae, C. Stangor, & M. Hewstone (Eds.), *Stereotypes and stereotyping* (pp. 323-368). Guilford.

Hewstone, M., & Brown, R. (1986). Contact is not enough: An intergroup perspective. In M. Hewstone, & R. Brown (Eds.), *Contact and conflict in intergroup encounters* (pp. 1-44). Blackwell.

Hewstone, M., Rubin, M., & Willis, H. (2002). Intergroup bias. *Annual Review of Psychology*, *53*, 575-604.

Ho, A. K., Sidanius, J., Kteily, N., Sheehy-Skeffington, J., Pratto, F., Henkel, K. E., . . . Stewart, A. L. (2015). The nature of social dominance orientation: Theorizing and measuring preferences for intergroup inequality using the new SDO scale. *Journal of Personality and Social Psychology, 109*(6), 1003-1028.

Ho, R. (1990). Multiculturalism in Australia: A survey of attitudes. *Human Relations*, *43*(3), 259–272. https://doi.org/10.1177/001872679004300304

Hogg, M. A., & Abrams, D. (1988). Social identifications: A social psychology of intergroup relations and group processes. Taylor & Frances/Routledge.

Hogg, M. A., & Reid, S. A. (2006). Social identity, self-categorization, and the communication of group norms. *Communication Theory, 16*(1), 7-30.

Hornsey, M. J., & Hogg, M. A. (2000a). Assimilation and diversity: An integrative model of subgroup relations. *Personality and Social Psychology Review, 4*, 143-156.

Hornsey, M. J., & Hogg, M. A. (2000b). Subgroup relations: A comparison of mutual

intergroup differentiation and common ingroup identity models of prejudice

reduction. *Personality and Social Psychology Bulletin, 26*(2), 242-256.

https://doi.org/10.1177/0146167200264010

Howard, J. A. (2000). Social psychology of identities. *Annual Review of Sociology, 26*,

367-393.

Hulin, C., Netemeyer, R., & Cudeck, R. (2001). Can a reliability coefficient be too high?

Journal of Consumer Psychology, *10*(1), 55-58.

IRIN. (2012). *Myanmar's ethnic problems*. Refworld.

https://www.refworld.org/docid/4f7992162.html

Jones, L. (2014). Explaining Myanmar's regime transition: The periphery is central.

Democratization, 21(5), 780-802.

Jost, J. T., Banaji, M. R., & Nosek, B. A. (2004). A decade of system justification theory:

Accumulated evidence of conscious and unconscious bolstering of the status

quo. *Political Psychology*, *25*(6), 881-919. https://doi.org/10.1111/j.1467-

9221.2004.00402.x

Kaplan, R. M., & Saccuzzo, D. P. (2017). *Psychological testing: Principles, applications,

and issues* (9th ed.). Cengage Learning.

Kauff, M., & Wagner, U. (2012). Valuable therefore not threatening: The influence of

diversity beliefs on discrimination against immigrants. *Social Psychological and

Personality Science*, *3*(6), 714–721.

Kurabe, K. (2018). A classified lexicon of Jinghpaw loanwords in Kachin languages.

Asian and African Languages and Linguistics, *12*, 99-131.

Kurabe, K. (2021). Typological profile of the Kachin languages. In P. Sidwell & M. Jenny (Eds.), *The languages and linguistics of mainland Southeast Asia: A comprehensive guide* (pp. 403-432). De Gruyter Mouton.

Levin, S., Matthews, M., Guimond, S., Sidanius, J., Pratto, F., Kteily, N., Pitpitan, E. V., & Dover, T. (2012). Assimilation, multiculturalism, and colorblindness: Mediated and moderated relationships between social dominance orientation and prejudice. *Journal of Experimental Social Psychology, 48* (1), 207–212.

López-Rodríguez, L., Zagefka, H., Navas, M., & Cuadrado, I.(2014). Explaining majority members' acculturation preferences for minority members: A mediation model. International Journal of Intercultural Relations, 38, 36–46. https://doi.org/10.1016/j.ijintrel.2013.07.001

Lowery, B. S., Unzueta, M. M., Knowles, E. D., & Goff, P. A. (2006). Concern for the in-group and opposition to affirmative action. *Journal of Personality and Social Psychology*, *90*(6), 961–974. https://doi.org/10.1037/0022-3514.90.6.961

Lynn, A. K. K. (2019). *The direct, indirect, and conditional effects of intergroup contact on outgroup evaluation among university students in Myanmar* [Doctoral dissertation, International Christian University]. International Christian University Repository. http://id.nii.ac.jp/1130/00004564/

Matthews, M., & Levin, S. (2012). Testing a dual process model of prejudice: Assessment of group threat perceptions and emotions. *Motivation and Emotion*, *36*, 564–574.

Miller, M., & Owen, F. (2015). Working on religion, peace and conflict in Theravada

    Buddhist countries: Reflections by practitioners. *Center for Security Studies of*

    ETH Zurich and the Network for Religious and Traditional Peacemakers.

    http://www.css.ethz.ch/content/dam/ethz/special-interest/gess/cis/center-for-

    securities-studies/pdfs/Religion-Conflict_Practitioner_Exchange_BKK

    March2016.pdf

Moftizadeh, N., Zagefka, H., López-Rodríguez, L., Vázquez, A., & Barn, R. (2022).

    Exploring the intergroup consequences of majority members' perceptions that

    minority members want majority members to adopt the minority

    culture. *International Journal of Psychology*, *57*(4), 483-490.

    https://doi.org/10.1002/ijop.12756

Moghaddam, F. M., & Solliday, E. A. (1991). Balanced multiculturalism and the challenge

    of peaceful coexistence in pluralistic societies. *Psychology and Developing*

    Societies, *3*(1), 51–72. https://doi.org/10.1177/097133369100300104

Morrison, K. R., & Chung, A. (2011). "White" or "European American"? Self-identifying

    labels influence majority group members' interethnic attitudes. *Journal of*

    Experimental Social Psychology, *47*, 165-170.

Morrison, K. R., Plaut, V. C., & Ybarra, O. (2010). Predicting whether multiculturalism

    positively or negatively influences white Americans' intergroup attitudes: The role

    of ethnic identification. *Personality & Social Psychology Bulletin*, *36*(12), 1648-

    1661. https://doi.org/10.1177/0146167210386118

Moscovici, S., & Paicheler, G. (1978). Social comparison and social recognition: Two

    complementary processes of identification. In H. Tajfel (Ed.), *Differentiation*

    between social groups (pp. 251–266). Academic Press.

Müller, A. (2016). Linguistic convergence within the 'Kachin' languages. *International Institute for Asian Studies: The Newsletter*, *75*, 34–35.

Müller, A. (2018). The Kachin as participants of an ethno-linguistic area? In P. Pittayapom, S. Jitwiriyanont, P. Saisuwan, & B. Tejarajanya (Eds.)*, Papers from the Chulalongkorn international student symposium on Southeast Asian linguistics 2017* (pp. 124-135). University of Hawaii Press.

Myanmar population. (2022, December 4). Worldometer. https://www.worldometers.info/world-population/myanmar-population/

Nakintu, S., & Bitanga-Isreal, O. (2021, November 29) *Diversity, equity and inclusion: Key terms and definitions*. National Association of Counties (NACo). https://www.naco.org/resources/featured/key-terms-definitions-diversity-equity-inclusion

Oakes, P. J., Haslam, S. A., & Turner, J. C. (1994). *Stereotyping and social reality*. Blackwell.

Office of International Religious Freedom. (n.d.). *2019 Report on international religious freedom: Burma*. U.S. Department of State. Retrieved June 3, 2023, from https://www.state.gov/reports/2019-report-on-international-religious-freedom/burma/

Oo, M. (2019). Kachin state. UNICEF Myanmar. https://www.unicef.org/myanmar/kachin-state

Overview of human rights violations. (2016, October 27). Burma Link. https://www.burmalink.org/background/burma/human-rights-violations/overview/

Pakao, C. (2020, February 25). A plea for Kachin unity, as dispute creates rift. Frontier Myanmar. https://www.frontiermyanmar.net/en/a-plea-for-kachin-unity-as-dispute-creates-rift/#.XlS1h4uXLDY.facebook

Patterns of state abuse. (2016, October 27). Burma Link.

    https://www.burmalink.org/background/burma/human-rights-violations/patterns-

    of-state-abuse/

Pettigrew, T. F. (1998). Intergroup contact theory. *Annual Review of Psychology, 49*, 65-

    85.

Phinney, J. S., Jacoby, B., & Silva, C. (2007). Positive intergroup attitudes: The role of

    ethnic identity. *International Journal of Behavioral Development*, *31*(5), 478–

    490. https://doi.org/10.1177/0165025407081466

Piontkowski, U., Florack, A., Hoelker, P., & Obdrzálek, P. (2000). Predicting

    acculturation attitudes of dominant and non-dominant groups. *International*

    Journal of Intercultural Relations, *24*(1), 1–26. https://doi.org/10.1016/S0147-

    1767(99)00020-6

Plaut, V. C. (2010). Diversity science: Why and how difference makes a difference.

    Psychological Inquiry, *21*(2), 77–99. https://doi.org/10.1080/10478401003676501

Pratto, F., Sidanius, J., Stallworth, L. M., & Malle, B. F. (1994). Social dominance

    orientation: A personality variable predicting social and political attitudes. *Journal*

    of Personality and Social Psychology, *67*(4), 741–763. https://doi.org/10.1037/

    0022-3514.67.4.741

PRB. (2014, August 14). *Deciphering the demography of Myanmar*. Population Reference

    Bureau (PRB). https://www.prb.org/resources/deciphering-the-demography-of-

    myanmar/

Rattan, A., & Ambady, N. (2013). Diversity ideologies and intergroup relations: An

    examination of colorblindness and multiculturalism: Diversity ideologies and

    intergroup relations. *European Journal of Social Psychology*, *43*(1), 12-21.

    https://doi.org/10.1002/ejsp.1892

Renfro, C. L., Duran, A., Stephan, W. G., & Clason, D. L. (2006). The role of threat in attitudes toward affirmative action and its beneficiaries. *Journal of Applied Social Psychology*, *36*, 41–74.

Richeson, J., & Craig, M. (2011). Intra-minority intergroup relations in the twenty-first century. *Daedalus, 140*, 66–175. https://doi.org/10.1162/DAED_a_00085

Riek, B. M., Mania, E. W., and Gaertner, S. L. (2006). Intergroup threat and outgroup attitudes: A meta-analytic review. *Personality and Social Psychology Review*, *10*(4), 336-353.

Riek, B. M., Mania, E. W., Gaertner, S. L., McDonald, S. A., & Lamoreaux, M. J. (2010). Does a common ingroup identity reduce intergroup threat? *Group Processes & Intergroup Relations*, *13*(4), 403–423. https://doi.org/10.1177/1368430209346701

Robinne, F. (2007). Transethnic social space of clans and lineages: A discussion of Leach's concept of common ritual language, In F. Robinne & M. Sadan (Eds.), *Social dynamics in the highlands of Southeast Asia: Reconsidering political systems of highland Burma by E.R. Leach* (pp. 283-298). Brill.

Rosenthal, L., & Levy, S. R. (2010). The colorblind, multicultural, and polycultural ideological approaches to improving intergroup attitudes and relations. *Social Issues and Policy Review*, *4*(1), 215–246. https://doi.org/10.1111/j.1751-2409.2010.01022.x

Ryan C. S., Casas J. F., & Thompson B. K. (2010). Interethnic ideology, intergroup perceptions, and cultural orientation. *Journal of Social Issues*, *66*, 29–44.

Ryan, C. S., Hunt, J. S., Weible, J. A., Peterson, C. R., & Casas, J. F. (2007). Multicultural and colorblind ideology, stereotypes, and ethnocentrism among Black and White Americans. *Group Processes & Intergroup Relations*, *10*(4), 617–637. https://doi.org/10.1177/1368430207084105

Sadan, M. (2007). Constructing and contesting the category 'Kachin' in the Colonial and post-Colonial Burmese state. In M. Gravers (Ed.), *Exploring ethnic diversity in Burma* (pp. 34-76). Nordic Institute of Asian Studies.

Sakhong, L. H., & Keenan, P. (2014). Ending ethnic armed conflict in Burma: A complicated peace process. Burma centre for ethnic studies (BCES). https://themimu.info/sites/themimu.info/files/documents/Book_Ending_Ethnic_Armed_Conflict_in_Burma_Keenan_2014.pdf

Schalk-Soekar, S. R. G. (2007). *Multiculturalism: A stable concept with many ideological and political aspects*. [Doctoral dissertation, Tilburg University]. Tilburg University Research Portal. https://pure.uvt.nl/ws/portalfiles/portal/792598/195457.pdf

Schofield, J. W. (1986). Causes and consequences of the colorblind perspective. In J. F. Dovidio & S. L. Gaertner (Eds.), *Prejudice, discrimination, and racism* (pp. 231–253). Academic Press.

Schofield, J. W. (2010). Realistic group conflict theory. In J M. Levine, & M. A. Hogg (Eds.), *Encyclopedia of group processes and intergroup relations* (pp. 681-683). Sage Publications.

Sherif, M. (1966). *In common predicament: Social psychology of intergroup conflict and cooperation*. Houghton Mifflin.

Sherif, M., Harvey, O. J., White, B. J., Hood, W. R., & Sherif, C. W. (1961). *Intergroup conflict and cooperation: The Robbers Cave experiment* (Vol. 10, pp. 150-198). University Book Exchange.

Sherif, M. & Sherif, C. W. (1965). Ingroup and intergroup relations. In J. O. Whittaker (Ed.), *Introduction to Psychology*. Saunders.

Sidanius, J., and Pratto, F. (1999). *Social dominance: An intergroup theory of social hierarchy and oppression.* Cambridge University Press.

Simon, B. (2004). *Identity in modern society: A social psychological perspective*. Blackwell.

Simon, B. (1992). The perception of ingroup and outgroup homogeneity: Reintroducing the intergroup context. *European Review of Social Psychology*, *3*(1), 1-30. https://doi.org/10.1080/14792779243000005

Simon, B., & Hamilton, D. L. (1994). Social identity and self-stereotyping: The effects of relative group size and group status. *Journal of Personality and Social Psychology, 66*, 699-711.

Sniderman, P. M., & Hagendoorn, L. (2007). *When ways of life collide: Multiculturalism and its discontents in the Netherlands*. Princeton University Press.

Stephan, W. G., Boniecki, K. A., Ybarra, O., Bettencourt, A., Ervin, K. S., Jackson, L. A., & Renfro, L. (2002). The role of threats in the racial attitudes of Blacks and Whites. *Personality and Social Psychology Bulletin*, *28*, 1242-1254.

Stephan, W. G., & Renfro, C. L. (2003). The role of threat in intergroup relations. In D. M. Mackie & E. R. Smith (Eds.), *From prejudice to intergroup emotions: Differentiated reactions to social groups* (pp. 191-207). Psychology Press.

Stephan, W. G., & Stephan, C. W. (1996). Predicting prejudice. *International Journal of Intercultural Relations*, *20*(3-4), 409–426. https://doi.org/10.1016/0147-1767(96)00026-0

Stephan, W. G., & Stephan, C. W. (2000). An integrated threat theory of prejudice. In S. Oskamp (Ed.), *Reducing prejudice and discrimination* (pp. 23-45). Psychology Press.

Stephan, W. G., & Stephan, C. W. (2016). Intergroup Threats. In C. G. Sibley & F. K. Barlow (Eds.), *The Cambridge Handbook of the Psychology of Prejudice* (1st ed., pp. 131–148). Cambridge University Press. https://doi.org/10.1017/9781316161579.007

Stephan, W. G., Ybarra, O., Martínez, C. M., Schwarzwald, J., & Tur-Kaspa, M. (1998). Prejudice toward immigrants to Spain and Israel: An integrated threat theory analysis. *Journal of Cross-Cultural Psychology*, *29*(4), 559-576. https://doi.org/10.1177/0022022198294004

Stephan, W. G., Ybarra, O., & Rios Morrison, K. (2009). Intergroup Threat Theory. In *Handbook of prejudice* (pp. 43-59). Lawrence Erlbaum Associates.

Stevens, F. G., Plaut, V. C., & Sanchez-Burks, J. (2008). Unlocking the benefits of diversity: All-inclusive multiculturalism and positive organizational change. *Journal of Applied Behavioral Science*, *44*(1), 116–133. https://doi.org/10.1177/0021886308314460

Taber, K. S. (2018). The use of Cronbach's alpha when developing and reporting research instruments in science education. *Research in Science Education* (Australasian Science Education Research Association), *48*(6), 1273-1296. https://doi.org/10.1007/s11165-016-9602-2

Tajfel, H. (1981). Social stereotypes and social groups. In J. C. Turner, & H. Giles (Eds.), *Intergroup behaviour* (pp. 144–167). Blackwell.

Tajfel, H. (1982). Social psychology of intergroup relations. *Annual Review of Psychology, 33*, 1-39.

Tajfel, H., Billig, M. G., Bundy, R. P., & Flament, C. (1971). Social categorization and intergroup behavior. *European Journal of Social Psychology, 1*(2), 149-178.

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin, & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-47). Brooks/Cole.

Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. In W. C. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (pp. 7–24). Nelson

Tausch, N., Hewstone, M., Kenworthy, J., Cairns, E., & Christ, O. (2007). Cross-community contact, perceived status differences, and intergroup attitudes in northern ireland: The mediating roles of individual-level versus group-level threats and the moderating role of social identification. *Political Psychology*, *28*(1), 53-68. https://doi.org/10.1111/j.1467-9221.2007.00551.x

Tropp, L., & Pettigrew, T. (2005). Relationships between intergroup contact and prejudice among minority and majority status groups. *Psychological Science, 16*(12), 951-957.

Turner, J. C. (1982). Towards a cognitive redefinition of the social group. *Social Identity and Intergroup Relations* (pp. 15-40). Cambridge University Press.

Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D., and Wetherell, M. S. (1987). *Rediscovering the social group: A self-categorization theory*. Basil Blackwell.

Turner, J. C., & Oakes, P. J. (1986). The significance of the social identity concept for social psychology with reference to individualism, interactionism and social influence. *British Journal of Social Psychology, 25*(3), 237–252. https://doi.org/10.1111/j.2044-8309.1986.tb00732.x

Turner, J. C., & Reynolds, K. J. (2001). The social identity perspective in intergroup relations: Theories, themes, and controversies. In R. Brown & S. L. Gaertner (Eds.), *Blackwell handbook of social psychology* (pp. 133-152). Blackwell.

Taylor, S. E., Fiske, S. T., Etcoff, N. L., & Ruderman, A. J. (1978). Categorical and

   contextual bases of person memory and stereotyping. *Journal of Personality and*

   Social Psychology, 36(7), 778-793. https://doi.org/10.1037/0022-3514.36.7.778

Vala, J., & Costa-Lopes, R. (2015). Intergroup relations. In J. D. Wright

   (Ed.), *International encyclopedia of the social & behavioral sciences* (2nd ed., pp.

