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The Downside of National Team Identity: A Model to Measure Negative Outcomes of Team Identity

Fei Gao

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THE DOWNSIDE OF NATIONAL TEAM IDENTITY: A MODEL TO MEASURE
NEGATIVE OUTCOMES OF TEAM IDENTITY

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DEDICATION

My four-year “marathon” could not be completed without the help from such a supportive “team.” The team involves, but is not limited to, my family, advisors, friends, and my parents.

To my beautiful wife, Jie (Jessie) Zhao,

There is nothing that can compete with the contribution that you have done for me and my career. During these four years, you are always my backbone, which provided unlimited support to me from many perspectives. I love you forever.

To my son, Yutang (Jeff) Gao,

Thanks for being an angel in my life. You make my life more meaningful, colorful, and wonderful.

To my advisors,

Thanks for always taking me out of my comfort zone. Your efforts for me will always be a never ceased engine, which pushes me to continue chasing my dream in academia.

To my friends,

You all are my treasures indeed. With you accompanying me, my life will never be tedious; the word, loneliness, was erased in all my dictionaries because you all never let me feel that way. John Wolohan, and his wife, Nicole Wolohan, you are two angels in my

life. You never stop helping me and my family. Without you, my American dream would be just a dream; without you, I would not be able to put my feet into academia; without you, my family's life in the United States would be rough. I cannot thank both of you enough for everything that you did for me and my family.

To my parents,

thanks for giving me life, showing me how to make a better life, and most importantly teaching me the meaning of life. You deserve a half medal for my academic achievement.

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During this four year academic “marathon,” there were many people who contributed tremendously to my last achievement (the dissertation) as a doctoral student at the University of South Carolina. I would like to give a big shout out to these people. You are my treasures forever.

While running this academic “marathon” over the past four years, one question that I often asked myself was: Do you still think you can make it? The reason why I questioned myself primarily was because of the difficulty of the program, which was a substantial discrepancy between what I had been doing before 2016 (the year that I enrolled in the doctoral program at University of South Carolina) and what I have been doing after that year. The primary difference concerned my way of thinking. At this point, I would like to thank my advisors and mentors who have been constantly helping transform me. First, my advisor, Dr. Bob Heere, has transplanted an academic gene in me as a scholar. He always trained me to think critically and write academically. Without his tremendous help and support, the dissertation would not be completed. Besides critical thinking and academic writing, he also taught me many useful skills for managing time, which helped me figure out an effective schedule balancing the heavy-loaded academic work and my family. The other committee members, Dr. Khalid Ballouli, Dr. Samuel Todd, Dr. Suzanne Swan, and Dr. Brian Mihalik, have also been offering me the necessary guidance to complete my dissertation.

ABSTRACT

Team identity has been a prevailing subject and has drawn a wide range of attention from both academia and the sport industry. The previous literature indicates that team identity had significant impact on team-related purchases, game attendance, TV viewership, loyalty, other social identities (e.g., national identity), etc. However, the majority of team identity studies were merely focused on unveiling these positive outcomes of team identity. Little is known about how team identity works on fans' negative sentiment toward outgroup members. The purpose of this dissertation was to establish a model to measure the effect of team identity on xenophobia and ethnocentrism.

Following the practice of adverse effect of national team identity on fans' attitude toward foreigners (Bogdanov & Heere, 2015), the author explored the negative outcomes of fans' team identity in a national sports setting. In particular, the effect of team identity on bias toward foreigners. To that end, the author studied the directional relationships amongst team identity, national identity, national pride, xenophobia, and ethnocentrism; all of which are commonly rooted in social identity theory (Tajfel & Turner, 1979) explaining individual's psychological perception with reference to ingroup favoritism and outgroup derogation. This is the first empirical study investigating the negative outcomes of team identity in an independent model. The final sample size was 527.

The author adopted structural equation modeling to measure the proposed model. The results of this study indicated that team identity did have a dark side to it and

significantly contributed to both ethnocentrism and xenophobia. This raises an alarm for the governments/national sports associations, who have been continuously investing in the performance of national sports teams.

PREFACE

This dissertation was dedicated to revealing the negative outcomes of team identity in a national sports setting. The author sincerely hopes that this study can substantially contribute to those who are interested in studying, spectating, and organizing international tournaments.

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CHAPTER 1

INTRODUCTION

1.1 STATEMENT OF THE PROBLEM

Fans around the world deeply identify with their favorite sport teams. For instance, approximately sixty percent of U.S. citizens report identifying with a favorite sport team (Jones, 2015). Though individuals vary by gender, ethnicity, education, and socio-economic status, to name but a few individual characteristics, sports have a way of bringing different groups together and significantly impacting the public's passion and enthusiasm toward identifying with sport teams. To this end, zealous fans support their teams by means of contributing substantial time and energy following a favorite sport team (e.g., watching games on television, attending games in person, following social media). For these fans, and for other more casual fans, team identity plays a major role in how they live out their daily lives, and serves as the foundation upon which communities are built in places where sport is part of the human experience.

Team identity has been shown to be an important construct in sport management, not only from a theoretical perspective, but also from a practical perspective where both sport teams and sport fans are concerned (Heere & James, 2007). For example, some of the benefits of team identity for sport fans stem largely from a sense of community built around the psychological attachment community members have to a sport team. Scholars argued team identity provides fans with feelings of membership in a community anchored around a sport team (Heere, 2016; Heere & James, 2007). In this community, group

membership is reflected by the shared beliefs, opinions, and perceptions individuals have concerning the sport team, all of which impact their subsequent behaviors (Melnick & Wann, 2011; Parry, Jones, & Wann, 2014). To this end, team identity leads to various outcomes for ingroup members, including facilitation of a larger concept of community, including country, state, city and university (Heere & James, 2007), increasing individuals' loyalty to a sport team (Heere & James, 2007), and elevating group cohesion (Murrell & Gaertner, 1992).

It is worth noting, however, that much of the literature concerning team identity has primarily examined the positive outcomes of team identity (e.g., Bee & Kahie, 2006; Heere & Dickson, 2008; Sutton, McDonald, Milne, & Cimperman, 1997; Yoshida, Heere, & Gordon, 2015), whereas the apparent negative outcomes of team identity have largely gone unexplored. To this end, Wann (1993) found team identity can stimulate aggressive attitudes and behaviors among highly identified fans, to the extent intergroup aggression among these types of fans has become a foremost concern for event organizers and local governments (Bogdanov & Heere, 2015). It is thus imperative to ascertain the negative outcomes of team identity, particularly from the standpoint of individuals' favorable and unfavorable predispositions toward ingroup and outgroup members, respectively (Wann & Grieve, 2005).

Other researchers that have examined the negative consequences of team identity have found that individuals exhibiting high levels tend to show more aggressive behavior (Donahue, Rip, & Vallerand, 2009; Wann & Branscombe, 1990), dysfunctional fandom (Wakefield & Wann, 2006; Wann & Ostrander, 2017), and collective narcissism (Golec de Zavala, Cichocka, & Iskra-Golec, 2013). Wann and Branscombe (1990) claimed that

some highly identified fans are inclined to behave aggressively due to a threat of losing. These authors found that increased fan aggression among some highly identified fans was a result of these individuals' need to maintain a high level of self-esteem so as to ward off the threat of opposing fans' success. According to the literature, highly identified fans can either purposefully harm others or aggressively disrupt live games in an effort to facilitate either their home team victory or to quell the feelings of an opposing team victory (Wann, Carlson, & Schrader, 1999). To this end, some extremely passionate fan's group behavior is often referred to as hooliganism, which Wakefield and Wann (2006) define as an overly zealous and abusive demonstration of fan behavior. Hooliganistic fans or groups are more radical in their team identity and, therefore, exhibit more aggressive and harmful displays of fandom than fans whose attachment to the team might not be so extreme (Wakefield & Wann, 2006). While a high level of team identity has many positive benefits, strong team identity can result in negative outcomes for outgroup members, as well.

Furthermore, scholars have found team identity to be a particularly notable issue for organizers and consumers of international events with multinational competition (e.g., FIFA World Cup). This type of mega-event involves sport teams from many countries. As such, the number of fans supporting their national team can be extraordinary, and the way in which identity transcends from "team" to "nation" in these types of events is important to recognize. To this end, Bogdanov and Heere (2015) found that "national team identity" often results in aggressive behaviors among fans of national teams against opposing players and fans. For example, during the 2016 UEFA European Championship, the fans of the United Kingdom and Russian soccer teams were involved in a violent riot prior to their opening match in the tournament (Reuters, 2016), which caused significant concern

for event stakeholders, including casual fans, local residents, event organizers, and local government officials. The example is just one of many that occur every year, all of which display the possible negative effects of national team identity. According to the literature, when a national team competes in such international events, feelings of national identity among the nation's population will become stronger as individuals look to associate with others who share the same geographic, ethnic, or cultural background (Heere & James, 2007).

Critical to our understanding of national team identity is the concept of national pride. Chalip (2006) noted that "if a shared sense of national identity can be forged, then a requisite foundation for nation building will have been established, and a shared sense of national purpose can be formed" (p. 9). In his study, Chalip (2006) found that fans felt a sense of national pride when their national teams experienced success in an international event, and that national pride led to greater levels of group cohesion among so-called "nationals". Chalip also shared concerns about the possible negative outcomes of national pride, arguing that governments attempting to boost national identity through the success of their national sport teams might not experience entirely positive outcomes as initially expected.

At the heart of the negative effects of national identity are the foundations social identity theory, which concerns (among other things) sentiments an individual has toward ingroup and outgroup members (Citrin, Wong, & Duff, 2001; Kelman, 1997). According to Huddy and Khaib (2007), negative outcomes of national identity become salient when individuals demonstrate strong nationalistic attitudes in the forms of outgroup derogation and recognition of ingroup superiority. To this end, Verdery (1993) explained nationalism

as a “quintessentially homogenizing, differentiating, or classifying discourse that aims its appeal at people presumed to have certain things in common and against peoples thought not to have any mutual connections” (p. 38). Verdery’s explanation of nationalism clearly portrays a line between ingroup members and outgroup members based on similarities and resemblances related to home nations. One may use the term “foreigner” to describe outgroup members based on the similarities and resemblances to another nation. Further, Kosterman and Feshbach (1989) defined nationalism as the view that a nation is superior and dominant to other nations and their people. Their definition highlighted that such assumed superiority and domination might not objectively reflect reality. That is, an individual might have a misperception of reality based on their inherent bias produced by their national identity and derogation of outgroups. Based on the above, it is paramount to further investigate the interrelationship of national identity and national team identity and to more closely examine how other concepts such as national pride affects the relationship.

Another concept worth examining in this interrelationship is ethnocentrism, which was the act of judging the values and standards of one’s culture as superior to those of other cultures (Hammond & Axelrod, 2006; Rosenblatt, 1964; Sumner, 1906). Hammond and Axelrod (2006) argued that ingroup favoritism was at the core of ethnocentric behaviors, as individuals will increasingly accept and cooperate with ingroup members, but at the same time discriminate against outgroup members in an overall show of ingroup superiority. As such, ethnocentrism threatens broad collaborations with the identified outgroup members. Moreover, in the context of international sport, ethnocentrism arguably works against the development of the more connected, peaceful

world proposed by most international sport organizations. For instance, one of the goals of the “Olympic Movement” is to contribute to “building a peaceful and better world through sport practiced void of discrimination of any kind and in the Olympic spirit...which requires mutual understanding with a spirit of friendship, solidarity, and fair play” (Promote Olympics, n.d., para. 2). Such a goal might be difficult to achieve given what researchers tell us about ethnocentrism and individuals’ subjective, and generally unfair, judgments toward other cultures and societies.

Another concept potentially related to the negative outcomes of national team identity is xenophobia, which refers to individuals’ hostile sentiments toward and fear of outgroup members deemed to be “non-nationals” (Cashdan, 2001; De Master & Le Roy, 2000; Maddens, Billiet, & Beerten, 2000; Wimmer, 1997). In the context of sport events, xenophobic fan behaviors (e.g., abusive chanting, verbal insults) have long been a salient issue. For example, athletes from specific nations might suffer from unethical and unfair judgments from fans when playing inside borders where xenophobia is more widespread. In some cases, xenophobia may manifest itself as racism (Back, Crabbe, Solomos, 1999; Llopis-Goig, 2009). For instance, Majok Deng, a black professional basketball player in the National Basketball League in Australia described dealing with incessant negative criticisms and judgments from both fans and Australian media because of his Sudanese nationality (Dinjaski, 2018). This is just one of many xenophobic cases in the world of international sport.

Based on the aforementioned negative outcomes of fans’ national team identity, national team identity might not play a positive role in the ways many in the global arena of sport might hope. Though national fans will certainly demonstrate a strong passion for

their national teams and delight in the camaraderie of rooting for “their own”, there exists a potential detrimental cost to national team identity where global efforts are concerned. As noted, when pride occurs, the strong ingroup favoritism might lead fans to place their own group over any other groups as well as generate negative feeling toward foreigners. Such negative sentiments substantially jeopardize the spirit of international sport events, and produce undesirable consequences. As such, it is crucial to explore the negative outcomes of national team identity.