   409-415). Elsevier. https://doi.org/10.1016/B978-0-08-097086-8.24069-5

Vala, J., Pereira, C., & Costa-Lopes, R. (2009). Is the attribution of cultural differences to

   minorities an expression of racial prejudice? *International Journal of Psychology,*

   44(1), 20-28.

Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E. (2008). Prejudice towards

   Muslims in the Netherlands: Testing integrated threat theory. *The British Journal*

   of Social Psychology, *47*(4), 667–685. https://doi.org/10.1348/014466608X284443

Verkuyten, M. (2006). Multicultural recognition and ethnic minority rights: A social

   identity perspective. *European Review of Social Psychology*, *17*, 148-184.

Verkuyten, M. (2007). Social psychology and multiculturalism. *Social and Personality*

   Psychology Compass, *1*(1), 280-297. https://doi.org/10.1111/j.1751-

   9004.2007.00011.x

Verkuyten, M. (2009). Support for multiculturalism and minority rights: The role of

   national identification and out-group threat. *Social Justice Research*, *22*(1), 31–52.

   https://doi.org/10.1007/s11211-008-0087-7

Verkuyten, M. (2010). Assimilation ideology and situational well-being among ethnic

   minority members. *Journal of Experimental Social Psychology*, *46*(2), 269–275.

   https://doi.org/10.1016/j.jesp.2009.11.007

Verkuyten, M., & Katarzyna, Z. (2005). Interethnic relations in a changing political

   context. *Social Psychology Quarterly, 68*(4), 375-386.

Verkuyten, M., & Nekuee, S. (1999). Ingroup bias: The effect of self-stereotyping, identification and group threat. *European Journal of Social Psychology*, *29*, 411—418.

Walker, I. (2010). Relative deprivation. In J. M. Levine and M. A. Hogg (Eds.), *Encyclopedia of group processes and intergroup relations* (pp. 695-698). SAGE Publications.

Worchel, S. (1999). *Written in blood: Ethnic identity and the struggle for human harmony*. Worth.

Wolsko, C., Park, B., & Judd, C. M. (2006). Considering the tower of Babel: Correlates of assimilation and multiculturalism among ethnic minority and majority groups in the United States. *Social Justice Research*, *19*(3), 277–306. https://doi.org/10.1007/s11211-006-0014-8

Ye, F. T., & Buchtel, E. E. (2021). Multiculturalism, culture mixing, and prejudice: Effects of priming Chinese diversity models among Hong Kong university students. *Frontiers in psychology*, *12*, Article 691858. https://doi.org/10.3389/fpsyg.2021.691858

Zárate, M. A., Garcia, B., Garza, A. A., & Hitlan, R. T. (2004). Cultural threat and perceived realistic group conflict as dual predictors of prejudice. *Journal of Experimental Social Psychology, 40*(1), 99–105. https://doi.org/10.1016/S0022-1031(03)00067-2

Zick, A., Wagner, U., van Dick, R., & Petzel, T. (2001). Acculturation and prejudice in Germany: Majority and minority perspectives. *Journal of Social Issues*, *57*(3), 541–557. https://doi.org/10.1111/0022-4537.00228

Appendices

Appendix A: Study 1's Questionnaires

Burmese

"သုတေသနတွင် ပါဝင်ကူညီပေးရန် မေတ္တာရပ်ခံခြင်း"

ရည်ရွယ်ချက်။ ။ဤသုတေသနသည် မြန်မာနိုင်ငံသားများ၏ နေ့တဓူဝ လူမှုဆက်ဆံရေး အတွေ့အကြုံများနှင့် ပတ်သက်သော ထင်မြင် ယူဆချက်ကို လေ့လာစုံစမ်းရန်ဖြစ်ပါသည်။ ဤသုတေသနသည် ပါရဂူဘွဲ့ ကျမ်းပြုစုအတွက် ဖြစ်ပါသည်။

ပါဝင်ဖြေဆိုပေးမည့်သူလုပ်ဆောင်ရန်မှာ။ ။ စာမျက်နှာ (၅) မျက်နှာပါဝင်သော စစ်တမ်း မေးခွန်းလွှာတစုံ ကိုရေးဖြေပေးရန်ဖြစ်ပါသည်။ ဤသုတေသနသည် ပါဝင်ဖြေဆိုပေးမည့်သူ၏ ထင်မြင်ယူဆချက် နှင့် အတွေ့အကြုံများ ကို စစ်တမ်းကောက်ခံခြင်း ဖြစ်သည့်အတွက် အဖြေမှန် / အဖြေမှားဟူ၍ မရှိပါ။ မေးခွန်းလွှာတွင်ပါရှိသော **မေးခွန်းအားလုံးကို ဖြေဆိုပေးရန်** နှင့် **မေးခွန်းတစ်ခုစီ**၏ ညွှန်ကြားချက်ကို ဂရုတစိုက်ဖတ်၍ ဖြေဆိုပေးရန် မေတ္တာရပ်ခံအပ်ပါသည်။

ဤသုတေသနတွင် ပါဝင်ကူညီဖြေကြားခြင်းနှင့်ဆက်နွယ်သော ထိခိုက်နစ်နာမှု လုံးဝမရှိပါ။ ဤသုတေသနတွင် ပါဝင်ကူညီဖြေကြားပေးနေစဉ်အတွင်း အချိန်မရွေးလွတ်လပ်စွာ နုတ်ထွက်ခွင့်ရှိပါသည်။

ကြာမြင့်ချိန်။ ။ မိနစ် ၁၅ မှ ၂၀အတွင်းကြာမြင့်ပါမည်။

ကိုယ်ရေးကိုယ်တာ အချက်အလက်များလုံခြုံရေး။ ။ သင် ပါဝင်ကူညီဖြေကြားခြင်းနှင့် ဤသုတေသနတွင် အသုံးပြုမည့် သင့်ပုဂ္ဂိုလ်ရေးဆိုင်ရာအချက်အလက်များမပေါက်ကြားစေရန်တာဝန်ယူပါသည်။ သင့်ပုဂ္ဂိုလ်ရေးဆိုင်ရာအချက်အလက်များကို ဤသုတေသနမှအပ အခြား၌ အသုံးမပြုကြောင်း တာဝန်ယူပါသည်။

အထက်ပါစာပိုဒ်ကိုဖတ်ပြီး ဤသုတေသန၏ ရည်ရွယ်ချက် နှင့် သဘောသဘာဝ ကို ကောင်းစွာနားလည် သဘောပေါက်ပြီး ပါဝင်ကူညီရန်သဘောတူပါက အောက်တွင် ပါဝင်ကူညီရန်သဘောတူကြောင်း လက်မှတ်ရေးထိုး ပေးရန်ပန်ကြားအပ်ပါသည်။

_____

ပါဝင်ကူညီ ဖြေဆိုသူ၏

လက်မှတ် _____

အမည် _____

ရက်စွဲ _____

ဤသုတေသနပြုလုပ်သူ (သို့)အချက်အလက်ကောက်ယူပေးသူ၏

အမည် _____

ရက်စွဲ _____

ပါဝင်ကူညီမှုအတွက်ကျေးဇူးအထူးတင်ပါသည်။

အောက်ပါမေးခွန်းများအတွက် အဖြေကို လေးထောင့်ကွက်အတွင်း "အမှန်ခြစ်" ☑ ၍လည်းကောင်း၊ **ကွက်လပ်များတွင် ရေးသားဖြည့်စွက်၍** လည်းကောင်း သင့်လျော်သလို ဖြေဆိုပါ။

၁။ လူမျိုး —
☐ ကချင် ☐ ကယား ☐ ကရင် ☐ ချင်း ☐ ဗမာ ☐ မွန် ☐ ရခိုင် ☐ ရှမ်း

☐ အခြား _____
[အသေးစိတ်ဖော်ပြပါ]

၂။ မွေးရပ်ဒေသ
_____ မြို့နယ် _____ ပြည်နယ်/တိုင်း

၃။ လိင် —
☐ ကျား ☐ မ

၄။ အသက် _____ နှစ်

၅။လက်ရှိတက်ရောက်
နေသည့်ဘွဲ့အမည်—
☐ B.Sc. ☐ B.A. ☐ ဂုဏ်ထူး/မဟာတန်း ☐ Ph.D.

☐ အခြား _____
[အသေးစိတ်ဖော်ပြပါ]

၆။လက်ရှိတက်ရောက်
နေသည့်အတန်း—
☐ ပထမနှစ် ☐ ဒုတိယနှစ် ☐ တတိယနှစ် ☐ စတုတ္ထနှစ်

၁။ အောက်တွင် ဖော်ပြထားသော စကေး ၁ မှ ၇ အတွင်း ရှိ ကိန်းဂဏန်းများအနက်မှ **သင့်ထင်မြင်ယူဆချက်နှင့် ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်ခု"** ကိုသာ ရွေးချယ်၍ ဝိုင်းပါ။ **"တိုင်းရင်းသားအုပ်စု"** ဟုဆိုရာတွင် မြန်မာနိုင်ငံတွင် နေထိုင်သော **ကချင် အုပ်စု၊ ကယား အုပ်စု၊ ကရင် အုပ်စု၊ ချင်း အုပ်စု၊ မွန် အုပ်စု၊ ရခိုင် အုပ်စု၊ ရှမ်း အုပ်စု** တို့ ကို ရည်ညွှန်း၍ **"ဗမာ အုပ်စု"** ဟုဆိုရာတွင် ဗမာလူမျိုးစုကို ရည်ညွှန်းသည်။

		လုံးဝ သဘော မတူပါ	သဘော မတူပါ	အနည်း ငယ်သ ဘော မတူပါ	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် သဘော တူသည်	သဘော တူသ ည်	အလွန် သဘော တူသည်
(၁)	မြန်မာနိုင်ငံ သည် ယဉ်ကျေးမှု ကွဲပြားခြားနားသော တိုင်းရင်းသားအုပ်စုအမျိုးမျိုး ပါဝင်ဖွဲ့စည်းထား ခြင်းဖြစ်ကြောင်း ကိုအသိအမှတ်ပြု သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၂)	မြန်မာနိုင်ငံ အတွင်း နေထိုင်သော တိုင်းရင်းသားအုပ်စု အသီးသီး၏ ယဉ်ကျေးမှုအမွေအနှစ်များ ဆက်လက် ရှင်သန်နိုင်ဖို့ "ဗမာ အုပ်စု"ဝင်များက ကူညီရပါမည်။	၁	၂	၃	၄	၅	၆	၇
(၃)	တိုင်းရင်းသားအုပ်စုများအကြောင်း၌ ယဉ်ကျေးမှုလေ့လဲ့ထုံး တမ်းစဉ်လာကွဲပြားခြားနားခြင်းကို မြန်မာနိုင်ငံ သားတိုင်း လက်သင့်ခံခြင်းက ကျွန်ုပ်တို့၏နိုင်ငံ အတွက် အကောင်းဆုံး ဖြစ်သည်။	၁	၂	၃	၄	၅	၆	၇
(၄)	မတူညီခြားနားသည့် တိုင်းရင်းသားအုပ်စုအမျိုးမျိုးပါရှိသော လူ့အဖွဲ့အစည်းသည် ဖြစ်ပေါ်လာသော ပြဿနာအသစ်များကို ပို၍ကိုင်တွယ် ဖြေရှင်းနိုင်စွမ်း ရှိသည်။	၁	၂	၃	၄	၅	၆	၇
(၅)	တိုင်းရင်းသားအုပ်စုအသီးသီး၏ အယူဝါဒဟောင်းများကို စွဲကိုင်ထားခြင်းက ကျွန်ုပ်တို့နိုင်ငံ ၏ စည်းလုံးညီညွတ်မှုကို အားနည်းစေသည်။	၁	၂	၃	၄	၅	၆	၇
(၆)	တိုင်းရင်းသားအုပ်စုအသီးသီးသည်ငင်းတို့၏ကိုယ်ပိုင်ယဉ်ကျေးမှုကို ငင်းတို့ကိုယ်တိုင်သာလျှင် ထိန်းသိမ်းစောင့်ရှောက်သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၇)	ကွဲပြားခြားနားသော တိုင်းရင်းသားအုပ်စုအမျိုးမျိုး ပါရှိသော လူ့အဖွဲ့အစည်းသည် အားလုံးတူညီ၍ တစ်သားတည်း ဖြစ်သော လူ့အဖွဲ့အစည်းထက် ဒေသဆိုင်ရာ စည်းလုံးညီညွတ်မှု ပြဿနာများကို ပို၍ရင်ဆိုင်ရသည်။	၁	၂	၃	၄	၅	၆	၇
(၈)	"ဗမာအုပ်စု"ဝင်များသည် အခြားတိုင်းရင်းသားအုပ်စုများ၏ ခြားနားသော လေ့ထုံးတမ်းစဉ်လာများနှင့် ယဉ်ကျေးမှု ဆိုင်ရာ အမွေအနှစ်များ အကြောင်း လေ့လာသင်ယူ နိုင်ရန် ပို၍ လုပ်ဆောင်သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၉)	အခြား တိုင်းရင်းသားအုပ်စုများသည် ငင်းတို့ ၏ မူလယဉ်ကျေးမှုနှင့် ထုံးတမ်းစဉ်လာကို ဆက်လက်ထိန်းသိမ်းရန် ငင်းတို့၏ကလေးများကို အားပေးသင့်ကြပါ။	၁	၂	၃	၄	၅	၆	၇

၂။ အောက်ပါမေးခွန်းများတွင် ဖော်ပြထားသော စကေး ၁မှ ၇ အတွင်း ရှိ ကိန်းဂဏန်းများအနက်မှ **သင်ထင်မြင်ယူဆချက်နှင့် ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်စုံ"** ကိုသာ ရွေးချယ်၍ ဝိုင်းပါ။ ပထမဦးဆုံး ထွက်ပေါ်လာသောအတွေးသည် ယေဘုယျအားဖြင့် အကောင်းဆုံးဖြစ်သည်။ အောက်တွင် ဖော်ပြထားသော **"အုပ်စု"** ဟုဆိုရာတွင် **ကချင် အုပ်စု၊ ကယား အုပ်စု၊ ကရင် အုပ်စု၊ ချင်း အုပ်စု၊ ဗမာ အုပ်စု၊ မွန် အုပ်စု၊ ရခိုင် အုပ်စု၊ ရှမ်း အုပ်စု၊** တို့ကို အုပ်စုတစ်ချင်းစီ အဖြစ် ရည်ညွှန်းပါသည်။

		လုံးဝဆန့်ကျင်သည်	ဆန့်ကျင်သည်	အနည်းငယ်ဆန့်ကျင်သည်	မည်သို့မျှ မပြောတတ်	အနည်းငယ်ထောက်ခံသည်	ထောက်ခံသည်	အလွန်ထောက်ခံသည်
[၁]	စံပြလူ့အဖွဲ့အစည်းတစ်ခုတွင် အချို့သော အုပ်စုများသည် ထိပ်ဆုံး၌လည်းကောင်း၊ အချို့သော အုပ်စုများ သည်အောက်ခြေ၌လည်းကောင်းရှိရန်လိုအပ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၂]	အချို့သောအုပ်စုများသည် အချို့သောအုပ်စုများနှင့် နှိုင်းယှဉ်လျှင် နိမ့်ကျသည်။	၁	၂	၃	၄	၅	၆	၇
[၃]	လူ့အဖွဲ့အစည်းတစ်ခုကို မည်သည့်အုပ်စုတစ်စုကမျှ လက်ဝါးကြီးအုပ် ကြီးစိုးလွှမ်းမိုးရန်မသင့်။	၁	၂	၃	၄	၅	၆	၇
[၄]	အောက်ခြေအဆင့် အုပ်စုများသည် ထိပ်သီးအုပ်စုများ နည်းတူခံစားထိုက် သူများဖြစ်ကြသည်။	၁	၂	၃	၄	၅	၆	၇
[၅]	အုပ်စုတစ်စုနှင့်တစ်စု တန်းတူညီမျှရေးသည် ကျွန်ုပ်တို့၏ ပထမဦးစားပေး၊ ရည်မှန်းချက် မဖြစ်သင့်ပါ။	၁	၂	၃	၄	၅	၆	၇
[၆]	အုပ်စုများတန်းတူညီမျှ အောင်ကြိုးစားခြင်းသည် တရားမျှတမှု မရှိပါ။	၁	၂	၃	၄	၅	၆	၇
[၇]	မတူကွဲပြားခြားနားသောအုပ်စုများအတွက် အခြေအနေများ ညီမျှ သွားစေရန်အတယ်အရာကိုမဆို ကျွန်ုပ်တို့ တတ်နိုင်သမျှ လုပ်ပေးသင့်သည်။	၁	၂	၃	၄	၅	၆	၇
[၈]	အုပ်စုအားလုံးအောင်မြင်ဖို့လိုအပ်သော တန်းတူအခွင့်အလမ်း ပေးရန် ကျွန်ုပ်တို့ အလုပ်လုပ်သင့်သည်။	၁	၂	၃	၄	၅	၆	၇

၃။ သင်ကိုယ်တိုင်နှင့် ကိုက်ညီသည့် **"ကိန်းဂဏန်းတစ်ခု"** ကိုသာ ရွေးချယ်၍ဝိုင်းပါ။

		လုံးဝ သဘောမတူပါ	သဘောမတူပါ	အနည်းငယ်သဘောမတူပါ	မည်သို့မျှ မပြောတတ်	အနည်းငယ်သဘောတူသည်	သဘောတူသည်	အလွန်သဘောတူသည်
[၁]	ကျွန်ုပ်၏ "လူမျိုး" သည် "ငါ ဘယ်သူလဲ" ဟုသော မေးခွန်းအတွက် အရေးမကြီးပါ။	၁	၂	၃	၄	၅	၆	၇
[၂]	မြန်မာနိုင်ငံသားဖြစ်ရခြင်းကို ဂုဏ်ယူသော ခံစားချက်သည် "ငါ ဘယ်သူလဲ" ဟုသောအသိအတွက် အရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇
[၃]	ကျွန်ုပ်ကိုးကွယ်သည့်ဘာသာတရားသည် ကျွန်ုပ်အတွက် အရေးမကြီးသော ရောင်ပြန်ဟပ်မှုဖြစ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၄]	ကျွန်ုပ်၏နိုင်ငံရေး ခံယူချက် နှင့်လုပ်ရှားမှုများသည် ကျွန်ုပ် "ပုံရိပ်" ၏ အရေးမကြီးသော အစိတ်အပိုင်းတစ်ခု ဖြစ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၅]	ကျွန်ုပ်၏မိခင်ဘာသာစကား/တိုင်းရင်းသားဘာသာစကားသည် "ငါ ဘယ်သူလဲ" ဟုသောအသိအတွက် အရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇

၄။ အောက်တွင် ဖော်ပြထားသော **"အခြားတိုင်းရင်းသားအုပ်စု"** ဟုဆိုရာတွင် မြန်မာနိုင်ငံတွင် နေထိုင်သော **ကချင် အုပ်စု၊ ကယား အုပ်စု၊ ကရင် အုပ်စု၊ ချင်း အုပ်စု၊ မွန် အုပ်စု၊ ရခိုင် အုပ်စု၊ ရှမ်း အုပ်စု၊** တို့ကို ရည်ညွှန်းသည်။ သင့်သဘောထားနှင့် ကိုက်ညီသည့် **"ကိန်းဂဏန်းတစ်ခု"** ကိုသာ ရွေးချယ်၍ဝိုင်းပါ။

		လုံးဝ သဘောမတူပါ	သဘောမတူပါ	အနည်းငယ်သဘောမတူပါ	မည်သို့မျှ မပြောတတ်	အနည်းငယ်သဘောတူသည်	သဘောတူသည်	အလွန်သဘောတူသည်
[၁]	အခြားတိုင်းရင်းသားအုပ်စုများသည် သူတို့၏ကိုယ်ပိုင် ယဉ်ကျေးမှုအစဉ်အလာကို ဆက်လက် ထိန်းသိမ်းထား သင့်သည်ဟု ကျွန်ုပ် ထင်မြင်ယူဆသည်။	၁	၂	၃	၄	၅	၆	၇
[၂]	အခြားတိုင်းရင်းသားအုပ်စုများသည် ပင်မ ဗမာယဉ်ကျေးမှု ထုံးတမ်းစဉ်လာ နှင့်လိုက်လျောညီထွေဖြစ်အောင် ပြောင်းလဲသင့်သည်ဟု ကျွန်ုပ် ထင်မြင်ယူဆသည်။	၁	၂	၃	၄	၅	၆	၇

		လုံးဝ သဘော မတူပါ	သဘော မတူပါ	အနည်း ငယ်သ ဘော မတူပါ	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် သဘော တူသည်	သဘော တူသည်	အလွန် သဘော တူသည်
(၃)	အခြားတိုင်းရင်းသားအုပ်စုအသီးသီးသည်သူတို့အဖွဲ့ဝင်များ**သာ** ပါဝင်ကြသော ပွဲလမ်းသဘင်၊ အခမ်းအနားများတွင်**သာ** ပါဝင်ဆင်နွှဲသင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၄)	အခြား တိုင်းရင်းသားအုပ်စုများ သည် မြန်မာ ဘာသာစကားနှင့် သူတို့၏ ကိုယ်ပိုင် တိုင်းရင်းသား ဘာသာစကား၊ နှစ်မျိုးစလုံးကို ကျွမ်းကျင်စွာပြောဆိုတတ် သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၅)	အခြား တိုင်းရင်းသားအုပ်စုများသည် မြန်မာတစ်မျိုးသားလုံးနှင့် သက်ဆိုင်သော ပွဲလမ်းသဘင်၊ အခမ်းအနားများတွင် ပါဝင်ဆင်နွှဲသင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၆)	အခြား တိုင်းရင်းသားအုပ်စုများ သည် မြန်မာဘာသာစကားထက် သူတို့ကိုယ်ပိုင် တိုင်းရင်းသား ဘာသာစကား၊ ကိုကျွမ်းကျင်စွာပြောဆိုတတ်ရန် ပိုအရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇
(၇)	အခြား တိုင်းရင်းသားအုပ်စုများသည် မြန်မာယဉ်ကျေးမှု ထုံးတမ်းစဉ်လာကိုယူကျင့်သုံး သင့်သည်ဟု ကျွန်ုပ် ထင်မြင်ယူဆသည်။	၁	၂	၃	၄	၅	၆	၇
(၈)	အခြား တိုင်းရင်းသားအုပ်စုများသည် သူတို့၏ ကိုယ်ပိုင် တိုင်းရင်းသား ဘာသာစကားထက် မြန်မာ ဘာသာစကား ကို ကျွမ်းကျင်စွာ ပြောဆိုတတ်ရန် ပိုအရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇
(၉)	အခြား တိုင်းရင်းသားအုပ်စုများသည်သူတို့အဖွဲ့ဝင်များသာ ပါဝင်သော ပွဲလမ်းသဘင်၊ အခမ်းအနားများနှင့် မြန်မာ တစ်မျိုးသားလုံးနှင့် သက်ဆိုင်သော ပွဲလမ်းသဘင်၊ အခမ်းအနား **နှစ်မျိုးစလုံး**တွင် ပါဝင်ဆင်နွှဲသင့်သည်။	၁	၂	၃	၄	၅	၆	၇

<div align="center">အပိုင်း (၃)</div>

၅-က။ အောက်ပါမေးခွန်းများကိုဖြေဆိုရာတွင် **"ဗမာအုပ်စု"** နှင့် **"အခြားအုပ်စု"** (အခြားတိုင်းရင်းသားအုပ်စု) ကို နိူင်းယှဉ် စဉ်းစား ဖြေဆိုပါ။ **"အခြားတိုင်းရင်းသားအုပ်စု"** ဟုဆိုရာတွင် မြန်မာနိုင်ငံတွင် နေထိုင်သော **ကချင် အုပ်စု၊ ကယား အုပ်စု၊ ကရင် အုပ်စု၊ ချင်း အုပ်စု၊ မွန် အုပ်စု၊ ရခိုင် အုပ်စု၊ ရှမ်း အုပ်စု**၊ တို့ကို သင့်စိတ်ထဲ့ **သတ်မှတ်၍** ဖြေဆိုပါ။

		လုံးဝ မဟုတ်ပါ	မဟုတ်ပါ	ဟုတ်- မဟုတ် မသေချာပါ	ဟုတ်သည်	လုံးဝ ဟုတ်သည်
(၁)	"ဗမာအုပ်စု" သည် မြန်မာနိုင်ငံ တွင် အာဏာနှင့် လုပ်ပိုင်ခွင့်ရှိသည့် ရာထူးများကို အလွန်အကျွံ အများအပြား ရယူထား၏။	၁	၂	၃	၄	၅
(၂)	"ဗမာအုပ်စု" သည် မြန်မာနိုင်ငံ၏ နိုင်ငံရေးလောကကို သူတို့လွှမ်းမိုးသင့်သည့် အတိုင်းအတာ ထက် များစွာကျော်လွန်၍ လွှမ်းမိုးနေ၏။	၁	၂	၃	၄	၅
(၃)	အလွန်များပြားသော တိုင်းပြည်ဘဏ္ဍာများကို "ဗမာအုပ်စု" အကျိုးရှိစေမည့် ပညာရေးအစီအစဉ်များ၌ သုံးစွဲနေ၏။	၁	၂	၃	၄	၅
(၄)	"ဗမာအုပ်စု" သည် သူတို့၌ ရှိသင့်သည့် အတိုင်းအတာထက် များစွာပိုလွန် သော စီးပွားရေးအင်အားကို ပိုင်ဆိုင်ထား၏။	၁	၂	၃	၄	၅
(၅)	ပညာရေးနှင့် ကျန်းမာရေးစောင့်ရှောက်မှုကဏ္ဍ၌ သုံးစွဲနေသည့် နိုင်ငံ့ဘဏ္ဍာ၏ အလွန်ကြီးမားသည့်ဝေစုကို "ဗမာအုပ်စု" က ရယူ ခံစားနေ၏။	၁	၂	၃	၄	၅
(၆)	"အခြားအုပ်စု" မှ အရည်အချင်း ပြည့်ဝသူများထက် "ဗမာအုပ်စု" မှ အရည်အချင်း နည်းပါးသူများကို အစိုးရဌာနများနှင့် ပုဂ္ဂလိကကုမ္ပဏီများ၌ အလုပ်ခန့်အပ်မှု ပိုရှိများပြား၏။	၁	၂	၃	၄	၅
(၇)	ဆေးရုံ၊ ကျောင်းများသည် ပြည်သူ့ဝန်ဆောင်မှုဌာနများက "အခြားအုပ်စု" ထက် "ဗမာအုပ်စု" ကို ပို၍ မျက်နှာသာပေးကြ၏။	၁	၂	၃	၄	၅
(၈)	တရားစီရင်ရေးစနစ်သည် "ဗမာအုပ်စု" ကို "အခြားအုပ်စု" ထက် ပို၍ သက်ညှာထောက်ထားထား၏။	၁	၂	၃	၄	၅
(၉)	မြန်မာနိုင်ငံတွင် "အခြားအုပ်စု" ၏ အဆင့်အတန်း နှင့် "ဗမာအုပ်စု" အကြား၌ ကြီးမားသော ခြားနားချက်ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၀)	မြန်မာနိုင်ငံ ရှိ "ဗမာအုပ်စု" မှ အဖွဲ့ဝင်များသည် "အခြားအုပ်စု"ထက်ပိုပြီး ပိုမိုကောင်းမွန်စီးပွားရေးအခြေအနေ ရှိသည်။	၁	၂	၃	၄	၅

		လုံးဝ မဟုတ်ပါ	မဟုတ်ပါ	ဟုတ်- မဟုတ် မသေချာပါ	ဟုတ်သည်	လုံးဝ ဟုတ်သည်
[၁၁]	"အခြားအုပ်စု" နှင့် "ဗမာအုပ်စု" အကြားရှိ မိသားစုဆိုင်ရာ တန်ဖိုးထားမှုစံနှုန်းများ (family values) အလွန်ခြားနား၏။	၁	၂	၃	၄	၅
[၁၂]	"အခြားအုပ်စု" နှင့် "ဗမာအုပ်စု" အကြားရှိ အလုပ်ဆိုင်ရာ တန်ဖိုးထားမှုစံနှုန်း များ (work values) အလွန်ခြားနား၏။	၁	၂	၃	၄	၅
[၁၃]	"ဗမာအုပ်စု" အနေဖြင့် သူတို့ရှိ "အခြားအုပ်စု" ထက်သာလွန်ကောင်းမြတ် သော တန်ဖိုးထားမှုစံနှုန်းများ (values) ရှိသည်ဟု ထင်မြင်ယူဆရန် အခွင့်အရေး မရှိပါ။	၁	၂	၃	၄	၅
[၁၄]	"ဗမာအုပ်စု" သည် ၎င်းတို့၏တန်ဖိုးထားမှုစံနှုန်းများကို "အခြားအုပ်စု" ဆီသို့ အတင်းအကြပ် သွတ်သွင်းဖြန့်ဖြူးရန် မကြိုးစားသင့်ပါ။	၁	၂	၃	၄	၅
[၁၅]	"ဗမာအုပ်စု" သည် "အခြားအုပ်စု" ၏ လောကအပေါ် ရှုမြင်ပုံ (world view) ကို ဘယ်သောအခါမှ နားလည်နိုင်မည် မဟုတ်ပါ။	၁	၂	၃	၄	၅
[၁၆]	"ဗမာအုပ်စု" သည် ၎င်းတို့၏ အခွင့်အရေးကို "အခြားအုပ်စု" ၏ အခွင့်အရေး ထက် ပို၍ဦးစားပေး ရွေးတန်းတင်လို၏။	၁	၂	၃	၄	၅
[၁၇]	"အခြားအုပ်စု" က သူတို့ကိုယ်သူတို့ "ဗမာအုပ်စု" ထက် ကိုယ်ကျင့်တရား ပို၍မြင့်မြတ်သည်ဟု ထင်မြင်ယူဆနေ၏။	၁	၂	၃	၄	၅
[၁၈]	"အခြားအုပ်စု" က ကိုယ်လေ့ထုံးစံများကို တန်ဖိုးထားသကဲ့သို့ "ဗမာအုပ်စု" က ၎င်းတို့၏ ဓလေ့ထုံးစံများကို တန်ဖိုးမထားကြပါ။	၁	၂	၃	၄	၅
[၁၉]	"အခြားအုပ်စု" မှလူများသည် "ဗမာအုပ်စု" မှလူတို့၏ အရိုအသေပေးမှု၊ လေးစားမှုတို့ကို ရသင့်ရထိုက်သလောက် မရရှိကြပါ။	၁	၂	၃	၄	၅

၅-ခ။ အောက်ပါမေးခွန်းများသည် "ဗမာအုပ်စု"၏ စရိုက်လက္ခဏာ နှင့်ပတ်သက်သော သင်၏သဘောထား ကိုမေးမြန်းထားခြင်းဖြစ်ပါသည်။ အောက်ပါ ဇယား၌ ဖော်ပြထားသော စရိုက်လက္ခဏာများကို "ဗမာအုပ်စု" မှ လူဦးရေ၏ ရာခိုင်နှုန်း မည်မှ ခန့်တွေ့ရှိနိုင်သနည်။ သင်၏သဘောထားနှင့်ကိုက်ညီသည့် "ရာခိုင်နှုန်းတစ်ခု" ကိုသာ ရွေးချယ်၍ဝိုင်းပါ။

[၁]	မရိုးသားသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၂]	ယုံကြည်စိတ်ချထိုက်သော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၃]	ငြိမ်းချမ်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၄]	ရန်ကိုရန်ချင်းတုန့်နှင့်လိုသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၅]	ရိုးရှင်းပွင့်လင်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၆]	စိတ်ရှည်၊ သည်းညည်းခံနိုင်မှုရှိသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၇]	သစ္စာစောင့်သိသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၈]	သဘောကောင်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၉]	မိမိကိုယ်ကိုနှိမ့်ချတတ်သော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၀]	ယဉ်ကျေးသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၁]	စည်းလုံးညီညွတ်သော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၂]	မျိုးချစ်စိတ်ရှိသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၃]	အပျင်းကြီးသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၄]	ဉာဏ်ကောင်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၅]	အဆင့်နိမ့်ကျသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၆]	သူတပါးအားတင်စီးတတ် သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%

၆-က။ အောက်ပါစာရင်းထဲမှ သင့် အုပ်စုနှင့်မတူညီဘဲ ကွဲပြားခြားနားသည်ဟု သင်ခံစားမိသည့် **အုပ်စု(၃) စု** ကိုရွေးချယ်၍ လေးထောင့်ကွက် အတွင်း "အမှန်ခြစ် ☑ ပြီး ဖြေဆိုပါ။

☐ ကချင်   ☐ ကယား   ☐ ကရင်   ☐ ချင်း   ☐ ဗမာ   ☐ မွန်   ☐ ရခိုင်   ☐ ရှမ်း

☐ အခြား _____
    (အသေးစိတ်ဖော်ပြပါ)

၆-ခ။ အောက်ပါစာရင်းထဲမှ သင့်အုပ်စုနှင့် နီးစပ်တူညီမှုရှိသည်ဟု သင်ခံစားမိသည် **အုပ်စု(၃)** စု ကိုရွေးချယ်၍ လေးထောင့်ကွက် အတွင်း "အမှန်ခြစ် " ပြီး ဖြေဆိုပါ။

☐ ကချင် ☐ ကယား ☐ ကရင် ☐ ချင်း ☐ ဗမာ ☐ မွန် ☐ ရခိုင် ☐ ရှမ်း

☐ အခြား _____
　　　　[အသေးစိတ်ဖော်ပြပါ]

၆-ဂ။ အောက်ပါ ဇယား၌ဖော်ပြထားသော လူမျိုးစုအသီးအသီးအပေါ် ထားရှိသည့် သင်၏ **သဘောထားနှင့် ထင်မြင်ချက်** ကိုဖော်ပြပါ။ **သင်၏သဘောထား နှင့် ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်ခု"** ကိုသာ **ရွေးချယ်၍ပိုင်းပါ။**

		အလွန် အဆိုးမြင်	အဆိုးမြင်	အနည်းငယ် အဆိုးမြင်	မည်သို့မှ မပြောတတ်	အနည်းငယ် အကောင်းမြင်	အကောင်းမြင်	အလွန် အကောင်းမြင်
[၁]	ကချင်	၁	၂	၃	၄	၅	၆	၇
[၂]	ကယား	၁	၂	၃	၄	၅	၆	၇
[၃]	ကရင်	၁	၂	၃	၄	၅	၆	၇
[၄]	ချင်း	၁	၂	၃	၄	၅	၆	၇
[၅]	ဗမာ	၁	၂	၃	၄	၅	၆	၇
[၆]	မွန်	၁	၂	၃	၄	၅	၆	၇
[၇]	ရခိုင်	၁	၂	၃	၄	၅	၆	၇
[၈]	ရှမ်း	၁	၂	၃	၄	၅	၆	၇

၇-က။ **"တိုင်းရင်းသားအုပ်စု"** ၏ စရိုက်လက္ခဏာ နှင့်ပတ်သက်သော သင်၏သဘောထား ကိုဖော်ပြပါ။
အောက်ပါ ဇယား၌ ဖော်ပြထားသော စရိုက်လက္ခဏာများကို **"တိုင်းရင်းသားအုပ်စု"** မှ လူဦးရေ၏ ရာခိုင်နှုန်း မည်မျှ ခန့်တွေ့ရှိနိုင်သနည်း။
သင်သည် **"တိုင်းရင်းသားအုပ်စု"** ဝင်ဖြစ်လျှင် သင်၏ လူမျိုးကို ကိုယ်စားပြု၍ ဖြေဆိုပါ။ သင်သည် **"ဗမာအုပ်စု"** ဝင်ဖြစ်လျှင် တိုင်းရင်းသား **အုပ်စု"** တစ်စု ကို ကိုယ်စားပြု၍ ဖြေဆိုပါ။ သင်၏သဘောထားနှင့်ကိုက်ညီသည့် **"ရာခိုင်နှုန်းတစ်ခု"** ကိုသာ **ရွေးချယ်၍ပိုင်းပါ။**

[၁]	မရိုးသားသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၂]	ယုံကြည်စိတ်ချထိုက်သော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၃]	ငြိမ်းချမ်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၄]	ရန်ကိုရန်ချင်းတုန့်နှင့်းလိုသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၅]	ရိုးရှင်းပွင့်လင်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၆]	စိတ်ရှည် သည်းညည်းခံနိုင်မှုရှိသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၇]	သစ္စာစောင့်သိသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၈]	သ�‌ဘောကောင်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၉]	မိမိကိုယ်ကိုနှိမ့်ချတတ်သော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၀]	ယဉ်ကျေးသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၁]	စည်းလုံးညီညွတ်သော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၂]	မျိုးချစ်စိတ်ရှိသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၃]	အပျင်းကြီးသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၄]	ဉာဏ်ကောင်းသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၅]	အဆင့်နိမ့်ကျသော သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%
[၁၆]	သူတပါးအားတင်စီးတတ် သူ	၀%	၁၀%	၂၀%	၃၀%	၄၀%	၅၀%	၆၀%	၇၀%	၈၀%	၉၀%	၁၀၀%

၇-ခ။ အထက်တွင် **"တိုင်းရင်းသားအုပ်စု"** အဖြစ် မည်သည့် လူမျိုးစုကို သင် ရည်ညွှန်း/သတ်မှတ် ဖြေဆိုခဲ့သနည်း။ အောက်ပါ စာရင်းထဲမှ **"လူမျိုးစုတစ်စု"** ကို **"အမှန်ခြစ်"** ☑ ၍ **ရွေးချယ်ပါ။**

☐ ကချင် ☐ ကယား ☐ ကရင် ☐ ချင်း ☐ ဗမာ ☐ မွန် ☐ ရခိုင် ☐ ရှမ်း

☐ အခြား _____
　　　　[အသေးစိတ်ဖော်ပြပါ]

Kachin

Sawk dinglik ai magam hta garum la na lajin ai lam

Yaw shada ai lam: Ndai sawk dinglik ai lam gaw hpaji Mu Nu Ph. D Janmau a matu Myen Mung masha ni a shani shagu na shinggyim kanawn mazum lam ningmu ni hpe masam maram shawk ka ningting ai lam re.