1.2 PURPOSE OF THE STUDY

The overarching purpose of this dissertation was to investigate the “dark side” of national team identity. More specifically, the aim of this dissertation was to more clearly assess how national identity and national team identity relate to one another and to what extent they lead to negative outcomes. The five constructs adopted in the model include (a) national team identity, (b) national identity, (c) national pride, (d) xenophobia and (e) ethnocentrism. The model depicted herein offers a clearer understanding of how national team identity can result in negative outcomes. These five constructs adopted in this study commonly derive from individuals’ self-concept reflecting a membership of a social group. As such, they have roots in social identity theory (Tajfel & Turner, 1979).

1.3 SIGNIFICANCE AND IMPLICATION OF THE STUDY

The model developed for this study aimed to empirically examine the negative outcomes of national team identity. It is important to gain an in-depth understanding in this regard. As such, a significant implication of this study is it provides a look into the considerations sport organizations and national governments should account for when deciding to invest in developing their national teams and endorsing national fan pride.

Since the proliferation of the popularity of mega sporting events, some countries attempt to use national teams to leverage the public's national attachment. To do so, most countries will spend tremendous amounts of time, money, and labor fostering support for their national teams based on an assumption that national team identity generates positive impact on the general public, such as boosting national identity, national pride, and unity. Yet, the entities responsible for promoting national sport teams are likely unaware of the aforementioned negative outcomes of national identity which threaten immigrants' safety and the relationships between countries. Therefore, it is imperative for event organizers and national team organizations to understand and acknowledge the downside of national team identity, so as to develop stronger risk management programs created to prevent or lessen the effects of the dark side of the national team identity for involved stakeholders.

CHAPTER 2

LITERATURE REVIEW

2.1 SOCIAL IDENTITY THEORY

The term, social identity, is rooted in the process of a person's self-defining or being defined by social categories (Turner, 1985). An individual's social category is multidimensional, which situates an individual's psychological process and self-cognition of their fit within multiple environments, such as gender, education, race, ethnicity, political status, etc. (Abrams & Hogg, 1999; Padilla & Perez, 2003; Stets & Burke, 2000). Turner (1975) explains that these social categories comprise a social system wherein a person can locate him or herself in order to construct individual's social identity. Social identity research derived from a curiosity as to why a definition of "self" must include an identification with at least one group. In other words, an individual expects to associate themselves as a member of a group of people, rather than simply as a human being. For instance, when an adult is asked who they are, their answer might include multiple associations with social groups (e.g., a firm, an institution, or a political party). Having a social identity is necessary for people, because it makes people feel good about themselves, and needs to construct their identities within social categories as a membership as well as embed personal meaning within those categories (Deaux, 1993). Fiske (2009) argued "identities are socially created. The array of potential identities, including relationships, avocations, politics, religion, stigma, and ethnicity view the self as a hodge-podge collection" (p.187). There is a growing body of research that aims to

understand the role of social identification. Empirical evidence suggests that social identity plays an important role in every aspect of an individual's social life, such as education (Peirce, 1995), feminist practice (Weedon, 1987), group engagement (Tyler & Blader, 2003), social learning (Checkel, 2001), organizational behaviors (Ashforth & Mael, 1989; Rao, Davis, & Ward, 2000), leadership and group performance (Ellemers, De Gilder, & Haslam, 2004), and social behavior (Aaker & Akutsu, 2009). These authors generally accept the wisdom that social identity meets an individual's need to positively associate him or herself with a social group. Haslam, Jetten, Postmes, and Haslam (2009) stated, "social identity is a psychosocial process that meets the need individuals have to identify themselves with a social group that provides individuals with a sense of meaning, purpose and belonging" (p. 1). The definition highlights the importance of social identity in people's lives.

Social identity theory (SIT) emerged from the early work of several researchers (Billig & Tajfel, 1973; Tajfel, 1970; Tajfel, Billig, Bundy, & Flament, 1971) who sought to conceptualize discriminative intergroup behaviors through a socio-psychological perspective. It is important to note that these early studies in this line of research were focused on the negative intergroup behaviors and sought to explain why the discriminative behaviors happened from the group identification process. This led to a more in-depth explanation of the social motives of discriminative behavior based on group identification. Tajfel and Turner (1979) argued that identification with in-group's socio-psychologically motivates people to identify with some groups and reject others.

The focal component of social identity refers to "group" (Brown, 2000), which was defined by Tajfel and Turner (1979) as "a collection of individuals who perceive

themselves to be members of the same social category, share some emotional involvement in this common definition of themselves, and achieve some degree of social consensus about the evaluation of their group and of their membership of it” (p.40).

Within social identity theory, the concept of group is twofold. One is “ingroup” which represents a product of individual social cognition based on self-defined social categories. Similarity within a group plays an important role in uniting its group members. It is worth noting that a group must have social attribute(s) by which group members can be identified. For instance, an ethnicity/race can constitute a social group. Within this social group, all ingroup members sought to identify themselves with the group through the ethnicity/race based similarity, such as culture, ritual, costume, national songs, etc.

Besides defining ingroup, social identity theory is capable of decoding intergroup sentiments/behaviors, particularly in regards to negative intergroup sentiments/behaviors, based on the other fold of group concerned with “outgroup.” In this sense, empirical evidence appears to confirm the notion that self-categorization is a useful tool to explain intergroup behaviors, as self-categorization merges individuals together as a social group and distinguishes ingroup from outgroup (Tajfel et al., 1971). As such, social categorization highlights the concept that intergroup behaviors (e.g., bias, stereotype, or discrimination) emerge because of the division between ingroup and outgroup (Billing & Tajfel, 1973; Perdue, Dovidio, Gurtman, & Tyler, 1990; Tajfel et al., 1971).

Ashforth and Mael (1989) identified the functions of social categorization: 1) It cognitively segments and orders the social environment, providing the individual with a systematic means of defining other, and 2) it enables the individual to locate or define him or herself in the social environment (p. 20). Not only does social categorization act

as a tool for people to locate themselves in a position in the society, but social categorization also draws boundaries distancing ingroup from outgroup.

Billig and Tajfel (1973) conducted an experiment to ascertain the role of social categorization in intergroup behavior. The subjects were randomly divided into groups. Because the notion of group had been established by the subjects who did know one other and were just randomly chosen to join a temporary group, they started discriminating against the outgroup by distributing the assigned awards to their ingroup members rather than any outgroup members. As such, the empirical evidence suggests that social identity is based upon self-defined social categorization and decides ingroup favoritism and outgroup bias. Note that outgroup bias is a typical component of social identity, and reflects the ‘dark side’ of social identity.

According to the literature, social identity theory (Tajfel, 1978) and self-categorization theory (Turner, 1985) have been broadly adopted to explain intergroup bias. Tajfel (1978) developed the original definition of social identity theory, which focused on individuals’ self-cognition of the group membership, and emphasized ingroup similarity and outgroup differences. Turner’s (1985) self-categorization theory evolved from social identity theory, and emphasized a practical fit of an individual in a social category(s). While these two theories belong to the same lineage, the central connotation of these theories commonly focusses on revealing the purpose of the formation of ingroup and defining outgroup from the individuals’ cognition perspective. Sports can be a platform used to illustrate these group dynamics. An individual rarely goes to the event by him or herself. Instead, the individual is accompanied by his or her group members, such as friends, family, and colleagues, to watch a game together. In this

regard, an individual (sports fan) goes to a game together with a group, which represents a grouping process. He or she must have been aware of the group, and its members which he or she has defined for supporting a sports team via watching the game together in the venue, which supports Ashforth and Mael's (1989) argument that the social environment helps individuals define other people who share similar characteristic(s). In this case, social environment can be defined as fandom for a sports team. In addition, the decision of whether to attend a game represents a group decision rather than an individual's, which represents the similarity of these group members. They commonly share their favorites of the same sports team, and the group's decision, in turn, the social environment (the fandom of a sport team), provides an anchor where these individuals can be located. In this sense, using independent or absolute "self" might not be able to explain the group behavior, rather, one must use the individual's social identity, say, as New York Yankees.

Within social identity theory, the social motives of identification were defined as belonging and self-enhancing (Fiske, 2009). The sense of belonging is an accentuation of the need for acceptance via perceived similarity with ingroup members, which pushes individuals to seek a positive group to identify with. Self-enhancing involves an individual's efforts to identify with a group, which can help them to feel better about themselves through subjective evaluation of the ingroup and outgroup (Stets & Burke, 2000).

According to the literature, the early work of social identity theory stresses the psychological motivations that drive individuals to endorse or reject an existing group (Huddy, 2001; Tajfel & Turner, 1979). Building on early work in social identity theory, Turner, Hogg, Oakes, Reicher, and Wetherell (1987) portray social identity as deriving

from an individual's categorization within their social network setting, which emphasizes the cognitively mechanistic underpinning of social identification (Turner, 1999). As such, not only does social identity theory provide a means for helping individuals to locate themselves in a group or multiple groups through the cognitive division of social environment, but it also highlights the definition of others (outgroup) based on ingroup norms, rules, and beliefs. Note that ingroup identity may play a negative role of being biased toward outgroup members.

2.2 TEAM IDENTITY THEORY

The definition of team identity emerged from the socio-psychological term “social identity” (Heere, 2016; Heere & James, 2007; Heere, Walker, Yoshida, Jordan, & James, 2011; Murrell & Dietz, 1992), which refers to individual's efforts to develop a social identity based on the knowledge that he or she belongs to certain social groups and not others. This will form a part of individual's view of “self” or become “an extension of the self”, since an individual's social identity is an important social construct providing him or her a source of self-enhancing and belonging (Fiske, 2009; Tajfel, 1979). In a sports setting, social identity plays a vital role in determining ingroup and outgroup. Heere (2016) defined team identity as “Team identity is that part of an individual's self-concept which derives from membership into a community anchored around a sports team, based on the emotional value attached to that membership, and the knowledge of, engagement with, and evaluation of the community itself” (p.216). Heere and James (2007) further developed social identity theory (Tajfel, 1978) by putting fans' social identity in a sports setting, and emphasized the unique feature of team identity, which places a sport team into a large community including city, state, country, ethnicity, race, college, etc.

Team identity as a form of social identity can manifest as fandom, which consists of a group of fans in favor of the team and their community. The previous studies revealed that the achievement of the identified team is the linchpin that decides whether fans associate or disassociate themselves with the team. For instance, people are more likely to call the winning team “my team” rather than “the team” when the team performs well, which was conceptualized by Cialdini et al. (1976) as “basking in the reflected glory” (Birging). On the contrary, while dealing with an unsuccessful team, people were more likely to try to disassociate themselves from the failure team, which was defined as “cutting off the reflected failure” (Corfing) (Hirt, Zillman, Erickson, & Kennedy, 1992).

In a sports setting, group identification appears to be vital for individuals who support their team(s). Empirical studies indicate that team identification can lead to a salient difference between in-group and outgroup reaction/behavior. Levine, Prosser, Evans, and Reicher (2005) explored the effects of social category on “real life” helping behavior in a group of Manchester United fans. When participants saw an “accident” involving stranger wearing a Manchester United shirt (they did not know the accident was inauthentic), they deemed the stranger as their ingroup member, and 92% of them volunteered the help with the “injured” person. However, when the “injured” stranger was wearing a Liverpool FC shirt (the team, Liverpool FC is the rival of Manchester United), merely 30% of the bystanders offered the help. The results indicate the behavioral discrepancy caused by the participants’ team identity (a form of social identity), which differentiates ingroup members from outgroup members.

Early studies on team identity focus on the emotional tie between the team and fans, which derives from the notion that sports fans are cognitively associated with a

team (Wann & Branscombe, 1993; Wann, Melnich, Russell, & Pease, 2001). Current studies, however, suggest that the emotional bond between a sport and its fans may not sufficiently explain fans attachment to a team, particularly in the community with which he or she identifies. Heere and James (2007) explained that team identity is rooted in social identity theory (Tajfel, 1981), which refers to the notion "... that part of an individual's self-concept derives from his knowledge of his membership of social group together with the value and emotional significance attached to that group" (Tajfel, 1981, p. 255). Heere and James (2007) argued that a team does not fully encompass everything with which a fan identifies, rather, it is an instrument to bridge the association between a larger community(s) and its members' identifications. In other words, team identity refers to fans who are psychologically tied to a larger social group(s) rather than being limited by the team itself. For instance, the Dallas Cowboys have a tremendous fanbase in Texas. The degree with which people identify themselves with either the state of Texas or the city of Dallas might significantly affect their identification with Dallas Cowboys, and vice versa. The interaction between geographic identity as a form of social identity and the football team mutually facilitates the individuals' social identities, which represent their group's values, norms, and beliefs.