Shang Htai ai ni galaw ra ai lam: Laika man (6) hta lawm ai ga san laika pa sinlam zum mi hpe htai ra ai. Ndai sawk dinglik ai lam gaw shang htai ai wa a ningmu hte mahkrum madup ni hpe mahkawng la ai lam re ai majaw mahtai jaw n jaw jep ai lam n nga ai. Ga san ni yawng htai na hte san da ai ga san hpe atsawm myit yu let htai ya na hpe lajin mayu ai.

Ndai sawk dinglik ai lam hta shang lawm htai ya ai majaw shang lawm htai ya ai wa hpe hkra machyi ai lam n nga ai. Shanglamw garum htai ya nga ai ten hta myit n lawm wa jang hkring mat mai ai.

Aten: Aten gaw minute 25-30 lapran na na.
Dinghkrai shimlum lam: Shang htai garum ai shaloi sawk dinglik ai lam hta jai lang ai dinghkrai mahtai ni nbrawng hkra lit la ya na, na a dinghkrai mahtai hpe sawk sagawn ai lam hta jan nna jai lang na nre ai lam lit la ai.

Lahta na tsun mat wa ai lam yen ni hpe hti nna sawk dinglik ai lam hte ga san ni hpe htai ai lam hpe atsawm hkawnhkrang ai hte myitdik myithkut jang myithkum gasadi tamasat htu ya na hpe lajin dat ai.

_____

Shang lawm htai ya ai wa a Ta masat _____

Mying _____

Ninghtoi _____

Shang lawm garum la ai majaw chyeju dum ai.

Chyum sawk kahkyin ningting wa: SUMLUT Roi Sawm
Chyum Sawk hpareng wa: Prof. ISOZAKI Mikitoshi Ph.D.
International Christian University
Graduate School of Arts and Sciences
3-10-2 Osawa, Mitaka City, Tokyo 181-8585, Japan.

Daw (1)

Lawu na ga san hpe htai ai shaloi jut mali lawk kata **mahkret jaw** ☑ kum la hku rai rai, **man ai shara hta ka jahpring bang** ai hku rai rai htuk manu ai hku mai htai ai.

1. Bawsang	☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa ☐ Kaga _____ [Hkum tsup hkra ka u]
2. Dai daw	_____ Ginwang daw _____ Mungdaw/ Ginwang Kaba
3. Num/La	☐ La ☐ Num
4. Asak	_____ ning
5. Ya lung nga ai Janmau	☐ L.Th. ☐ B.Th ☐ M.Div. ☐ M.Th. ☐ B.Sc. ☐ B.A. ☐ Master's ☐ Ph.D. ☐ Kaga _____ [Hkum tsup hkra ka u]
6. Ya lung nga ai	☐ Laning mi ☐ Ni ning ☐ Masum ning ☐ Mali ning

Daw (2)

1. Lawu e madun da ai lawk masat (1) kaw nna (7) hta lawm ai ruhkum ni hta na nang sawn maram lu ai ningmu hte **bung ai htihkum langai mi hpe lata nna hkret wang shinggrup mahkret** u. **"Rudi amyusha bawsang"** ngu ai hta Kachin, Kayah, Karen, Hkang, Mon, Rahkine, hte Sam amyusha bawsang ni hpe ngu ai re. **"Myen bawsang"** ngu ai gaw Myen amyusha ni hpe ngu ai re.

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	Myen wuhpung wuhpawng gaw htunghking nbung ai "Rudi amyusha bawsang" ni rau jawm kahkyin da ai wuhpung re ai hpe "Myen bawsang" ni chye masat ya ra ai.	1	2	3	4	5	6	7
[2]	Myen mungdan hta nga ai kaga "Rudi amyusha bawsang" ni a htunghking hkringhtawng ni ngang grin nga hkra "Myen bawsang" ni garum ya ra ai.	1	2	3	4	5	6	7
[3]	"Rudi amyusha bawsang" ni a lapran n bung ai htunghking ni hpe mungdaw nga mungchying sha ni hkap la ai lam gaw Myen mungdan a matu kaja dik re.	1	2	3	4	5	6	7
[4]	Nbung ai "Rudi amyusha bawsang" ni lawm ai wuhpung wuhpawng gaw byin pru wa ai manghkang ni hpe hparan lu ai atsam grau nga ai.	1	2	3	4	5	6	7
[5]	"Rudi amyusha bawsang" ni a makam dingsa hpe jum manat da ai lam gaw Myen mungdan myit hkrum lam hpe n-gun kya shangun ai.	1	2	3	4	5	6	7
[6]	"Rudi amyusha bawsang" shagu gaw tinang a htunghking hpe tinang nan makawp maga ra ai.	1	2	3	4	5	6	7
[7]	Nbung ai "Rudi amyusha bawsang" ni lawm ai wuhpung gaw yawng bung nna maren mara re ai wuhpung hta ginra hte seng ai myit hkrum lam manghkang grau hkrum katut ai.	1	2	3	4	5	6	7
[8]	"Myen bawsang" ni gaw kaga "Rudi amyusha bawsang" ni a n bung ai htunghking lailen hkringhtawng ni hpe grau hkaja shakut ya ra ai.	1	2	3	4	5	6	7
[9]	"Rudi amyusha bawsang" ni gaw shanhte a htunghking lailen madung hpe ya na ma ni a matu matut manoi rem kyem hkringhtawng jaw da ra ai	1	2	3	4	5	6	7

226

2. Lawu e madun da ai ga san lawk (1) kawn lawk (7) hta lawm ai htihkum hta na, **na a ningmu hte bung ai htihkum langai mi hpe lata nna hkret wang shinggrup mahkret u.** Shawng sumru lu ai ningmu gaw yu maya hku kaja dik re. "Bawsang" ngu ai hta Kachin amyusha ni hpe bawsang langai, Kayah amyusha ni hpe Kayah bawsang, Karen, Hkang, Mon, Rahkine, hte Sam amyusha ni hpe bawsang hpra hpra hku madun na.

		Dik hkra ninghkap ai	Ninghkap ai	Loi mi ninghkap ai	Nchye tsun ai	Loi mi madi shadaw ai	Madi shadaw ai	Grai madi shadaw ai
[1]	Kasi madun lu ai shinggyim wuhpung hta nkau mi gaw lahta tsang kaw nga nna nkau mi gaw lawu tsang e nga ra ai.	1	2	3	4	5	6	7
[2]	Bawsang nkau gaw kaga bawsang hte shingdaw dat yang grit nem ai.	1	2	3	4	5	6	7
[3]	Shinggyim wuhpung langai hpe gara bawsang mung laba ka-up shinggrum dagup dip sha nmai ai.	1	2	3	4	5	6	7
[4]	Lawu tsang bawsang ni gaw lahta tsang bawsang ni zawn ahkaw ahkang lu ging ai ni rai ma ai.	1	2	3	4	5	6	7
[5]	Bawsang langai hte langai maren mara lam ngu ai gaw anhte a yaw shada ai lam madung nre.	1	2	3	4	5	6	7
[6]	Bawsang ni maren mara byin hkra shakut ai lam gaw tara rap ra ai lam nre.	1	2	3	4	5	6	7
[7]	Nbung ai bawsang ni hpe rap ra na matu mai byin ai ladat shaw nna galaw ya ra ai.	1	2	3	4	5	6	7
[8]	Wuhpung wuhpawng ni yawng awng dang na matu ra ai ahkaw ahkang hpe anhte ni lu hkra galaw ya ra ai.	1	2	3	4	5	6	7

3. Nang nan htaphtuk dum ai **htihkum langai mi hpe lata nna hkret wang shinggrup mahkret u.**

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	Nye a amyusha ni gaw ngai kadai re ngu ai ga san a matu n ahkyak ai.	1	2	3	4	5	6	7
[2]	Myen mung masha re ai hpe arawng la hkamsha ai gaw ngai kadai re ngu dum chye na ahkyak ai.	1	2	3	4	5	6	7
[3]	Ngai kadai re ai ngu hpe htawng madun na matu nye a makam lam gaw n-ahkyak ai.	1	2	3	4	5	6	7
[4]	Ngai hkam la ai mung masa lam hte shamu shamawt ai lam gaw nye shingna a n-ahkyak ai adaw achyen langai re.	1	2	3	4	5	6	7
[5]	Tinang a amyu ga gaw ngai kadai re ngu ai hpe dum chye na matu ahkyak ai.	1	2	3	4	5	6	7

227

4. Lawu e madun da ai **"Rudi amyusha bawsang"** ngu ai hta Myen mungdan kata nga ai Kachin, Kayah, Karen, Hkang, Mon, Rahkine, hte Sam amyusha bawsang ni hpe ngu ai re. **"Myen bawsang"** ngu ai gaw Myen amyusha ni hpe ngu ai re. Na ningmu hte bungpre ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret** u.

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	"Rudi amyusha bawsang" shagu gaw tinang htunghking ginhtawng hpe matut manoi rem kyem da ra ai ngu sawn lu ai.	1	2	3	4	5	6	7
[2]	"Rudi amyusha bawsang" shagu gaw tinang a htunghking madung hpe Myen ni a htunghking hte bung hkra galai kau ra ai ngu sawn lu ai.	1	2	3	4	5	6	7
[3]	"Rudi amyusha bawsang" shagu gaw tinang baw sang ni lawm ai hpawng shingra poi lamang ni hta sha lawm ra ang ai.	1	2	3	4	5	6	7
[4]	"Rudi amyusha bawsang" ni gaw Myen ga hte tinang bawsang ni a ga hpe mahtang atsawm chye shaga ra ai.	1	2	3	4	5	6	7
[5]	"Rudi amyusha bawsang" ni yawng gaw Myen mung masha yawng hte seng ai hpawng shingra poi lamang ni hta shang lawm ra ai.	1	2	3	4	5	6	7
[6]	"Rudi amyusha bawsang" shagu gaw yawng shaga ai Myen ga hta tinang bawsang ni a ga hpe mahtang atsawm chye shaga na ahkyak ai.	1	2	3	4	5	6	7
[7]	"Rudi amyusha bawsang" shagu gaw madung Myen htunghking hkingtawng hpe lang ra ai ngu sawn lu ai.	1	2	3	4	5	6	7
[8]	"Rudi amyusha bawsang" shagu gaw tinang a bawsang ga hta na yawng jawm shaga ai Myen ga hpe mahtang atsawm chye shaga na ahkyak ai.	1	2	3	4	5	6	7
[9]	"Rudi amyusha bawsang" shagu gaw tinang bawsang ni lawm ai poi shingra hta sha n ga Myen amyusha yawng hte seng ai poi shingra ni hta mung shang lawm ra ai.	1	2	3	4	5	6	7

Baw (3)

5-A. Lawu e madun da ai **"Rudi amyusha bawsang"** ngu ai hta Myen mungdan kata nga ai Kachin, Kayah, Karen, Hkang, Mon, Rahkine, hte Sam amyusha bawsang ni hpe ngu ai re. **"Myen bawsang"** ngu ai gaw Myen amyusha ni hpe ngu ai re. Na ningmu hte bungpre ai **htihkum langai mi hpe lata nna hkret wang shinggrup mahkret** u.

		Tsep kawp nre	Nre	Hkrak nchye ai	Re ai	Grai nan re
[1]	"Myen bawsang" ni gaw Myen mung hta ahkaw ahkang hte galaw la lu ai shara ni law law hpe jan hkra madu da ma ai.	1	2	3	4	5
[2]	"Myen bawsang" ni gaw Myen mung a mungmasa lam hta shanhte ka-up ra ai shadawn shadang hta grai lai hkra shajan ka-up da ma ai.	1	2	3	4	5
[3]	Mungdan a gumhpraw law law hpe "Myen bawsang" a akyu ara lu na hpaji lam masing hta jai ma ai.	1	2	3	4	5
[4]	"Myen bawsang" ni gaw sut masa lam ninggun hpe shanhte lu ang ai shadawn shadang hta na lai hkra shajan madu da ma ai.	1	2	3	4	5
[5]	Hpaji lam hte hkamja lam makawp maga ai magam pang hta mungdan a law dik ai gambum gumhpraw hpe "Myen bawsang" ni sha jai lang ma ai.	1	2	3	4	5
[6]	"Rudi amyusha bawsang" kaw na atsam marai hpring ai masha ni hta "Myen bawsang" kaw na atsam marai nau nnnga ai masha ni hpe Asuya rung magam dap hte company shara ni hta bungli grau jaw ma ai.	1	2	3	4	5
[7]	Tsirung hte jawng zawn re ai mungshawa hpe lit la ya ai magam lam hta "Rudi amyusha bawsang" ni hta nna "Myen bawsang" ni hpe mahtang grau myi man lata la ma ai.	1	2	3	4	5

228

		Tsep kawp nre	Nre	Hkrak nchye ai	Re ai	Grai nan re
[8]	Tara dawdan jeyang ai lam hta "Myen bawsang" ni hpe mahtang "Rudi myusha bawsang" ni hta grau hkyam sa jaw ma ai.	1	2	3	4	5
[9]	Myen mungdan kata nga ai "Rudi amyusha bawsang" ni a madang hte "Myen bawsang" ni a atsang lapran grai shai ai lam nga ai.	1	2	3	4	5
[10]	Myen mungdan kata nga ai hta nga ai "Myen bawsang" ni a sut masa lam gaw "Rudi amyusha bawsang" ni hta grau kaja ai.	1	2	3	4	5
[11]	"Myen bawsang" ni hte "Rudi amyusha bawsang" ni a lapran dinghku masha shada manu shadan ai tsa lam shadang grai shai ai.	1	2	3	4	5
[12]	"Myen bawsang" ni hte "Rudi amyusha bawsang" ni a lapran magam bungli hte seng nna manu shadan ai tsa lam shadang grai gang hkat ai.	1	2	3	4	5
[13]	"Myen bawsang" ni hta e kaga "Rudi amyusha bawsang" ni hta jan nna manu shadan ai lam hta kaja ai tsang madang nga ai ngu shadu na lam hpa nnga ai.	1	2	3	4	5
[14]	"Myen bawsang" ni gaw shanhte a manu shadan ai lam shadang hpe "Rudi amyusha bawsang" ni hpang de majoi anin bang ai lam nmai shakut ai.	1	2	3	4	5
[15]	"Myen bawsang" kaw na masha ni gaw "Rudi amyusha bawsang" ni a sawn maram ai ningmu hpe galoi mung chye na na nre.	1	2	3	4	5
[16]	"Myen bawsang" ni gaw shanhte a ahkaw ahkang hpe "Rudi amyusha bawsang" ni hta grau madung dat shawng kaw tawn mayu ma ai.	1	2	3	4	5
[17]	"Rudi amyusha bawsang" kaw na masha ni gaw "Myen bawsang" masha ni hta nna lai akyang grau kaja madang tsaw ai ngu sawn la ma ai.	1	2	3	4	5
[18]	"Rudi amyusha bawsang" ni gaw shanhte a htunghking madung hpe manu shadan ai zawn "Myen bawsang" ni gaw shanhte a htunghking hpe manu nshadan ma ai.	1	2	3	4	5
[19]	"Rudi amyusha bawsang" kaw na masha ni gaw "Myen bawsang" masha ni a hkungga la ra ai lam hpe lu ang ai daram nlu ma ai.	1	2	3	4	5

5-B. Lawu na ga san gaw **"Myen bawsang"** ni a shamawt lai da hte seng ai na a ningmu hpe san da ai ga san re. Madun da ai mahkret lawk pa hta "Myen" amyusha tsa lam shadang kade ram a shamawt lai da hpe mu lu ai kun? Na a ningmu hte bung ai tsa lam shadang langai mi hpe sha lata nna hkret wang shinggrup mahkret u.

[1]	Sumnung shingdi re ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[2]	Kam gring ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[3]	Myit ngwi simsa ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[4]	Hpyen hpe hpyen zawn htim ai wa	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[5]	Brang lang masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[6]	Myit galu hkam sharang ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[7]	Sadi dung ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[8]	Myit masa kaja ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[9]	Shagrit shanem myit rawng ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[10]	Si mani ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[11]	Kahkyin gumdin ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[12]	Myutsaw myit rawng ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[13]	Lagawn ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[14]	Bawnu nyan kaja ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[15]	Madang nem ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[16]	Masha hpe nkaw ai wa, rai dum ai wa	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%

5

6-A. Lawu kaw na jahpan hta e na a bawsang hte **nbung hka garan ganghkat ai** ngu nang nan hkam sha ai **bawsang 3 hpe** lata nna jut mali lawk hta hkret ☑ jaw mahkret nna htai u.

☐ Kachin   ☐ Kayah   ☐ Karen   ☐ Chin   ☐ Mon   ☐ Bamar   ☐ Rakhine   ☐ Shan

6-B. Lawu kaw na jahpan hta e na a bawsang hte **ni htep bung ai** ngu nang nan hkam la ai **bawsang 3 hpe** lata nna jut mali lawk kata hkret jaw ☑ mahkret htai u.

☐ Kachin   ☐ Kayah   ☐ Karen   ☐ Chin   ☐ Mon   ☐ Bamar   ☐ Rakhine   ☐ Shan

6-C. Lawu na hkretpa hkrang hta madun da ai kachin myusha bawsang shagu a ntsa nang shadu ai na a ningmu hte bung ai **htihkum langai mi hpe lata nna hkret wang shinggrup mahkret** u.

		Grai n kaja ai hku mu aj	N kaja ai hku mu ai	Loi mi n kaja ai hku mu ai	Nchye tsun ai	Loi mi kaja ai	Kaja ai hku mu ai	Grai kaja ai hku mu ai
[1]	Kachin	1	2	3	4	5	6	7
[2]	Kayah	1	2	3	4	5	6	7
[3]	Karen	1	2	3	4	5	6	7
[4]	Chin	1	2	3	4	5	6	7
[5]	Mon	1	2	3	4	5	6	7
[6]	Bamar	1	2	3	4	5	6	7
[7]	Rakhine	1	2	3	4	5	6	7
[8]	Shan	1	2	3	4	5	6	7

7-A. Lawu na ga san gaw "Rudi amyusha bawsang" ni a shamawt lai da hte seng ai na a ningmu hpe san da ai ga san re. Madun da ai mahkret lawk pa hta "Rudi" amyusha tsa lam shadang kade ram a shamawt lai da hpe mu lu ai kun? Na a ningmu hte bung ai tsa lam shadang **langai mi hpe lata nna hkret wang shinggrup mahkret** u.

[1]	Sumnung shingdi re ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[2]	Kam gring ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[3]	Myit ngwi simsa ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[4]	Hpyen hpe hpyen zawn htim ai wa	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[5]	Brang lang masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[6]	Myit galu hkam sharang ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[7]	Sadi dung ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[8]	Myit masa kaja ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[9]	Shagrit shanem myit rawng ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[10]	Si mani ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[11]	Kahkyin gumdin ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[12]	Myutsaw myit rawng ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[13]	Lagawn ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[14]	Bawnu nyan kaja ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[15]	Madang nem ai masha	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[16]	Masha hpe nkaw ai wa, rai dum ai wa	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%

7-B. Lahta na "Rudi amyusha bawsang" hta na gara amyusha bawsang hpe madi madun/masat htai sai kun? Lawu e madun da ai amyusha bawsang langai mi hpe lata nna jut mali lawk kata hkret jaw ☑ mahkret htai u.

☐ Kachin   ☐ Kayah   ☐ Karen   ☐ Chin   ☐ Mon   ☐ Bamar   ☐ Rakhine   ☐ Shan

English

Request for Research Participation

The purpose of the study: is to investigate attitudes of Myanmar citizens on their daily social experiences regarding interactions with different ethnocultural groups. This research is conducted to write a doctoral dissertation which is a partial fulfillment of the requirements for the Ph.D. degree.

What you will do in this research is: to answer a set of questions on paper. This questionnaire has (6) pages altogether and is printed on two-sided page. We would like to know your opinion. There is no right or wrong answer to all questions you're being asked on this questionnaire. What matter indeed is your point of view. We encourage you to read each instruction for each question carefully and answer every question on all pages.

There are no anticipated risks associated with participating in this study. And, you are free to withdraw at any time you want during participation. Your participation is entirely voluntary.

The time required to answer the entire questionnaire: about 25-30 minutes.

Confidentiality: Your participation will remain confidential. Your response will be anonymous and will never be linked to you personally.

Caution: Please be sure that you are satisfied with the given information and instruction before participating and agree to answer this questionnaire.

_____

Participant's Signature _____

Name _____

Date _____

Thank you for your cooperation.

Advisee: SUMLUT Roi Sawm
Supervisor: Prof. ISOZAKI Mikitoshi Ph.D.
International Christian University
Graduate School of Arts and Sciences
3-10-2 Osawa, Mitaka City, Tokyo 181-8585, Japan.

1

Part (1)

Please choose a category for each item below by **checking a tick** ☑ in the box or **write in the space** provided as it is necessary.

1. Linguistic group	☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa ☐ Other _____ [Please specify]
2. Place of Birth	_____ Township _____ (State/ Division)
3. Gender	☐ Male ☐ Female
4. Age	_____ years
5. I'm currently pursuing the degree	☐ L.Th. ☐ B.Th ☐ M.Div. ☐ M.Th. ☐ B.Sc. ☐ B.A. ☐ Master's ☐ Ph.D. ☐ Other _____ [Please specify]
6. I'm currently attending	☐ 1st year ☐ 2nd year ☐ 3rd year ☐ 4th year

Part (2)

1. In the following question items, the word **"Ethnic minority groups"** refers to Kachin group, Kayah group, Karen group, Chin group, Mon group, Rakhine group, and Shan group. The term **"Bamar group"** refers to Bamar ethnic group. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle only one number in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	"Bamar group" should recognize that Myanmar society consists of groups with different cultural backgrounds.	1	2	3	4	5	6	7
[2]	"Ethnic minority groups" should be helped by "Bamar group" to survive their cultural heritage in our state.	1	2	3	4	5	6	7
[3]	It is best for Myanmar (our country) if all people tolerate cultural differences among groups.	1	2	3	4	5	6	7
[4]	A society that has a variety of cultural groups is more able to tackle new problems as they occur.	1	2	3	4	5	6	7
[5]	The unity of this country is weakened by "ethnic minority groups" of different cultural backgrounds sticking to their old ways.	1	2	3	4	5	6	7
[6]	If "ethnic minority groups" of different cultural origins want to keep their own culture, they should keep it to themselves.	1	2	3	4	5	6	7
[7]	A society that has a variety of cultural groups has more problems with regional unity than societies with one or two basic cultural groups.	1	2	3	4	5	6	7
[8]	People of "Bamar group" should do more to learn about the customs and heritage of different cultural groups in this country.	1	2	3	4	5	6	7
[9]	"Ethnic minority groups" must encourage their children to retain their original culture and traditions.	1	2	3	4	5	6	7

2

232

2. Please indicate the extent to which you favor or oppose each idea below by selecting a number from 1 to 7 on the scale below. Circle only one number in the table. Your first feeling is generally best. In the following question items, the word "group" refers to each of these group as a separate group, such as Kachin group, Kayah group, Karen group, Chin group, Mon group, Bamar group, Rakhine group, and Shan group.

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

3. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle **only one Number** in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	My race/ethnicity is unimportant to my sense of who I am.	1	2	3	4	5	6	7
[2]	My feeling of pride to be a citizen of Myanmar is important to my sense of who I am.	1	2	3	4	5	6	7
[3]	My religion is unimportant reflection of who I am.	1	2	3	4	5	6	7
[4]	My commitments on political issues or my political activities is unimportant part of my self-image.	1	2	3	4	5	6	7
[5]	My ethnic language is important to my sense of who I am.	1	2	3	4	5	6	7

3

233

4. In the following question items, the word **"Ethnic minority groups"** refers to Kachin, Kayah, Karen, Chin, Mon, Rakhine, and Shan. The term **"Bamar group"** refers to the Bamar ethnic group. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle only one number in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	I feel that "ethnic minorities groups" members should maintain their own cultural traditions.	1	2	3	4	5	6	7
[2]	I feel that "ethnic minorities groups" members should adapt to cultural traditions of the mainstream Bamar culture.	1	2	3	4	5	6	7
[3]	"Ethnic minorities groups" members should engage in social activities that involve their own group members only.	1	2	3	4	5	6	7
[4]	"Ethnic minorities groups" members should be fluent in both common language (Myanmar language) and in their own ethnic language.	1	2	3	4	5	6	7
[5]	"Ethnic minorities groups" members should engage in social activities that concern with all nationals.	1	2	3	4	5	6	7
[6]	It is more important for "ethnic minorities groups" members to be fluent in their own language than in common Myanmar language.	1	2	3	4	5	6	7
[7]	I feel that "ethnic minorities groups" members should adopt mainstream Myanmar cultural tradition.	1	2	3	4	5	6	7
[8]	It is more important for other "ethnic minorities groups" members to be fluent in common Myanmar language than in their own language.	1	2	3	4	5	6	7
[9]	"Ethnic minorities groups" members should engage in social activities that concern with the whole nation and their own group.	1	2	3	4	5	6	7

Part (3)

5-A. In the following question items, the word **"Ethnic minority groups"** refers to Kachin, Kayah, Karen, Chin, Mon, Rakhine, and Shan. The term **"Bamar group"** refers to the Bamar ethnic group. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 5. Circle only one number in the table.

		Definitely Not	No	Not sure	Yes	Definitely Yes
[1]	"Bamar group" hold too many positions of power and responsibility in this country.	1	2	3	4	5
[2]	"Bamar group" dominates Myanmar politics more than they should.	1	2	3	4	5
[3]	Too much money is spent on educational programs that benefit "Bamar group".	1	2	3	4	5
[4]	"Bamar group" have more economic power than they deserve in this country.	1	2	3	4	5
[5]	"Bamar group" receive too much money spent on healthcare and childcare.	1	2	3	4	5
[6]	Many companies and civilian offices hire less qualified "Bamar group" members over more qualified people from "ethnic minority groups".	1	2	3	4	5
[7]	Public service agencies favor "Bamar group" over people from "ethnic minority groups".	1	2	3	4	5

4

234

		Definitely Not	No	Not sure	Yes	Definitely Yes
[8]	The legal system is more lenient on "Bamar group" members than on people from "ethnic minority groups".	1	2	3	4	5
[9]	There is a great difference between the status of "ethnic minority groups" and "Bamar group" in this country.	1	2	3	4	5
[10]	In this country, "Bamar group" members are much better off economically than those of "ethnic minority groups".	1	2	3	4	5
[11]	"Ethnic minority groups" and "Bamar group" have different family values.	1	2	3	4	5
[12]	The values of "Bamar group" regarding work are different from those of "ethnic minority groups".	1	2	3	4	5
[13]	"Bamar group" members have no right to think they have better values than those of "ethnic minority groups".	1	2	3	4	5
[14]	"Bamar group" should not try to impose their values on "ethnic minority groups".	1	2	3	4	5
[15]	"Bamar group" members don't understand the way people from "ethnic minority groups" view the world.	1	2	3	4	5
[16]	"Bamar group" members want their rights to be put ahead of the rights of "ethnic minority groups".	1	2	3	4	5
[17]	"Ethnic minority group" members regard themselves as morally superior to people from "Bamar groups".	1	2	3	4	5
[18]	"Bamar group" members don't value the traditions of their group as much as people from "ethnic minority groups" do.	1	2	3	4	5
[19]	People from "ethnic minority groups" do not get as much respect from "Bamar group" members as they deserve.	1	2	3	4	5

5-B. The following question items are asking about your opinion regarding the characteristics of **"Bamar group"**. For each of the characteristics listed below, indicate how many percent of Bamar group members possess each of the following traits? Please estimate the probability by circling only one score (use a percentage score ranging from 0% to 100%).

[1]	Dishonest	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[2]	Trustworthy	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[3]	Peaceful	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[4]	Aggressive	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[5]	Straight forward	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[6]	Tolerant	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[7]	Faithful	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[8]	Good-natured	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[9]	Humble	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[10]	Polite	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[11]	Unitive	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[12]	Patriotic	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[13]	Lazy	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[14]	Intelligent	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[15]	Inferior	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[16]	Condescending	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%

5

6-A. From the list below, check three groups that differ from your group. Please choose a category by checking a tick ☑ in the box.

☐ Kachin   ☐ Kayah   ☐ Karen   ☐ Chin   ☐ Mon   ☐ Bamar   ☐ Rakhine   ☐ Shan

6-B. From the list below, check three groups that are similar to your group. Please choose a category by checking a tick ☑ in the box.

☐ Kachin   ☐ Kayah   ☐ Karen   ☐ Chin   ☐ Mon   ☐ Bamar   ☐ Rakhine   ☐ Shan

6-C. For each of the groups listed below, indicate your general impression towards each group. Circle a **NUMBER** beside each of the following statements to indicate your degree of agreement where 1 means "very negative general impression" 7 means "very positive general impression".

		Very negative	Somewhat negative	Slightly negative	Neutral	Slightly positive	Somewhat positive	Very positive
[1]	Kachin	1	2	3	4	5	6	7
[2]	Kayah	1	2	3	4	5	6	7
[3]	Karen	1	2	3	4	5	6	7
[4]	Chin	1	2	3	4	5	6	7
[5]	Mon	1	2	3	4	5	6	7
[6]	Bamar	1	2	3	4	5	6	7
[7]	Rakhine	1	2	3	4	5	6	7
[8]	Shan	1	2	3	4	5	6	7

7-A. The following question items are asking about your opinion regarding the characteristics of **"Ethnic minorities groups"**. For each of the characteristic listed below, indicate how many percent of **"Ethnic minorities groups"** members possess each of the following traits? If you're a member of "ethnic minority group", please answer the following question items on behalf of your group. Please estimate the probability by circling only one score (use a percentage score ranging from 0% to 100%).

[1]	Dishonest	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[2]	Trustworthy	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[3]	Peaceful	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[4]	Aggressive	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[5]	Straight forward	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[6]	Tolerant	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[7]	Faithful	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[8]	Good-natured	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[9]	Humble	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[10]	Polite	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[11]	Unitive	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[12]	Patriotic	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[13]	Lazy	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[14]	Intelligent	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[15]	Inferior	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
[16]	Condescending	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%

7-B. For the question above, which ethnic group did your answer point out? Please choose a category by checking a tick ☑ in the box.

☐ Kachin   ☐ Kayah   ☐ Karen   ☐ Chin   ☐ Mon   ☐ Bamar   ☐ Rakhine   ☐ Shan

6

236

Appendix B: Study 2's Questionnaires

Burmese

"သုတေသနတွင် ပါဝင်ကူညီပေးရန် မေတ္တာရပ်ခံခြင်း"

ရည်ရွယ်ချက်။ ။ဤသုတေသနသည် ရန်ကုန်မြို့၌နေထိုင်သော ကချင်မျိုးနွယ်စု များ၏ နေ့တဓဝ လူမှုဆက်ဆံရေး အတွေ့အကြုံများနှင့် ပတ်သက်သော ထင်မြင် ယူဆချက်ကို လေ့လာစုံစမ်းရန်ဖြစ်ပါသည်။ ဤသုတေသနသည် ပါရဂူဘွဲ့ ကျမ်းပြုစုအတွက် ဖြစ်ပါသည်။

ပါဝင်ဖြေဆိုပေးမည့်သူလုပ်ဆောင်ရန်မှာ။ ။ စာမျက်နှာ (၅) မျက်နှာပါဝင်သော စစ်တမ်း မေးခွန်းလွှာတစုံ ကိုရေးဖြေဆိုပေးရန်ဖြစ်ပါသည်။ ဤသုတေသနသည် ပါဝင်ဖြေဆိုပေးမည့်သူ၏ ထင်မြင်ယူဆချက် နှင့် အတွေ့အကြုံများ ကို စစ်တမ်းကောက်ခံခြင်း ဖြစ်သည့်အတွက် အဖြေမှန် / အဖြေမှားဟူ၍ မရှိပါ။ မေးခွန်းလွှာ၌ပါရှိသော **မေးခွန်းအားလုံးကို ဖြေဆိုပေးရန်** နှင့် **မေးခွန်းတစ်ခုစီ**၏ ညွှန်ကြားချက်ကို ဂရုတစိုက်ဖတ်၍ ဖြေဆိုပေးရန် မေတ္တာရပ်ခံအပ်ပါသည်။

ဤသုတေသနတွင် ပါဝင်ကူညီဖြေကြားခြင်းနှင့်ဆက်နွယ်သော ထိခိုက်နစ်နာမှု လုံးဝမရှိပါ။ ဤသုတေသနတွင် ပါဝင်ကူညီဖြေကြားပေးနေစဉ်အတွင်း အချိန်မရွေးလွတ်လပ်စွာ နုတ်ထွက်ခွင့်ရှိပါသည်။

ကြာမြင့်ချိန်။ ။ မိနစ် ၁၅ မှ ၂၀အတွင်းကြာမြင့်ပါမည်။

ကိုယ်ရေးကိုယ်တာ အချက်အလက်များလုံခြုံရေး။ ။ သင် ပါဝင်ကူညီဖြေကြားခြင်းနှင့် ဤသုတေသနတွင် အသုံးပြုမည့် သင့်ပုဂ္ဂိုလ်ရေးဆိုင်ရာအချက်အလက်များမပေါက်ကြားစေရန်တာဝန်ယူပါသည်။ သင့်ပုဂ္ဂိုလ်ရေးဆိုင်ရာအချက်အလက်များကို ဤသုတေသနမှအပ အခြား၌ အသုံးမပြုကြောင်း တာဝန်ယူပါသည်။

အထက်ပါစာပိုဒ်ကိုဖတ်ပြီး ဤသုတေသန၏ ရည်ရွယ်ချက် နှင့် သဘောသဘာဝ ကို ကောင်းစွာနားလည် သဘောပေါက်ပြီး ပါဝင်ကူညီရန်သဘောတူပါက အောက်တွင် ပါဝင်ကူညီရန်သဘောတူကြောင်း လက်မှတ်ရေးထိုး ပေးရန်ပန်ကြားအပ်ပါသည်။

_____

ပါဝင်ကူညီ ဖြေဆိုသူ၏

လက်မှတ် _____

အမည် _____

ရက်စွဲ _____

ဤသုတေသနပြုလုပ်သူ (သို့)အချက်အလက်ကောက်ယူပေးသူ၏

အမည် _____

ရက်စွဲ _____

ပါဝင်ကူညီမှုအတွက်ကျေးဇူးအထူးတင်ပါသည်။

ကျမ်းပြုသူ-ဆွမ်လွတ် ရွယ်စောမ်
ကျမ်းကြီးကြပ်သူ-Prof. ISOZAKI Mikitoshi (Ph.D.)
International Christian University
Graduate School of Arts and Sciences
3-10-2 Osawa, Mitaka City, Tokyo 181-8585, Japan.

အပိုင်း (၁)

အောက်ပါမေးခွန်းများအတွက် အဖြေကို လေးထောင့်ကွက်အတွင်း **"အမှန်ခြစ်"** ☑ ၍လည်းကောင်း၊ **ကွက်လပ်များတွင် ရေးသားဖြည့်စွက်**၍ လည်းကောင်း သင့်လျော်သလို ဖြေဆိုပါ။

၁။ လူမျိုး —

☐ Jinghpaw   ☐ Lachid   ☐ Lhaovo   ☐ Lisu   ☐ Rawang   ☐ Zaiwa

☐ အခြား _____
[အသေးစိတ်ဖော်ပြပါ]

၂။ မွေးရပ်ဒေသ

_____ မြို့နယ် _____ ပြည်နယ်/တိုင်း

၃။ လိင် —

☐ ကျား   ☐ မ

၄။ အသက်

_____ နှစ်

၅။လက်ရှိတက်ရောက်နေသည့်ဘွဲ့အမည်—

☐ L.Th.   ☐ B.Th.   ☐ M.Div.   ☐ M.Th.

☐ B.Sc.   ☐ B.A.   ☐ ဂုဏ်ထူး/မဟာတန်း   ☐ Ph.D.