Many scholars have probed the outcomes of team identity, which entail social well-being (Wann & Pierce, 2005), social psychological benefits (Wann, 2006; Eime, Young, Harvey, Charity, & Payne, 2013), and social capital (Eckel & Grossman, 2005; Putnam, 2000; Wann & Polk, 2007). These studies commonly reflect one's team identity as a form of social identity significantly impact the way that individuals react with others. However, there is an inconsistency which exists in the definition and usage of social

identity in a sports setting. The inconsistency derived from some scholars being unable to conceptually distinguish role identity from social identity (Lock & Heere, 2017). In order to clarify the differences between these two concepts, the core component of role identity refers to individuals' role, such as parents, teacher, manager, or so. Role related behavior focused on intragroup relationship, is irrelevant to outgroup. The appropriate theory that can explain role identity is identity theory set out to explain the individual's role-related behavior (Hogg, Terry, & White, 1995, p. 225). The theory is concerned with explaining an individual's role and the outcome of interpersonal interaction. As such, identity theory is less capable of explaining intergroup interactions. For instance, when an individual claims "I'm a fan of a sport team," the person is meant to stress his or her role in a social context. The role as a fan demonstrates and explains individual behaviors and the relationship with other fans who commonly support the same team. However, the role of an individual merely provides a person a location in a social setting. It is difficult to relate the individual's role to its relationship with outgroup(s). By contrast, social identity theory may have a natural fit for explaining fandom from an intergroup perspective. Social identity theory refers to social psychological theory, which sets out to explore grouping process and the intergroup interaction (Hogg et al., 1995, p. 225). As such, to study team identity as a form of social identity, scholars need to use social identity, which focuses on explain ingroup formation and intergroup relationships. For instance, a sport team is a team that accommodates various individuals, such as players, coaches, fans, etc. Fandom is built upon the connection of the group's similarity (e.g., common interests) and personally cognitive identification. A group decides its component (memberships), and the distinctions from the outgroup. Membership functions as the tool sorting ingroup

and outgroup. Considering the context of this dissertation, identity theory was not adopted because of its incapability of explaining intergroup behaviors. Social identity theory has the best fit in the context of this dissertation studying national team identity.

National team identity and negative sentiments (ethnocentrism and xenophobia)

As stated previously, national team identity derives from social identity, which reflects the individuals' perception of the membership of a social group(s). It is crucial for individuals to own a social identity due to their needs for social belonging and self-esteem. The component of social identity entails ingroup and outgroup, which are sorted by the norm, value, and beliefs from the membership of a social group. The purpose of setting up a boundary between groups is to distinguish between ingroup and outgroup, so as to distribute favorable treatment to ingroup members at the expense of sacrificing outgroup's benefits, even without any competition relations or pre-existing attitudes of hostility toward these outgroup members (Tajfel, Billig, Bundy, & Flament, 1971).

Group division occurs in many social settings, such as community, city, country, etc. Due to the setting of this dissertation centering on national sports, it is crucial to view ingroup as a large community (e.g., an ethnicity). Peoples and Bailey (2011) defined ethnicity as "In essence, an ethnic group is a named social category of people based on perceptions of shared social experience or one's ancestors' experiences" (p. 389). This definition highlights the social attribute of ethnicity, which is a socially created group. Regardless an ethnic group is classified by people's social experience or ancestor's experience, an outgroup(s) is automatically produced due to their distinctiveness with the ingroup. Ethnocentrism is known as a term to explain ingroup and outgroup differentiation based upon individuals' ethnic/culture, which derives from ones' social

identity (Motyl, 2000). Not only does an ethnocentric sentiment involve ingroup favoritism, but it also entails ingroup members' negative attitude toward the other ethnic group(s) (Adorno, Frenkel-Brenswik, Levinson, & Sanford, 2019; Sumner, 1906). The negative sentiment toward outgroup within an ethnic group can appear as disliking others from the other ethnic group(s) (Hewstone & Ward, 1985), or even worse discrimination (Perreault & Bourhis, 1999). It should be noted that the foundation of ethnocentric attitude derives from individuals' prioritizing one's own group over any other group(s) (Hammond & Axelrod, 2006; Sumner, 1906). Ingroup members perceive the ingroup superiority based on comparing with others. In most of cases, ethnocentric comparison between groups is a bias in nature. The biased comparison results in other outgroup(s) often perceived as inferior (Sumner, 1906). Affecting by ethnocentric sentiment, one's bias toward outgroup(s) might be inevitable once an ingroup has been formed.

In an international sports setting, ethnocentrism as a phenomenon has been prevailing for decades (Bennett, Keiper, & Dixon, 2020; Green, 1981; Heinilä, 1966; Hu & Bedford, 2012; Kurokawa, 1971). Due to that reason, the intergroup relationship amongst ethnic groups never becomes ease. For instance, the term 'soccer hooliganism' has been used to specify those highly identified soccer fans, who demonstrate their strong belief in the competency of their national teams as well as aggressive attitude and behavior against their team rivals and rivals' fans (Frosdick & Marsh, 2013; White, 1982). Soccer hooliganism following their national team in various tournaments deliberately and publicly express their ethnic priority over other ethnicities and their national teams (Dunning, 2003). As such, the author posited:

H1: National team identity positively affects ethnocentrism.

While ecocentrism can represent an ethnic group's negative sentiment toward other ethnic groups, xenophobia represents a deeper negative sentiment toward a larger outgroup (foreigners). Xenophobic attitude which reflects individuals' hostility attitude toward foreigners also prevails in national sports (Chiweshe, 2016; Llopis-Goig, 2009; Peucker, 2010). This negative sentiment derives from domestic group's inherent hate and fear toward newcomers (Hjerm, 1998; Reynolds & Vine, 1987; Yakushko, 2009).

From a sociological perspective, xenophobia shares the same roots with ethnocentrism in social identification, which divides ingroup and outgroup in a national setting. To clarify the differences between xenophobia and ethnocentrism, while these two terms both reflect individuals' negative sentiment toward outgroup(s), xenophobia focuses on an irrational fear of the "foreign" group (John, 2002). The concept concerns the direct negative attitude toward outgroup, but it is less interested in the comparison with outgroup, which is based on ingroup favoritism. By contrast, ethnocentrism is interested in stressing an individual's favor of the assumed vantage points of ingroup and applying these vantage points as a norm to measure or compare with "others." In most of cases, "others" may be devalued by ingroup favoritism.