☐ အခြား _____
[အသေးစိတ်ဖော်ပြပါ]

၆။လက်ရှိတက်ရောက်နေသည့်အတန်း—

☐ ပထမနှစ်   ☐ ဒုတိယနှစ်   ☐ တတိယနှစ်   ☐ စတုတ္ထနှစ်

အပိုင်း (၂)

၁။ အောက်ပါမေးခွန်းများတွင် ဖော်ပြထားသောစကား ၁မှ ၇ အတွင်း ရှိ ကိန်းဂဏန်းများအနက်မှ **သင့်ထင်မြင်ယူဆချက်နှင့် ကိုက်ညီသည့်** **"ကိန်းဂဏန်းတစ်ခု"** ကိုသာ **ရွေးချယ်၍** ဝိုင်းပါ။ ပထမဦးဆုံး ထွက်ပေါ်လာသောအတွေးသည် ယေဘုယျအားဖြင့် အကောင်းဆုံးဖြစ်သည်။ အောက်တွင် ဖော်ပြထားသော **"အုပ်စု"** ဟုဆိုရာတွင် Jinghpaw **အုပ်စု** အား အုပ်စုတစ်စုဖြစ်ငင်၊ Lachid **အုပ်စု**၊ Lhaovo **အုပ်စု**၊ Lisu **အုပ်စု**၊ Rawang **အုပ်စု**၊ Zaiwa **အုပ်စု** တို့ကို အုပ်စုတစ်စုချင်းစီ အဖြစ်ငင်၊ ရည်ညွှန်းပါမည်။

		လုံးဝဆန့် ကျင်သည်	ဆန့်ကျင် သည်	အနည်း ငယ်ဆန့် ကျင်သည်	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် ထောက်ခံ သည်	ထောက် ခံသည်	အလွန် ထောက်ခံ သည်
[၁]	စံပြလူ့အဖွဲ့အစည်းတစ်ခုတွင် အချို့သော အုပ်စုများသည် ထိပ်ဆုံး၌လည်းကောင်း၊ အချို့သော အုပ်စု များသည်အောက်ခြေ ၌လည်းကောင်းရှိရန်လိုအပ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၂]	အချို့သောအုပ်စုများသည် အချို့သောအုပ်စုများနှင့် နိုင်းယှဉ်လျှင် နိမ့်ကျသည်။	၁	၂	၃	၄	၅	၆	၇
[၃]	လူ့အဖွဲ့အစည်းတစ်ခုကို မည်သည့်အုပ်စုတစ်စုကမှ လက်ဝါးကြီးအုပ် ကြီးစိုးလွှမ်းမိုးရန်မသင့်။	၁	၂	၃	၄	၅	၆	၇
[၄]	အောက်ခြေအဆင့် အုပ်စုများသည် ထိပ်သီးအုပ်စုများ နည်းတူခံစားထိုက် သူများဖြစ်ကြသည်။	၁	၂	၃	၄	၅	၆	၇
[၅]	အုပ်စုတစ်စုနှင့်တစ်စု တန်းတူညီမျှရေးသည် ကျွန်ုပ်တို့၏ ပထမဦးစားပေး ရည်မှန်းချက် မဖြစ်သင့်ပါ။	၁	၂	၃	၄	၅	၆	၇
[၆]	အုပ်စုများတန်းတူညီမျှ အောင်ကြိုးစားခြင်းသည် တရားမျှတမှု မရှိပါ။	၁	၂	၃	၄	၅	၆	၇
[၇]	မတူကွဲပြားခြားနားသောအုပ်စုများအတွက် အခြေအနေများ ညီမျှ သွားစေရန်အတ္တယ်အရာကိုမဆို ကျွန်ုပ်တို့ တတ်နိုင်သမျှ လုပ်ပေးသင့်သည်။	၁	၂	၃	၄	၅	၆	၇
[၈]	အုပ်စုအားလုံးအောင်မြင်ဖွံ့ဖြိုးလိုအပ်သော တန်းတူအခွင့်အလမ်း ပေးရန် ကျွန်ုပ်တို့ အလုပ်လုပ်သင့်သည်။	၁	၂	၃	၄	၅	၆	၇

1

၂။ အောက်တွင် ဖော်ပြထားသော "Jinghpaw အုပ်စု"ကို ပင်မကချင် အုပ်စု အား ကိုယ်စားပြု သောအုပ်စုအဖြစ်ငင်၊ **Lachid အုပ်စု၊ Lhaovo အုပ်စု၊ Lisu အုပ်စု၊ Rawang အုပ်စု၊ Zaiwa အုပ်စု** စသည့် အုပ်စုများကိုခြုံ၍ "ကချင်မျိုးနွယ်စု အသီးသီး" ဟုရှုရင်း ရည်ညွှန်းပါမည်။ သင့်သဘောထားနှင့် ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်ခု" ကိုသာ ရွေးချယ်ရှိုင်းပါ။

		လုံးဝ သဘော မတူပါ	သဘော မတူပါ	အနည်း ငယ်သ ဘော မတူပါ	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် သဘော တူသည်	သဘော တူသည်	အလွန် သဘော တူသည်
(၁)	ကချင်မျိုးနွယ်စု အသီးသီးသည် ရင်းတို့၏ ကိုယ်ပိုင်ယဉ်ကျေးမှု အစဉ်အလာကိုဆက်လက် ထိန်းသိမ်းထားသင့်သည်ဟု ကျွန်ုပ် ထင်မြင်ယူဆသည်။	၁	၂	၃	၄	၅	၆	၇
(၂)	ကချင်မျိုးနွယ်စုအသီးသီးသည် ရင်းတို့၏ ယဉ်ကျေးမှုလေ့ထုံးစံများကို ပင်မကချင်ယဉ်ကျေးမှု ထုံးတမ်းစဉ်လာ နှင့် လိုက်လျောညီထွေဖြစ်အောင် ပြောင်းလဲသင့်သည်ဟု ကျွန်ုပ် ထင်မြင်ယူဆသည်။	၁	၂	၃	၄	၅	၆	၇
(၃)	ကချင်မျိုးနွယ်စုအသီးသီးသည် ရင်းတို့၏ မျိုးနွယ်စုဝင်များ**သာ** ပါဝင်ကြသောပွဲလမ်းသဘင်၊ အခမ်းအနားများတွင်**သာ** ပါဝင်ဆင်နွဲ့သင့် သည်။	၁	၂	၃	၄	၅	၆	၇
(၄)	ကချင်တိုင်းရင်းသားမျိုးနွယ်အသီးသီးသည် ဘုံကချင် ဘာသာစကားနှင့် ရင်းတို့၏ ကိုယ်ပိုင် တိုင်းရင်းသား ဘာသာစကား၊ နှစ်မျိုးစလုံးကို ကျွမ်းကျင်စွာ ပြောဆိုတတ် သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၅)	အားလုံးသော ကချင်မျိုးနွယ်စုများသည် ကချင်တစ်မျိုးသားလုံးနှင့် သက်ဆိုင်သော ပွဲလမ်းသဘင်၊ အခမ်းအနားများတွင် ပါဝင်ဆင်နွဲ့ သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
(၆)	ကချင်မျိုးနွယ်စုအသီးသီးသည် ဘုံကချင် ဘာသာစကား ထက် ရင်းတို့၏ ကိုယ်ပိုင် တိုင်းရင်းသား ဘာသာစကား ကိုကျွမ်းကျင်စွာ ပြောဆိုတတ်ရန် ပိုအရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇
(၇)	ကချင်မျိုးနွယ်စုအသီးသီး သည် ပင်မကချင်ယဉ်ကျေးမှု ထုံးတမ်းစဉ်လာကို ခံယူကျင့်သုံး သင့်သည်ဟု ကျွန်ုပ် ထင်မြင်ယူဆသည်။	၁	၂	၃	၄	၅	၆	၇
(၈)	ကချင်မျိုးနွယ်စုအသီးသီးသည် ရင်းတို့ ကိုယ်ပိုင် တိုင်းရင်းသား ဘာသာစကားထက် ဘုံကချင်ဘာသာစကား ကို ကျွမ်းကျင်စွာ ပြောဆိုတတ်ရန် ပိုအရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇
(၉)	ကချင်မျိုးနွယ်စုအသီးသီးသည် ရင်းတို့၏ အဖွဲ့ဝင်များသာ ပါဝင်သော ပွဲလမ်းသဘင်၊ အခမ်းအနားများ၌သာပါဝင်သည် မဟုတ်ဘဲ ကချင်တစ်မျိုးသားလုံးနှင့် သက်ဆိုင်သော ပွဲလမ်းသဘင်၊ အခမ်းအနား၊ **နှစ်မျိုးစလုံး**တွင် ပါဝင်ဆင်နွဲ့သင့်သည်။	၁	၂	၃	၄	၅	၆	၇

၃။ အောက်တွင် ဖော်ပြထားသော "**အခြားကချင်မျိုးနွယ်အုပ်စုများ**" ဟုဆိုရာတွင် **Jinghpaw အုပ်စုမပါဝင်ဘဲ**၊ Lachid အုပ်စု၊ Lhaovo အုပ်စု၊ Lisu အုပ်စု၊ Rawang အုပ်စု၊ Zaiwa အုပ်စု စသည့် အုပ်စုများ ကိုရည်ညွှန်းသည်။ သင့်သဘောထားနှင့်ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်ခု" ကိုသာ ရွေးချယ်ရှ၍ဝိုင်းပါ။

		လုံးဝ သဘော မတူပါ	သဘော မတူပါ	အနည်း ငယ်သ ဘော မတူပါ	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် သဘော တူသည်	သဘော တူသည်	အလွန် သဘော တူသည်
(၁)	"Jinghpawအုပ်စု"၏ အဆင့်အတန်း နှင့် "အခြားကချင်မျိုးနွယ် အုပ်စုများ" အကြား၌ ကြီးမားသော ခြားနားချက်ရှိပါသည်။	၁	၂	၃	၄	၅	၆	၇
(၂)	"Jinghpawအုပ်စု" မှ အဖွဲ့ဝင်များ သည် "အခြားကချင်မျိုးနွယ် အုပ်စုများ" ဝင်များ ထက်ပိုပြီး အဖွဲ့အစည်းအသီးသီး၌ အာဏာ ရှိသည်။	၁	၂	၃	၄	၅	၆	၇
(၃)	"အခြားကချင်မျိုးနွယ်အုပ်စုများ"မှ အဖွဲ့ဝင်များသည် "Jinghpawအုပ်စု" ထက်ပိုပြီး ပိုမိုစီးပွားရေး ကောင်းမွန် သည်။	၁	၂	၃	၄	၅	၆	၇

၄။ အောက်တွင် ဖော်ပြထားသော "ကချင်မျိုးနွယ်စု" ဟုဆိုရာတွင် ကချင်မျိုးနွယ်စု **၆**စုအား ရည်ညွှန်းပြီး၊ "**အခြားကချင်မျိုးနွယ်အုပ်စုများ**" ဟုဆိုရာတွင် Jinghpaw အုပ်စု**မပါဝင်ဘဲ၊** Lachid အုပ်စု၊ Lhaovo အုပ်စု၊ Lisu အုပ်စု၊ Rawang အုပ်စု၊ Zaiwa အုပ်စု စသည့် အုပ်စုများ ကိုရည်ညွှန်းသည်။ **သင့်သဘောထားနှင့် ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်စု" ကိုသာ ရွေးချယ်၍ပိုင်း**ပါ။

		လုံးဝ သဘော မတူပါ	သဘော မတူပါ	အနည်း ငယ်သ �‌ဘော မတူပါ	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် သဘော တူသည်	သဘော တူသ ည်	အလွန် သဘော တူသည်
[၁]	ကချင်လူ့အဖွဲ့အစည်း သည် ယဉ်ကျေးမှု ကွဲပြားခြားနားသော ကချင်မျိုးနွယ်စုအမျိုးမျိုး ပါဝင်ဖွဲ့စည်းထား ခြင်းဖြစ်ကြောင်း ကိုအသိအမှတ်ပြု သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
[၂]	အခြားကချင်မျိုးနွယ်စု အသီးသီး၏ ယဉ်ကျေးမှုအမွေအနှစ်များ ဆက်လက် ရှင်သန်နိုင်ဖို့ Jinghpaw အုပ်စုဝင်များက ကူညီရပါမည်။	၁	၂	၃	၄	၅	၆	၇
[၃]	ကချင် မျိုးနွယ်စု များအကြား၌ ယဉ်ကျေးမှုလေ့ထုံး တမ်းစဉ်လာကွဲပြားခြားနားခြင်းကို ကချင်တိုင်းကလက်ခံသင့်ခံခြင်းက ကချင်လူမျိုး အတွက် အကောင်းဆုံး ဖြစ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၄]	မတူညီခြားနားသည့် ကချင်မျိုးနွယ်စုအမျိုးမျိုးပါရှိသော လူ့အဖွဲ့အစည်းသည် ဖြစ်ပေါ်လာသော ပြဿနာအသစ်များကို ပို၍ကိုင်တွယ် ဖြေရှင်းနိုင်စွမ်း ရှိသည်။	၁	၂	၃	၄	၅	၆	၇
[၅]	ကချင်မျိုးနွယ်စုအသီးသီး၏ အယူဝါဒဟောင်းများကို စွဲကိုင် ထားခြင်းက ကျွန်ုပ်တို့ ကချင်တမျိုးသားလုံး၏ စည်းလုံးညီညွတ်မှုကို အားနည်းစေသည်။	၁	၂	၃	၄	၅	၆	၇
[၆]	အခြားကချင်မျိုးနွယ်စုအသီးသီးသည်ရင် တို့၏ကိုယ်ပိုင်ယဉ်ကျေးမှုကို ရင်တို့ကိုယ်တိုင်သာလျှင် ထိန်းသိမ်းစောင့်ရှောက်သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
[၇]	ကွဲပြားခြားနားသော ကချင်မျိုးနွယ်အမျိုးမျိုး ပါရှိသော လူ့အဖွဲ့အစည်းသည်၊ အားလုံးတူညီ၍ တစ်သားတည်း ဖြစ်သော လူ့အဖွဲ့အစည်းထက် ဒေသဆိုင်ရာ စည်းလုံးညီညွတ်မှု ပြဿနာများကို ပို၍ရင်ဆိုင်ရသည်။	၁	၂	၃	၄	၅	၆	၇
[၈]	Jinghpaw အုပ်စုဝင်များသည် အခြား ကချင်မျိုးနွယ် အုပ်စုများ၏ ခြားနားသော ‌လေ့ထုံးတမ်းစဉ်လာများနှင့် ယဉ်ကျေးမှု ဆိုင်ရာ အမွေအနှစ်များ အကြောင်း လေ့လာသင်ယူ နိုင်ရန် ပို၍ လုပ်ဆောင်သင့်သည်။	၁	၂	၃	၄	၅	၆	၇
[၉]	အခြားကချင်မျိုးနွယ်အုပ်စု များသည် ရင်တို့၏ မူလယဉ်ကျေးမှုနှင့် ထုံးတမ်းစဉ်လာကို ဆက်လက်ထိန်းသိမ်းရန် ရင်တို့၏ကလေးများကို အားပေးသင့်သည်။	၁	၂	၃	၄	၅	၆	၇

၅။ သင်ကိုယ်တိုင်နှင့် ကိုက်ညီသည့် "**ကိန်းဂဏန်းတစ်ခု** "ကိုသာ **ရွေးချယ်၍ပိုင်း**ပါ။

		လုံးဝ သဘော မတူပါ	သဘော မတူပါ	အနည်း ငယ်သ ဘော မတူပါ	မည်သို့မျှ မပြော တတ်	အနည်း ငယ် သဘော တူသည်	သဘော တူသည်	အလွန် သဘော တူသည်
[၁]	ကျွန်ုပ်၏ "လူမျိုး" သည် "ငါ ဘယ်သူလဲ" ဟူသော မေးခွန်းအတွက် အရေးမကြီးပါ။	၁	၂	၃	၄	၅	၆	၇
[၂]	မြန်မာနိုင်ငံသားဖြစ်ရခြင်းကို ဂုဏ်ယူသော ခံစားချက်သည် "ငါ ဘယ်သူလဲ" ဟူသောအသိအတွက် အရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇
[၃]	ကျွန်ုပ်ကိုးကွယ်သည့်�‌ဘာသာတရားသည် ကျွန်ုပ်အတွက် အရေးမကြီးသော ‌ရောင်ပြန်ဟပ်မှုဖြစ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၄]	ကျွန်ုပ်၏နိုင်ငံရေး ခံယူချက် နှင့်လုပ်ရှားမှုများသည် ကျွန်ုပ် "ပုံရိပ်" ၏ အရေးမကြီးသော အစိတ်အပိုင်းတစ်ခု ဖြစ်သည်။	၁	၂	၃	၄	၅	၆	၇
[၅]	ကျွန်ုပ်၏တိုင်းရင်းသားဘာသာစကားသည် "ငါ ဘယ်သူလဲ" ဟူသောအသိအတွက် အရေးကြီးသည်။	၁	၂	၃	၄	၅	၆	၇

3

240

အပိုင်း (၃)

၆။ အောက်ပါမေးခွန်းများကိုဖြေဆိုရာတွင် "ကချင်- Jinghpawအုပ်စု" နှင့် "အခြားကချင်မျိုးနွယ်အုပ်စု " ကို နှိုင်းယှဉ် စဉ်းစားဖြေဆိုပါ။ "အခြားကချင်မျိုးနွယ်အုပ်စု" သည် Lachid အုပ်စု၊ Lhaovo အုပ်စု၊ Lisu အုပ်စု၊ Rawang အုပ်စု၊ Zaiwa အုပ်စု များကို ရည်ညွှန်းပါမည်။ သင့်သဘောထားနှင့် ကိုက်ညီသည့် "ကိန်းဂဏန်းတစ်ခု" ကိုသာ ရွေးချယ်၍ရှိပါ။

		လုံးဝ မဟုတ်ပါ	မဟုတ်ပါ	ဟုတ်-မဟုတ် မသေချာပါ	ဟုတ်သည်	လုံးဝ ဟုတ်သည်
[၁]	"Jinghpawအုပ်စု"သည် ကချင်မျိုးနွယ်စုအတွင်း အာဏာနှင့် လုပ်ပိုင်ခွင့် များကို အလွန်အကျွံ အများအပြား ရယူထား၏။	၁	၂	၃	၄	၅
[၂]	"Jinghpawအုပ်စု" သည် ကချင်တမျိုးသားလုံး၏ အရေးကို သူတို့ လွှမ်းမိုးသင့်သည့် အတိုင်းအတာ ထက် များစွာကျော်လွန်၍ လွှမ်းမိုးနေ၏။	၁	၂	၃	၄	၅
[၃]	ကချင်မျိုးနွယ်စုအားလုံး နှင့်ဆိုင်သော အများပိုင်ငွေကြေးများကို "Jinghpawအုပ်စု" ၍သာအကျိုးရှိ စေမည့် အစီအစဉ်များ၍ သုံးစွဲနေ၏။	၁	၂	၃	၄	၅
[၄]	"Jinghpawအုပ်စု"သည် သူတို့၍ ရှိသင့်သည့် အတိုင်းအတာထက် များစွာပိုလွန် သော စီးပွားရေးအင်အားကို ပိုင်ဆိုင်ထား၏။	၁	၂	၃	၄	၅
[၅]	ကချင်အမျိုးသားစာပေသည်ကျေးဖွံ့ဖြိုးတိုးတက်ရေး ရန်ပုံငွေများ၏ အလွန်ကြီးမားသည့်ဝေစုကို "Jinghpawအုပ်စု" က ရယူ ခံစားနေ၏။	၁	၂	၃	၄	၅
[၆]	"အခြားကချင်မျိုးနွယ်အုပ်စု" မှ အရည်အချင်း ပြည့်ဝသူများထက် "Jinghpawအုပ်စု"မှ အရည်အချင်း နည်းပါးသူများ၍ အလုပ်အကိုင် အခွင့်အလမ်း ပိုရျှများပြား၏။	၁	၂	၃	၄	၅
[၇]	ကချင်အသိုင်းအဝိုင်း၍ လူမှုရေး၊ ဘာသာရေး အဖွဲ့အစည်းများက "အခြား ကချင်မျိုးနွယ်အုပ်စု" ထက် "Jinghpawအုပ်စု" ကို ပို၍ မျက်နှာ သာပေးကြ၏။	၁	၂	၃	၄	၅
[၈]	ကချင်ဒေသထုံးစံအရ မပြုသင့် မပြုထိုက်သည့် အရာများကို ပြုမှုကျူးလွန်၍ မိလျှင် "Jinghpawအုပ်စု"ကို "အခြားကချင်မျိုးနွယ်အုပ်စု" ထက် ပို၍သက်ညှာ ထောက်ထား၏။	၁	၂	၃	၄	၅
[၉]	"Jinghpawအုပ်စု" နှင့် "အခြားကချင်မျိုးနွယ်အုပ်စု" အကြား၍ မိသားစုဆိုင်ရာ တန်ဖိုးထားမှု စံနှုန်းများ (family values) အလွန်ခြားနားသ၏။	၁	၂	၃	၄	၅
[၁၀]	"Jinghpawအုပ်စု" နှင့် "အခြားကချင်မျိုးနွယ်အုပ်စု" အကြား၍ အလုပ်ဆိုင် ရာ တန်ဖိုးထားမှုစံနှုန်း များ (work values) အလွန်ခြားနား၏။	၁	၂	၃	၄	၅
[၁၁]	"Jinghpawအုပ်စု" အနေဖြင့် သူတို့၍ "အခြားကချင်မျိုးနွယ်အုပ်စု" ထက်သာလွန်ကောင်းမြတ် သော တန်ဖိုးထားမှုစံနှုန်းများ (values) ရှိသည် ဟု ထင်မြင်ယူဆရန် အခွင့်အရေး မရှိပါ။	၁	၂	၃	၄	၅
[၁၂]	"Jinghpawအုပ်စု" သည် ၎င်းတို့၍တန်ဖိုးထားမှုစံနှုန်းများကို "အခြားကချင် မျိုးနွယ်အုပ်စု"ဆီသို့ အတင်းအကြပ် သွတ်သွင်းဖြေ့ဖြူးရန် မကြိုးစားသင့်ပါ။	၁	၂	၃	၄	၅
[၁၃]	"Jinghpawအုပ်စု" သည် "အခြားကချင်မျိုးနွယ်အုပ်စု" ၍ လောကအပေါ် ရှုမြင်ပုံ (world view) ကို ဘယ်သောအခါမှ နားလည်နိုင်မည် မဟုတ်ပါ။	၁	၂	၃	၄	၅
[၁၄]	"Jinghpawအုပ်စု" သည် သူတို့၏ အခွင့်အရေးကို "အခြားကချင်မျိုးနွယ် အုပ်စု" ၏ အခွင့်အရေး ထက် ပို၍ဦးစားပေး ရေ့တန်းတင်လို၏။	၁	၂	၃	၄	၅
[၁၅]	"Jinghpawအုပ်စု" က သူတို့ကိုယ်သူတို့ "အခြားကချင်မျိုးနွယ်အုပ်စု" ထက် ကိုယ်ကျင့်တရား ပို၍မြင့်မြတ်သည်ဟု ထင်မြင်ယူဆနေ၏။	၁	၂	၃	၄	၅
[၁၆]	"အခြားကချင်မျိုးနွယ်အုပ်စု" က ၎င်းတို့၏ လေ့လ့ထုံးစံများကို တန်ဖိုးထား သကဲ့သို့ "Jinghpawအုပ်စု"ကသူတို့၏ လေ့ထုံးစံများကိုတန်ဖိုးမထားကြပါ။	၁	၂	၃	၄	၅
[၁၇]	"အခြားကချင်မျိုးနွယ်အုပ်စု"မှလူများသည် "Jinghpawအုပ်စု" မှသူတို့၏ အရျို့အသေပေးမှု လေးစားမှုတို့ကို ရသင့်ရထိုက်သလောက် မရရှိကြပါ။	၁	၂	၃	၄	၅

၇-က။ အောက်ပါစာရင်းထဲမှ သင် အုပ်စုနှင့်မတူ၍မတူညီဘဲ ကွဲပြားခြားနားသည်ဟု သင်ခံစားမိသည် အုပ်စု(၂)စု ကိုရွေးချယ်၍ လေးထောင့်ကွက် အတွင်း " အမှန်ခြစ် " ☑ ပြီး ဖြေဆိုပါ။

☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa

4

241

၇-ခ။ အောက်ပါစာရင်းထဲမှ သင့်အုပ်စုနှင့် နီးစပ်တူညီမှုရှိသည်ဟု သင်ခံစားမိသည့် **အုပ်စု(၂)စု** ကိုရွေးချယ်၍ လေးထောင့်ကွက် အတွင်း **"အမှန်ခြစ် "**☑ ပြီး ဖြေဆိုပါ။

☐ Jinghpaw   ☐ Lachid   ☐ Lhaovo   ☐ Lisu   ☐ Rawang   ☐ Zaiwa

၇-ဂ။ အောက်ပါ ဇယား၌ဖော်ပြထားသော ကချင်မျိုးနွယ်အုပ်စုအသီးအသီးအပေါ် သင်၏ **ယေဘုယျထင်မြင်ချက်၊ သင့်သဘောထား** နှင့် ကိုက်ညီသည့် **"ကိန်းဂဏန်းတစ်ခု"** ကိုသာ ရွေးချယ်၍ရှိပိုင်ပါ။

		အလွန်အဆိုးမြင်	အဆိုးမြင်	အနည်းငယ်အဆိုးမြင်	မည်သို့မျှ မပြောတတ်	အနည်းငယ်အကောင်းမြင်	အကောင်းမြင်	အလွန်အကောင်းမြင်
[၁]	Jinghpaw	၁	၂	၃	၄	၅	၆	၇
[၂]	Lachid	၁	၂	၃	၄	၅	၆	၇
[၃]	Lhaovo	၁	၂	၃	၄	၅	၆	၇
[၄]	Lisu	၁	၂	၃	၄	၅	၆	၇
[၅]	Rawang	၁	၂	၃	၄	၅	၆	၇
[၆]	Zaiwa	၁	၂	၃	၄	၅	၆	၇

၈-က။ မိခင်ဘာသာစကား [ပထမဘာသာစကား] ကိုလေးထောင့်ကွက်အတွင်း "အမှန်ခြစ် "☑ ပြီးရွေးချယ်၍ ဖြေဆိုပါ။

☐ Jinghpaw   ☐ Lachid   ☐ Lhaovo   ☐ Lisu   ☐ Rawang   ☐ Zaiwa

☐ မြန်မာ   ☐ အခြား _____
[အသေးစိတ်ဖော်ပြပါ။]

၈-ခ။ အောက်ဖော်ပြပါ ၁ မှ ၅ အထိ ကိန်းဂဏန်းတစ်ခုချင်းစီ၏ ကိုယ်စားပြုမှုများကိုဖတ်ရှု စဉ်းစားပြီးလျှင် ဇယား၌ဖော်ပြထားသော ဘာသာစကားများတွင် သင်၏ ကျွမ်းကျင်မှုအဆင့်ကို အကဲဖြတ်ပါ။ ၁ မှ ၅ အတွင်း **ကိန်းဂဏန်းတစ်ခု** ကို ရွေးချယ်၍ရှိပိုင်ပါ။ ။ အခြား တတ်ကျွမ်းသော ဘာသာစကားများ ရှိလျှင် [   ] တွင် ရေးသားဖော်ပြ၍ ကျွမ်းကျင်မှုအဆင့်ကို အကဲဖြတ်ပါ။

လုံးဝမတတ်	အနည်းငယ်တတ်	အတော်အသင့်တတ်	ကျွမ်းကျင်သည်	အလွန်ကျွမ်းကျင်သည်
၁	၂	၃	၄	၅

ဘာသာစကား	နားထောင်မှု	ပြောဆိုမှု	ဖတ်ရှုမှု	ရေးသားမှု
မြန်မာ	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅
Jinghpaw	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅
အခြား[ ]	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅
အခြား[ ]	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅	၁ ၂ ၃ ၄ ၅

၉။ ဤသုတေသနနှင့်ပတ်သက်၍ အကြံပေးပြောကြားလိုပါကအောက်ပါကွက်လပ်တွင်ရေးသားဖော်ပြနိုင်ပါသည်။

Kachin

Sawk dinglik ai magam hta garum la na lajin ai lam

Yaw shada ai lam: Ndai sawk dinglik ai lam gaw hpaji Mu Nu Ph. D Janmau a matu Jinghpaw Mungdaw kaw shanu nga ai Rudi mungchying amyumasha ni a shani shagu na shinggyim kanawn mazum lam ningmu ni hpe masam maram shawk ka ningting ai lam re.

Shang Htai ai ni galaw ra ai lam: Laika man (7) hta lawm ai ga san laika pa sinlam zum mi hpe htai ra ai. Ndai sawk dinglik ai lam gaw shang htai ai wa a ningmu hte mahkrum madup ni hpe mahkawng la ai lam re ai majaw mahtai jaw n jaw jep ai lam n nga ai. Ga san ni yawng htai na hte san da ai ga san hpe atsawm myit yu let htai ya na hpe lajin mayu ai.

Ndai sawk dinglik ai lam hta shang lawm htai ya ai majaw shang lawm htai ya ai wa hpe hkra machyi ai lam n nga ai. Shanglamw garum htai ya nga ai ten hta myit n lawm wa jang hkring mat mai ai.

Aten: Aten gaw minute 25-30 lapran na na.

Dinghkrai shimlum lam: Shang htai garum ai shaloi sawk dinglik ai lam hta jai lang ai dinghkrai mahtai ni nbrawng hkra lit la ya na, na a dinghkrai mahtai hpe sawk sagawn ai lam hta jan nna jai lang na nre ai lam lit la ai.

Lahta na tsun mat wa ai lam yen ni hpe hti nna sawk dinglik ai lam hte ga san ni hpe htai ai lam hpe atsawm hkawnhkrang ai hte myitdik myithkut jang myithkum gasadi tamasat htu ya na hpe lajin dat ai.

_____

Shang lawm htai ya ai wa a Ta masat_____

Mying _____

Ninghtoi _____

Shang lawm garum la ai majaw chyeju dum ai.

1

243

Daw (1)

Lawu na ga san hpe htai ai shaloi jut mali lawk kata **mahkret jaw** ☑ kum la hku rai rai, **man ai shara hta ka jahpring bang** ai hku rai rai htuk manu ai hku mai htai ai.

1. Bawsang	☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa ☐ Kaga _____ [Hkum tsup hkra ka u]
2. Dai daw	_____ Ginwang daw _____ Mungdaw/ Ginwang Kaba
3. Num/La	☐ La ☐ Num
4. Asak	_____ ning
5. Ya lung nga ai Janmau	☐ L.Th. ☐ B.Th ☐ M.Div. ☐ M.Th. ☐ B.Sc. ☐ B.A. ☐ Master's ☐ Ph.D. ☐ Kaga _____ [Hkum tsup hkra ka u]
6. Ya lung nga	☐ Laning mi ☐ Ni ning ☐ Masum ning ☐ Mali ning

Daw (2)

1. Lawu e madun da ai ga san lawk (1) kawn lawk (7) hta lawm ai sawnhkum hta na, **na a ningmu hte bung ai sawnhkum hpe lata nna** gawang mahkret u. Shawng sumru lu ai ningmu gaw yu maya hku kaja dik re. Lawu kaw madun da ai "Wuhpung" ngu ai hta "Jinghpaw" wuhpung hpe wuhpung langai, Lachid, Lhaovo, Lisu, Rawang, Zaiwa ni hpe wuhpung hpra hpra hku madun na.

		Dik hkra ninghkap ai	Ninghkap ai	Loi mi ninghkap ai	Nchye tsun ai	Loi mi madi shadaw ai	Madi shadaw ai	Grai madi shadaw ai
[1]	Kasi madun lu ai shinggyim wuhpung hta nkau mi gaw lahta tsang kaw nga nna nkau mi gaw lawu tsang e nga ra ai.	1	2	3	4	5	6	7
[2]	Wuhpung nkau gaw kaga wuhpung hte shingdaw dat yang grit nem ai.	1	2	3	4	5	6	7
[3]	Shinggyim wuhpung langai hpe gara wuhpung mung laba ka-up shinggrum dagup dip sha nmai ai.	1	2	3	4	5	6	7
[4]	Lawu tsang wuhpung ni gaw lahta tsang wuhpung ni zawn ahkaw ahkang lu ging ai ni rai ma ai.	1	2	3	4	5	6	7
[5]	Wuhpung langai hte langai maren mara lam ngu ai gaw anhte a yaw shada ai lam madung nre.	1	2	3	4	5	6	7
[6]	Wuhpung ni maren mara byin hkra shakut ai lam gaw tara rap ra ai lam nre.	1	2	3	4	5	6	7
[7]	Nbung ai wuhpung ni hpe rap ra na matu mai byin ai ladat shaw nna galaw ya ra ai.	1	2	3	4	5	6	7
[8]	Wuhpung wuhpawng ni yawng awng dang na matu ra ai ahkaw ahkang hpe anhte 2ar a hkra galaw 2ar a ai.	1	2	3	4	5	6	7

2

244

2. Lawu e madun da ai **"Jinghpaw bawsang"** hpe kachin ni ngu madung da nna Lachid, Lhaovo, Lisu, Rawang, Zaiwa ni hpe gaw gumhpawn nna kachin myusha ni ngu madi madun ai. Na ningmu hte bungpre ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret** u.

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	Kachin amyusha bawsang shagu gaw tinang htunghking ginhtawng hpe matut manoi rem kyem da ra ai ngu sawn lu ai.	1	2	3	4	5	6	7
[2]	Kachin amyusha bawsang shagu gaw tinang a htunghking madung hpe kachin ni a htunghking hte bung hkra galai kau ra ai ngu sawn lu ai.	1	2	3	4	5	6	7
[3]	Kachin amyusha bawsang shagu gaw tinang baw sang ni lawm ai hpawng shingra poi lamang ni hta sha lawm ra ang ai.	1	2	3	4	5	6	7
[4]	Kachin amyusha bawsang ni gaw jinghpaw ga hte tinang bawsang ni a ga hpe mahtang atsawm chye shaga ra ai.	1	2	3	4	5	6	7
[5]	Kachin amyusha ni yawng gaw kachin ni yawng hte seng ai hpawng shingra poi lamang ni hta shang lawm ra ai.	1	2	3	4	5	6	7
[6]	Kachin amyusha bawsang shagu gaw yawng shaga ai jinghpaw ga hta tinang bawsang ni a ga hpe mahtang atsawm chye shaga na ahkyak ai.	1	2	3	4	5	6	7
[7]	Kachin amyusha bawsang shagu gaw madung kachin htunghking ginhtawng hpe lang ra ai ngu sawn lu ai.	1	2	3	4	5	6	7
[8]	Kachin amyusha bawsang shagu gaw tinang a bawsang ga hta na yawng jawm shaga ai jinghpaw ga hpe mahtang atsawm chye shaga na ahkyak ai.	1	2	3	4	5	6	7
[9]	Kaga Kachin amyusha bawsang shagu gaw tinang bawsang ni lawm ai poi shingra hta sha n ga kachin myusha yawng hte seng ai poi shingra ni hta mung shang lawm ra ai.	1	2	3	4	5	6	7

3. Lawu e madun da ai **kaga Kachin amyusha bawsang** hpung ngu ai hta Jinghpaw bawsang nlawm ai, Lachid, Lhaovo, Lisu, Rawang, Zaiwa re ai Wuhpung ni hpe tsun mayu ai. Na ningmu hte bungpre ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret** u.

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	"Jinghpaw bawsang" ni a madang hte Jinghpaw mungdaw kata nga ai kaga Kachin bawsang ni a atsang lapran grai shai ai lam nga ai.	1	2	3	4	5	6	7
[2]	Jinghpaw mungdaw hta, "Jinghpaw bawsang" ni gaw wuhpung wuhpawng shagu hta kaga Kachin bawsang ni hta grau ahkaw ahkang nga ai.	1	2	3	4	5	6	7
[3]	"Jinghpaw bawsang" hta nga ai kaga Kachin bawsang ni a sut masa lam gaw Jinghpaw bawsang ni hta grau kaja ai.	1	2	3	4	5	6	7

3

245

4. Lawu e madun da ai **"Kachin amyusha wuhpung"** ngu ai hta Kachin amyusha bawsang (6) hpe tsun ai re. **"kaga Kachin amyusha bawsang"** ngu ai hta **"Jinghpaw bawsang"** ni **n-lawm** ai, Lachid, Lhaovo, Lisu, Rawang, Zaiwa wuhpung re ai ni hpe tsun ai re. Na ningmu hte bung ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret u.**

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	Kachin wuhpung wuhpawng ni gaw htunghking nbung ai Kachin amyusha bawsang ni rau jawm kahkyin da ai wuhpung re ai hpe chye masat ya ra ai.	1	2	3	4	5	6	7
[2]	Anhte a mungdaw hta nga ai kaga Kachin amyusha bawsang ni a htunghking hkringhtawng ni ngang grin nga hkra Jinghpaw bawsang ni garum ya ra ai.	1	2	3	4	5	6	7
[3]	Kachin amyusha bawsang ni a lapran n bung ai htunghking ni hpe mungdaw nga mungchying sha ni hkap la ai lam gaw Jinghpaw mungdaw a matu kaja dik re.	1	2	3	4	5	6	7
[4]	Nbung ai Kachin amyusha bawsang ni lawm ai wuhpung wuhpawng gaw byin pru wa ai manghkang ni hpe hparan lu ai atsam grau nga ai.	1	2	3	4	5	6	7
[5]	Kachin amyusha bawsang ni a makam dingsa hpe jum manat da ai lam gaw mungdaw myit hkrum lam hpe n-gun kya shangun ai.	1	2	3	4	5	6	7
[6]	Kachin amyusha bawsang shagu gaw tinang a htunghking hpe tinang nan makawp maga ra ai.	1	2	3	4	5	6	7
[7]	Nbung ai Kachin amyusha bawsang ni lawm ai wuhpung gaw yawng bung nna maren mara re ai. Wuhpung hta ginra hte seng ai myit hkrum lam manghkang grau hkrum katut ai.	1	2	3	4	5	6	7
[8]	Jinghpaw bawsang ni gaw kaga Kachin amyusha bawsang ni a n bung ai htunghking lailen hkringhtawng ni hpe grau hkaja shakut ya ra ai.	1	2	3	4	5	6	7
[9]	Kaga Kachin amyusha bawsang ni gaw shanhte a htunghking lailen madung hpe ya na ma ni a matu matut manoi rem kyem hkringhtawng jaw da ra ai.	1	2	3	4	5	6	7

5. Nang nan htaphtuk dum ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret u.**

		Tsep kawp myit nhkrum ai	Myit nhkrum ai	Loi mi myit nhkrum ai	Nchye tsun ai	Loi mi myit hkrum ai	Myit hkrum ai	Gai myit hkrum ai
[1]	Nye a amyusha ni gaw ngai kadai re ngu ai ga san a matu n ahkyak ai.	1	2	3	4	5	6	7
[2]	Myen mung masha re ai hpe arawng la hkamsha ai gaw ngai kadai re ngu dum chye na ahkyak ai.	1	2	3	4	5	6	7
[3]	Ngai kadai re ai ngu hpe htawng madun na matu nye a makam lam gaw n-ahkyak ai.	1	2	3	4	5	6	7
[4]	Ngai hkam la ai mung masa lam hte shamu shamawt ai lam gaw nye shingna a n-ahkyak ai adaw achyen langai re.	1	2	3	4	5	6	7
[5]	Tinang a amyu ga gaw ngai kadai re ngu ai hpe dum chye na matu ahkyak ai.	1	2	3	4	5	6	7

4

246

Baw (3)

6. Lawu na ga san ni hpe htai ai shaloi **"Jinghpaw bawsang"** hte **"kaga Kachin amyusha bawsang"** ni hpe sumru shingdaw nna htai u. **"Kaga Kachin amyusha bawsang"** ni gaw Lachid, Lhaovo, Lisu, Rawang, Zaiwa bawsang ni hpe madi madun ai re. Na ningmu hte bung ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret** u.