The negative effect of xenophobic attitude/behavior in sports fans on foreigners is salient. Numerous cases demonstrate that foreign players, coaches, fans were suffering a variety of threats from native sports fans (Kamperidou & Panagiotopoulos, 2008; Patsiaouras, 2008). As such, the author posited:

H2: National team identity positively affects xenophobia.

National team identity and national identity

Team identity does not only exist by itself, but associates with a variety of external identities. Heere and James (2007) broadened the concept of team identification to a larger community, and they categorize larger communities into demographic categories including geographic, ethnic/racial, gender-based, sexuality-based, and social class-based group identity, as well as membership organization including vocation (university and corporate), religious, and political organization identity, all of which have been proved to significantly affect fan team identity and loyalty to a team (Heere & James, 2007; Heere, James, Yoshida, & Scremin, 2011; Yoshida, Heere, & Gordon, 2015). For instance, New Zealand is a country that has a popular sport culture. One of the most eye-catching performances of their national teams in international tournaments is Haka, which is often performed by their athletes prior to the game. The significance of Haka transcends the epic performance itself, and demonstrates the indigenous tradition of Maori warriors as a national ritual, which fulfills the individual's desire to belong to a particular community formed around the national sports team and behave according to established norms, values and beliefs (Heere et al., 2011).

According to the literature, the interaction between team identity and external identity needs to meet several conditions. Heere and James (2007) argued that the precondition of team identity is concerned with the individual's perceived fit, deciding symbolic meaning of a team--including team and external group identities. The perceived fit of group identities is influenced by the following:

- 1) A team identity will only be influenced by external group identities that are perceived to be presented by the team and in the group identification process.

- 2) External group identities will strengthen team identity if fans perceive an opportunity to enhance a particular external group identity through the team.
- 3) Success will influence the perceived fit between team and external group identity (p. 331).

Sports provide a broader platform to demonstrate how these three conditions influence the interaction between team identity and external identity. For instance, when individuals perceive that Houston Rockets can represent the city of Houston, given that condition, a Houstonian's identification facilitate his or her team identity (with the Rockets). People may say, "I was born in Houston. So, I support the Houston Rockets."

Since team identity has been theorized, the studies associated with the concept remains increasingly growing from domestic sporting teams to national sporting teams (Heere & James, 2007; Heere et al., 2013; Wann & Branscombe, 1993). An international event is a tremendous stage where fans often demonstrate their team identity and external identities, since a national team carries not only a team itself, but also the fans' psychological attachment to a nation, race, ethnicity, etc. For instance, in an international soccer tournament (e.g., the FIFA World Cup), the meaning of "Orange team" includes both the team itself and the country (the Netherlands) which it represents. Due to that reason, the amount of the fans' cognitive social group might be beyond a single one (the National Team). In this regard, national sports teams provide a strong basis for exploring the interaction between team identity and national identity. Empirical studies demonstrated that team identity can be symbolic of other group identity, which include demographic categories and membership organizations (Heere & James, 2007). National identity as one of demographic categories was proposed as a factor associated with the

popularity of national team identity (Heere & James, 2007). Chalip (2006) claimed that national sport teams serve as an instrument which is able to bring people together and facilitate their awareness of nationality during a period of time. Van Hilvoorde, Elling, and Stokvis (2010) bolstered this argument by stating “In order to experience nationality, one needs exceptional events, celebrations, rituals and ceremonies” (p. 90). Following this logic, the awareness of national identity is likely to be activated by experiencing a sporting event. However, there is little empirical evidence to support the directional relationship between national identity and national team identity. Bogdanov’s (2011) study provided a pre-thought of the relationship between team identity and national identity (Bogdanov, 2011). It is crucial to explore further about the path relationship between national team identity and national identity.

In terms of the literature (Huddy & Khatib, 2007; Zavalloni, 1973) national identity is a form of social identity, since a nation represents a group of people who share the same civic or ethnic attributes. National identity reflects the people’s cognition on being a member of a country as well as an edge mark for differentiating themselves with people from other nations. Once people perceive that the national team can represent their nation, the chemistry between national identity and team identity occurs (Heere & James, 2007). As such, the author posited:

H 3: National team identity positively affects national identity.

2.3 NATIONAL IDENTITY

National identity refers to an individual’s subjective or internalized sense of belonging to the nation (Huddy, 2013; Smith, 1991). This concept plays an important role in political society, which requires the stringent definition of nations in order to create the

differences (Pirie, 1996; Wodak, 2009). Smith (1992) argued that there are two models to explain nation identity. One, the “Western model,” is aimed at creating the conditions for a peculiarly territorial concept of nation, such as centrality of homeland, a common system of laws, the legal equality of citizens, and civic culture. The contrasting “Eastern model” emphasizes ethnic descent and cultural ties, which is more cultural and social.

National identity refers to a multifaceted concept which can be determined via ethnic, legal, regional, religious, cultural, physical, and emotional components (Keillor & Tomas, 1999; Muldoon, Trew, Todd, Rougier, & McLaughlin, 2007; Smith, 1991).

According to the literature, Hjern (1998) categorized four types of national identities (i.e., civic identity, ethnic identity, multiple national identities, and pluralist identity).

Civic identity is grounded in a territory, which consists of basic ideological principles providing individuals with a sense of citizenship. By contrast, ethnic identity is based on lineage or perceived lineage which may lead to a protection of the unity of the ingroup and an antagonism toward the outgroup (Meeus, Duriez, Vanbeselaere, & Boen, 2010; Smith, 1991). Multiple national identities refer to people who have both civic and ethnic identities. Its counterpart, pluralist identity, involves people who have generally weak senses of both identities.

While national identity appears to be a complex construct, there is a broad agreement that national identity is a form of social identity (Abrams & Hogg, 1990; Citrin, Wong, & Duff, 2001; Huddy, 2001; Huddy & Khatib, 2007; Keillor & Tomas, 1999; Smith, 1991). Smith (1992) attributed individual’s cognition on national identity to nationalist ideology. However, Huddy and Khatib (2007) disagreed with the previous definition of national identity as a facet of political ideology. By adopting social identity

theory, they attributed national identity to non-ideology since an individual's national identity represents a subjective or internalized sense of belonging to the nation. In this regard, the individual's psychological attachment to a nation-state plays a vital role in self-defined national identity. National identity for an individual is crucial. Keillor and Tomas (1999) stated that national identity can provide a "sense of meaning" to distinguish a given culture from other cultures. In this sense, national identity can be regarded as an individual's commitment to a (national) social group as "we," and "we" must be well-defined in contrast with others (Triandafyllidou, 1998). A sense of "we" can be defined by an ethnic group (Triandafyllidou, 1998); it can also come from a territory (Malkki, 1992), as well as "others." Thus, social identity theory provides fertile ground to study national identity due to its ability to define ingroup formation and intergroup behaviors (Heere et al., 2013; Huddy & Khatib, 2007; Meeus et al., 2010).

Many nations regard national identity as paramount to bring people together and enhance cohesion. In sports settings, hosting a mega-event, such as the Olympic Games or the Fédération Internationale de Football Association (FIFA) World Cup, has been used as a tool to leverage national identity (Burgan & Mules, 1992). This is based on an assumption that boosting national identity was positively associated with hosting international mega-events. This assumption has driven many nations to invest tremendously in hosting large sport events in order to use sports as a means to arouse citizens' awareness of their nation, also known as a political leveraging of hosting mega-events. Sometimes, hosting international sport events boosted national identity in the host nations (e.g., the 1995 South Africa Rugby World Cup). At other times, international events had little effect on national identity (e.g., the 2014 FIFA World Cup in Brazil).

Empirical evidence suggested that hosting mega-events may not be the best case to generate impacts on national identity. Heere et al. (2013) conducted a study to ascertain whether the South Africa FIFA World Cup boosted national identity in the host country. The results of pre- and post-event surveys indicated that hosting the South Africa FIFA World Cup had little impact on national identity, though the government claimed that it would, as the residents' national identity tenuously responded to the event. More importantly, Heere et al. (2013) suggested that, to leverage national identity through sports, national identity can be achieved via the excellent performance of national team rather than the tremendous investment in hosting mega-events. Following their logic, national team identity plays an important role in boosting one's national identity. In the 1954 FIFA World Cup, the victory achieved by Germany's soccer team was more than a team's triumph. More importantly, the victory signified a revitalized Western German following the Second World War and awakened the national pride in the public (Heinrich, 2003).

2.4 NATIONAL PRIDE

National pride refers to an individual's positive sentiment toward his or her nation-states (Hjerm, 1998; Smith & Jarkko, 1998; Smith & Kim, 2006). National pride is an independent concept that derives from national identity (Smith & Jarkko, 1998). National pride was defined as an unideological concept that reflects individual's subjective pride with a country (Huddy & Khalib, 2007), in particular individuals' internalized feeling toward a country. Due to that attribution, national pride needs to be studied in the field of social psychology. Scholars deemed national pride as an important

concept due to its contributions to national cohesion, loyalty and unity. Lack of pride may have destructive effects on the country (Evans & Kelley, 2002).

Whether pride can essentially lead to hostile attitude toward outgroup has been studied by many scholars (Brewer, 1999; Hjern, 1998; Hjern, 2003). Brewer (1999) argued that ingroup love representing the core connotation of national pride may not necessarily lead to the individual's negative sentiment toward the outgroup per se, but other factors such as ingroup attachment and allegiance might facilitate individuals' justifications to highly valued ingroup. However, the discrepancy of the idea toward the outcomes of national pride also exists in academia. Since sense of pride attributes to the spectrum of sociopsychological studies representing a group and the nature of group focuses on using created features to describe ingroup and distance outgroup, national pride does not necessarily produce positive outcomes. In other words, an individual who feels proud of his or her nation might potentially project negative attitude toward other countries and their people. According to Hjern's (1998) study, the pride in sport (e.g., people are proud of the success of the athletes or national sports team) can be classified as a culture-oriented pride. Pride in sports likely lines up with ethnic pride, which may lead to antagonist sentiment toward people deemed as outgroup members. Empirical evidence supports the notion that uncritical pride stems from the belief in ethnic/cultural unity and national superiority which were significantly associated with xenophobic attitude toward outgroup members (Hjern, 1998) and ethnocentric attitude toward placing national superiority over any other countries (De Figueiredo & Elkins, 2003).

National identity and National pride

It has been demonstrated that national identity and national pride are related (Dimitrova-Grajzl, Eastwood, & Grajzl, 2016; Huddy & Khatib, 2007; Smith & Jarkko, 1998). Smith and Jarkko (1998) argued that national pride is the result of national identity. The argument explicitly indicated that path relationship between national pride and national identity. This means that individual's positive sentiment toward a nation must built upon one's psychological cognition of belonging to a nation. Dimitrova-Grajzl et al. (2016) further developed the argument by providing the statistical support indicating that the longevity of national identity significantly fostered national pride. In this dissertation, the author posits that:

H4: National identity positively affects national pride

2.5 ETHNOCENTRISM

Ethnocentrism refers to a social-psychological concept (Chakraborty, 2017) that delineates ingroup superiority (Hammond & Axelrod, 2006) and a derogative attitude toward the outgroup (Sumner, 1906). The term, as defined by Sumner (1906), is “a view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it” (p.13). The term has two parts: ingroup superiority and biased outgroup comparison. Sumner (1906) described ingroup superiority as a strong sense of group pride and vanity which prioritizes group characteristics, such as values, beliefs, and norms, over all other groups. Since that reason, outgroup comparison is often subject to unfair criterions, and result in a form of discriminative attitude toward outgroup. However, whether ingroup “love” is necessarily associated with outgroup

hostility has been a debatable topic discussed by many scholars (De Dreu, 2010; Fiske, 2009; Kertzer, Powers, Rathbun, & Iyer, 2014).

Within this line of research, two strands are obviously identified. One strand (Figueiredo, & Elkins, 2003) suggested that ingroup “love” aims to internally award ingroup members in order to reinforce positive social identity. The discriminative sentiment, bias, and prejudice to the outgroup merely begin with a sense of blind support for one’s nation-state. Yet, some scholars argued that an antagonistic attitude toward outgroups may be activated by ingroup identification (Bizumic & Duckitt, 2012; Sumner, 1906). Bizumic and Duckitt (2012) argued “Ethnocentrism, with its focus on ingroup superiority and importance of ingroup interests over those of the outgroup, could easily predispose people to become negative to outgroups” (p. 891). Bizumic and Duckitt (2012) proposed that perception of outgroup threat or competition or difference of value, norms, and ideology could result in both ingroup favoritism and outgroup hostility due to protecting ingroup interests. Following that logic, while considering the concept of group within ethnocentrism, a group may represent a large social group, which shares a common national or cultural tradition. One’s ethnic group or culture is the key component of ethnocentrism, which was set out to explain one’s subjective beliefs in the superiority of one’s group (John, 2002).