		Tsep kawp nre	Nre	Hkrak nchye ai	Re ai	Grai nan re
[1]	"Jinghpaw bawsang" ni gaw Jinghpaw mungdaw kata galaw lu ai ahkaw ahkang hpe shajan nna la da ma ai.	1	2	3	4	5
[2]	"Jinghpaw bawsang" ni gaw Kachin amyusha bawsang yawng hpe shanhte shalawm shinggrum ra ai hta shajan shinggrum ga up da ma ai.	1	2	3	4	5
[3]	Kachin amyusha yawng hte seng ai shawa gumhpraw hpe "Jinghpaw bawsang" ni akyu nga na masa lam hta sha jai lang ai.	1	2	3	4	5
[4]	"Jinghpaw bawsang" ni gaw shanhte lu ging ai madang hta jan nna sut masa n-gun hpe madu da ma ai.	1	2	3	4	5
[5]	Kachin amyusha laili laika htunghking rawt jat lam hkambum gumhpraw hta na law malawng hpe "Jinghpaw bawsang" ni sha madu lang ma ai.	1	2	3	4	5
[6]	Kaga Kachin amyusha bawsang atsam marai rawng ai ni hta "Jinghpaw bawsang" ni kaw na atsam nnga ai ni hta bungli lu na ahkaw ahkang grau law ma ai.	1	2	3	4	5
[7]	Kachin amyusha shingwang kata hta shinggyim lam, makam masham lam, wuhpung wuhpawng ni gaw Kachin amyusha bawsang ni hta "Jinghpaw bawsang" ni grau myiman lata la hkrum ma ai.	1	2	3	4	5
[8]	Kachin ni a htunghking hta n galaw mai ai lam hpe galaw hkrup yang kaga Kachin bawsang ni hta "Jinghpaw bawsang" ni hpe grau hkyamsa jaw ai.	1	2	3	4	5
[9]	"Jinghpaw bawsang" ni hte kaga Kachin amyusha bawsang ni a lapran dinghku masha shada manu shadan ai tsa lam shadang grai shai ai.	1	2	3	4	5
[10]	"Jinghpaw bawsang" ni hte kaga Kachin amyusha bawsang ni a lapran magam bungli hte seng nna manu shadan ai tsa lam shadang grai gang hkat ai.	1	2	3	4	5
[11]	"Jinghpaw bawsang" ni hta e kaga Kachin amyusha bawsang ni hta jan nna manu shadan ai lam hta kaja ai tsang madang nga ai ngu shadu na lam hpa nnga ai.	1	2	3	4	5
[12]	"Jinghpaw bawsang" ni gaw shanhte a manu shadan ai lam shadang hpe kaga Kachin amyusha bawsang ni hpang de majoi anin bang ai lam nmai shakut ai.	1	2	3	4	5
[13]	"Jinghpaw bawsang" ni gaw "kaga Kachin amyusha bawsang" ni a ntsa sawn maram ai ningmu galoi mung chye na na nre.	1	2	3	4	5
[14]	"Jinghpaw bawsang" ni gaw shanhte a ahkaw ahkang hpe kaga Kachin amyusha bawsang ni hta grau madung dat shawng kaw tawn mayu ma ai.	1	2	3	4	5
[15]	"Jinghpaw bawsang" ni gaw kaga Kachin amyusha bawsang ni hta nna lai akyang grau kaja madang tsaw ai ngu shanhte hkum shanhte sawn la ma ai.	1	2	3	4	5
[16]	Kaga Kachin amyusha bawsang ni gaw shanhte a htunghking madung hpe manu shadan ai zawn "Jinghpaw bawsang" ni gaw shanhte a htunghking hpe manu nshadan ma ai.	1	2	3	4	5
[17]	Kaga Kachin amyusha bawsang kaw na masha ni gaw "Jinghpaw bawsang" masha ni a hkungga la ra ai lam hpe lu ang ai daram nlu ma ai.	1	2	3	4	5

5

7-A. Lawu e madun da ai jahpan hta na na a wuhpung hte nbung hka garan ganghkat ai ngu nang nan hkam sha ai **wuhpung 2 hpe** lata nna jut mali lawk hta hkret ☑ jaw mahkret nna htai u.

☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa

7-B. Lawu kaw na jahpan hta e na a wuhpung hte ni htep bung ai ngu nang nan hkam la ai **wuhpung 2 hpe** lata nna jut mali lawk kata hkret jaw ☑ mahkret htai u.

☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa

7-C. Lawu na hkretpa hkrang hta madun da ai kachin myusha bawsang shagu a ntsa nang shadu ai na a ningmu hte bung ai **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret** u.

		Grai n kaja ai hku mu ai	N kaja ai hku mu ai	Loi mi n kaja ai hku mu ai	Nchye tsun ai	Loi mi kaja ai	Kaja ai hku mu ai	Grai kaja ai hku mu ai
[1]	**Jinghpaw**	1	2	3	4	5	6	7
[2]	**Lachid**	1	2	3	4	5	6	7
[3]	**Lhaovo**	1	2	3	4	5	6	7
[4]	**Lisu**	1	2	3	4	5	6	7
[5]	**Rawang**	1	2	3	4	5	6	7
[6]	**Zaiwa**	1	2	3	4	5	6	7

8- A. Ningpawt madung ga, **daidaw buga ga** hpe jut mali lawk kata mahkret jaw ☑ lata mahkret nna htai u.

☐ Jinghpaw ☐ Lachid ☐ Lhaovo ☐ Lisu ☐ Rawang ☐ Zaiwa

☐ Myen ☐ Kaga _____
[Hkum tsup hkra ka u]

8-B. Lawu e madun tawn ai 1 kaw nna 5 du hkra sawnhkum langai hpra a malai da ai lam hpe hti sumru nna hkretpa hkrang hta madun tawn ai shaga ai ga hta tinang a kung kyang ai madang hpe maram dawdan u. 1 kaw nna 5 hta **sawnhkum langai hpe lata nna hkret wang shinggrup mahkret** u. Kaga kungkyang ai nga yang [   ] hta ka madun nna kung kyang ai madang tsang hte tsang hpe maram dawdan u.

Loi pyi nchye ai	Loi mi chye ai	Ram daw chye ai	Kyung kyang ai	Grai kung kyang ai
1	2	3	4	5

Shaga ai ga	**Madat ai lam**	**Tsun ai lam**	**Hti ai lam**	**Ka ai lam**
Myen/ Burmese	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Jinghpaw	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Kaga/ Other [ ]	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Kaga/ Other [ ]	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5

6

248

9. Ndai sawk dinglik ai lam hte seng nna hpaji jaw tsun mayu yang lawu na lawk hta ka madun dan mai ai.

English

Request for Research Participation

The purpose of the study: is to investigate attitudes of people residing in Kachin State on their daily social experiences regarding interactions with different ethnocultural groups. This research is conducted to write a doctoral dissertation which is a partial fulfillment of the requirements for the Ph.D. degree.

What you will do in this research is: to answer a set of questions on paper. This questionnaire has (7) pages altogether and is printed on one-sided page. We would like to know your opinion. There is no right or wrong answer to all questions you're being asked on this questionnaire. What matter indeed is your point of view. We encourage you to read each instruction for each question carefully and answer every question on all pages.

There are no anticipated risks associated with participating in this study. And you are free to withdraw at any time you want during participation. Your participation is entirely voluntary.

The time required to answer the entire questionnaire: about 25-30 minutes.

Confidentiality: Your participation will remain confidential. Your response will be anonymous and will never be linked to you personally.

Caution: Please be sure that you are satisfied with the given information and instruction before participating and agree to answer this questionnaire.

_____

Participant's Signature _____

Name _____

Date _____

Thank you for your cooperation.

Advisee: SUMLUT Roi Sawm
Supervisor: Prof. ISOZAKI Mikitoshi Ph.D.
International Christian University
Graduate School of Arts and Sciences
3-10-2 Osawa, Mitaka City, Tokyo 181-8585, Japan.

1

Part (1)

Please choose a category for each item below by **checking a tick** ☑ in the box or **write in the space** provided as it is necessary.

1. Ethnicity	□ Jinghpaw □ Lachid □ Lhaovo □ Lisu □ Rawang □ Zaiwa □ Other _____ [Please specify]
2. Place of Birth	_____ Township _____ State/ Division
3. Gender	□ Male □ Female
4. Age	_____ years
5. I'm currently pursuing the degree	□ L.Th. □ B.Th □ M.Div. □ M.Th. □ B.Sc. □ B.A. □ Master's □ Ph.D. □ Other _____ [Please specify]
6. I'm currently attending	□ 1st year □ 2nd year □ 3rd year □ 4th year

Part (2)

1. Please indicate the extent to which you favor or oppose each idea below by selecting a number from 1 to 7 on the scale below. Circle only one number in the table. Your first feeling is generally best. In the following question items, the word "group" refers to Jinghpaw as one group, and other groups such as Lachid, Lhaovo, Lisu, Rawang, and Zaiwa as a group respectively.

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

2

2. In the following question items, the word **"Kachin sub-groups"** refers to Lachid, Lhaovo, Lisu, Rawang, and Zaiwa where **"Jinghpaw group"** represents the mainstream Kachin group. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle only one number in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	I feel that Kachin sub-group members should maintain their own cultural traditions.	1	2	3	4	5	6	7
[2]	I feel that Kachin sub-group members should adapt to cultural traditions of the mainstream Kachin culture.	1	2	3	4	5	6	7
[3]	Kachin sub-group members should engage in social activities that involve their own group members only.	1	2	3	4	5	6	7
[4]	Kachin sub-group members should be fluent in both common Kachin language and in their own ethnic language.	1	2	3	4	5	6	7
[5]	All Kachin sub-group members should engage in social activities that concern with the whole Kachin ethnic group.	1	2	3	4	5	6	7
[6]	It is more important for Kachin sub-group members to be fluent in their own language than in common Kachin language.	1	2	3	4	5	6	7
[7]	I feel that Kachin sub-group members should adopt to mainstream Kachin cultural tradition.	1	2	3	4	5	6	7
[8]	It is more important for other Kachin sub-group members to be fluent in the common Kachin language than in their own language.	1	2	3	4	5	6	7
[9]	Other Kachin sub-group members should engage in social activities that concern with the whole Kachin ethnic group and their own group.	1	2	3	4	5	6	7

3. In the following question items, the word **"other Kachin sub-groups"** refers to Lachid, Lhaovo, Lisu, Rawang, and Zaiwa where **"Jinghpaw group"** is excluded. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle only one number in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	There is a great difference between the status of Jinghpraw group and other Kachin sub-groups in Kachin State.	1	2	3	4	5	6	7
[2]	In Kachin State, Jinghpaw group members have more power in respective organizations than those of other Kachin sub-groups.	1	2	3	4	5	6	7
[3]	In Kachin State, other Kachin sub-groups members are much better off economically than those of Jinghpraw group.	1	2	3	4	5	6	7

3

4. In the following question items, the word **"Kachin sub-groups"** refers to all six tribes of Kachin. **"Other Kachin sub-groups"** refers to Lachid, Lhaovo, Lisu, Rawang, and Zaiwa where **"Jinghpaw group"** is excluded. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle only one number in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	Kachin should recognize that Kachin society consists of groups with different cultural backgrounds.	1	2	3	4	5	6	7
[2]	Other Kachin sub-groups residing in our state should be helped by Jinghpaw-group to survive their cultural heritage in our state.	1	2	3	4	5	6	7
[3]	It is best for our state if all people tolerate cultural differences among groups.	1	2	3	4	5	6	7
[4]	A society that has a variety of cultural groups is more able to tackle new problems as they occur.	1	2	3	4	5	6	7
[5]	The unity of our state is weakened by Kachin sub-groups of different cultural backgrounds sticking to their old ways.	1	2	3	4	5	6	7
[6]	If Kachin sub-groups of different cultural origins want to keep their own culture, they should keep it to themselves.	1	2	3	4	5	6	7
[7]	A society that has a variety of cultural groups has more problems with regional unity than societies with one or two basic cultural groups.	1	2	3	4	5	6	7
[8]	People of Jinghpaw-group should do more to learn about the customs and heritage of different cultural groups in the Kachin State.	1	2	3	4	5	6	7
[9]	Other Kachin sub-groups must encourage their children to retain their original culture and traditions.	1	2	3	4	5	6	7

5. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 7. Circle **only one Number** in the table.

		Strongly disagree	Somewhat disagree	Slightly disagree	Neutral	Slightly agree	Somewhat agree	Strongly agree
[1]	My race/ethnicity is unimportant to my sense of who I am.	1	2	3	4	5	6	7
[2]	My feeling of pride to be a citizen of Myanmar is important to my sense of who I am.	1	2	3	4	5	6	7
[3]	My religion is unimportant reflection of who I am.	1	2	3	4	5	6	7
[4]	My commitments on political issues or my political activities is unimportant part of my self-image.	1	2	3	4	5	6	7
[5]	My ethnic language is important to my sense of who I am.	1	2	3	4	5	6	7

4

Part (3)

6. In the following question items, compared **"Jinghpaw-group"** with **"Other Kachin sub-groups"**. **"Other Kachin sub-groups"** refers to Lachid, Lhaovo, Lisu, Rawang, and Zaiwa. Please indicate your degree of agreement to the following sentences by using a score ranging from 1 to 5. Circle **only one Number** in the table.

		Definitely Not	No	Not sure	Yes	Definitely Yes
[1]	"Jinghpaw-group" hold too many positions of power and responsibility in Kachin State.	1	2	3	4	5
[2]	"Jinghpaw-group" dominates affairs of Kachin more than they should.	1	2	3	4	5
[3]	Too much amount of funds is spent only to benefit "Jinghpaw-group".	1	2	3	4	5
[4]	"Jinghpaw-group" have more economic power than they deserve in Kachin State.	1	2	3	4	5
[5]	"Jinghpaw-group" takes over a very large share of the Kachin Literature and Cultural development fund.	1	2	3	4	5
[6]	Less qualified "Jinghpaw-group" members have more job opportunities than more qualified people from "other Kachin sub-groups".	1	2	3	4	5
[7]	Kachin community such as denominations and social organization favor "Jinghpaw-group" over people from "other Kachin sub-groups".	1	2	3	4	5
[8]	When one violates the Kachin social norms, the community is more lenient on "Jinghpaw-group" members than on people from "other Kachin sub-groups".	1	2	3	4	5
[9]	"Other Kachin sub-groups" and "Jinghpaw-group" have different family values.	1	2	3	4	5
[10]	The values of "other Kachin sub-groups" regarding work are different from those of "Jinghpaw-group".	1	2	3	4	5
[11]	"Jinghpaw-group" members have no right to think they have better values than those of "other Kachin sub-groups".	1	2	3	4	5
[12]	"Jinghpaw-group" should not try to impose their values on "other Kachin sub-groups".	1	2	3	4	5
[13]	"Jinghpaw-group" members don't understand the way people from "other Kachin sub-groups" view the world.	1	2	3	4	5
[14]	"Jinghpaw-group" members want their rights to be put ahead of the rights of "other Kachin sub-groups".	1	2	3	4	5
[15]	"Jinghpaw-group" members regard themselves as morally superior to people from "other Kachin sub-groups".	1	2	3	4	5
[16]	"Jinghpaw-group" members don't value the traditions of their group as much as people from "other Kachin sub-groups" do.	1	2	3	4	5
[17]	People from "other Kachin sub-groups" do not get as much respect from "Jinghpaw-group" members as they deserve.	1	2	3	4	5

5

7-A. From the list below, check **two groups** that differ from your group.

☐ Jinghpaw   ☐ Lachid   ☐ Lhaovo   ☐ Lisu   ☐ Rawang   ☐ Zaiwa

7-B. From the list below, check **two groups** that are **similar** to your group.

☐ Jinghpaw   ☐ Lachid   ☐ Lhaovo   ☐ Lisu   ☐ Rawang   ☐ Zaiwa

7-C. For each of the Kachin sub-groups listed below, indicate your general impression towards each group. Circle **one NUMBER** beside each of the following statements to indicate your degree of agreement where 1 means "very negative general impression" 7 means "very positive general impression".

		Very negative	Somewhat negative	Slightly negative	Neutral	Slightly positive	Somewhat positive	Very positive
[1]	**Jinghpaw**	1	2	3	4	5	6	7
[2]	**Lachid**	1	2	3	4	5	6	7
[3]	**Lhaovo**	1	2	3	4	5	6	7
[4]	**Lisu**	1	2	3	4	5	6	7
[5]	**Rawang**	1	2	3	4	5	6	7
[6]	**Zaiwa**	1	2	3	4	5	6	7

8- A. What is your **mother tongue (native language)**? Please choose an answer below by checking a tick ☑ in the box.

☐ Jinghpaw   ☐ Lachid   ☐ Lhaovo   ☐ Lisu   ☐ Rawang   ☐ Zaiwa

☐ Myen   ☐ Others _____

[Please specify]

8-B. Please rate your proficiency in language skills. Please rate according to the following scale by using a score ranging from 1 to 5. Circle **only one NUMBER** that applies best for each skill. If you have more languages please write in the space [   ] provided below.

Very poor	Limited	Functional	Good	Very good
1	2	3	4	5

Languages	Listening	Speaking	Reading	Writing
Myen/ Burmese	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Jinghpaw	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Other [ ]	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Other [ ]	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5

6

255

9. Feel free to comment below regarding this questionnaire and research.

Thank You