Within the context of this dissertation, one’s ethnocentric sentiment toward the rival teams may often take place in the national sports context. National sports team, particularly international sports, foster public’s awareness of nationality (Chalip, 2006; Heere et al., 2013; Lee, Lee, & Jackson, 2004). It should be noted that sports fans often place their national team in the center of everything (ingroup superiority) and exhibit

discriminatory behaviors toward other teams and their fans (outgroup hostility). Smith and Porter (2004) argue "...national sporting affiliation are among the most public statements that they make about their identities, because one of the dominant features of modern sport has its link with the geopolitical and nationalism" (p,12).

Past studies on ethnocentrism in the context of sports primarily focus on the contribution of ethnocentrism to consumer behaviors, and have yielded the important insight regarding ethnocentrism significantly priming sports fans to focus on more domestic sports goods in lieu of foreign ones in situations such as viewership (Chiu, Bae, & Won, 2015; Hu & Tang, 2010), spectatorship (Lee, Lee, & Jackson, 2004; Lee & Mazodier, 2015; Real & Mechikoff, 1992), and domestic/foreign sponsorship (Meng-Lewis, Thwaites, & Pillai, 2014). These studies commonly suggest that psychological attachment has more power than geographical belonging does to explain sports fans' consumption behavior. Additionally, national identity facilitates ethnocentric sentiment--the public belief of the superiority of their national team over any other counties. However, these studies commonly portrait ethnocentrism as a positive image which may make significantly contribution to the domestic market. The negative perspective of ethnocentrism was not taken into consideration.

As noted above, nationalistic pride refers to individual's belief in nation superiority, which can induce one's prejudice toward outgroup(s) (De Figueiredo & Elkins, 2003; Hjern, 1998). Empirical evidence demonstrated the relationship between national identity and national pride (Huddy & Khatib, 2007). It has been demonstrated that the relation between pride and ethnocentrism is relevant (Sumner, 1906). As Sumner stated "The relation of comradeship and peace in the we-group and that of hostility and

war towards others-groups are correlative to each other” (p. 12). Following this logic, a sense of outgroup derogation is necessarily following a sense of pride in the recognized ingroup. While the relationship between pride and ethnocentrism has been proposed, some studies suggested that the relation between national identity and ethnocentric attitude toward foreigners was not intrinsic, whereas was at least partially determined by the social representation of the nation (Maddens, Billiet, & Beerten, 2000; Billiet, Maddens, & Beerten, 2003). Heyder and Schmidt (2003) argued that only one indicator operationalizing ethnocentrism is the extent of national pride. As such, the author posited:

H5: National pride positively affects ethnocentrism.

H6: National identity positively affects ethnocentrism.

2.6 XENOPHOBIA

Xenophobia is a term used to explain an individual’s antagonistic sentiment toward foreigners (Crush, 2001; Hjern, 1998) and immigrants (Curran, 1975). Xenophobic attitude and behaviors were socially observed and happened in many settings (Yakushko, 2009). Hjern (1998) defined xenophobia as “a negative attitude toward, or fear of, individuals or groups of individuals that are in some sense different (real or imagined) from oneself or the group(s) to which one belongs” (p. 341). The definition clearly demonstrated that xenophobic attitude was built upon individuals’ social identity categorizing ingroup and outgroup. Referring to Billig and Tajfel’s (1973) study on intergroup relationships based on social identity theory, the results of the study demonstrated that even a random assignment to a group can lead to the negative feelings towards the outgroup. As such, negative attitude was likely to be a natural outcome of a grouping process. When a group comprised of people in a country, the negative attitude

toward outgroup (people from other countries) might naturally and automatically exist during the group formation process. Yakushko (2009) extended the definition, stating that “xenophobia is a form of attitudinal, affective, and behavioral prejudice toward immigrants and those perceived as foreigners.” (p. 43). This definition further categorized xenophobic attitude as a prejudice, which represent harmful thoughts or behaviors toward immigrations and foreigners. According to these definitions, the target of xenophobia refers to immigrants/foreigners who were perceived as outgroup members. While the immigration law varies from country to country, people commonly defined immigrants as those who received the permanent residency or “Green Card” (Yakushko, 2009). The definition restrained the target of xenophobic sentiment to those who physically appear in a foreign country.

Over time, citizens’ perception on immigrants was not always positive. Domestic citizens disliked immigrants/foreigners because of threatened social order, safety, environment, employment, and wellbeing concerns within a nation (Adebisi & Agagu, 2017; D’Ancona, 2016; Kim, Sherman, & Updegraff, 2016). Due to these reasons, xenophobia highly likely manifests ingroup’s negative sentiments/behaviors toward outgroup members, such as antagonism (Crouch, 2017), violence (Baumgartl & Favell, 1995; Hassim, Kupe, Worby, & Skuy, 2008), racism (Wimmer, 1997), and fear of diverse ethnicity (Van der Veer et al., 2013). These manifestations of xenophobia would increase the panic/pressure of foreigners working/dwelling in the country.

A sense of hostility and fear toward immigrants does not exist in vacuum. Sherif, Harvey, White, Hood, and Sherif (1961) suggested that prejudice toward immigrants derives from limited resources which lead to inevitable competition. In this sense, limited

resources was the key determinant of prejudice. It should be noted that any resource competition must be based on ingroup and outgroup. As such, the original cause of xenophobia should be based on a strong sense of “we” and “other,” which can produce prejudice toward the outgroup.

Fiske (2009) argued “social identity aims to base self-esteem on a positive evaluation of one’s group in comparison with another group” (p. 451). In this sense, xenophobia can be described as a strong sense of self identifying with a nation-state by being hostile toward other countries. As such, xenophobia can be explained by social identity theory through the hypothesis on intergroup favoritism and outgroup hostility. Some studies support the notion that xenophobia is significantly associated with national identity (Hjerm, 1998; Lewin-Epstein & Levanon, 2005). The key argument refers to ethnic-based national identity (i.e., people blindly support their nation), which often provokes negative perception of foreigners/immigrants (Esses, Dovidio, Semanya, & Jackson, 2005; Soutphommasane, 2017; Yakushko, 2009). As such, national identity might be at the root of xenophobia.

International sports events appear to satisfy fans’ need to associate themselves with their identified nation and to derogate foreigners/immigrants. A national team can satisfy fans’ intention to achieve self-esteem. This is seen particularly in diehard fans who highly identify with their nation and deem the team’s success as their own success. In this sense, national team can be deemed as an instrument to represent fans who share the same nationality and allegiance to the nation. In addition, a sense of belonging to a nation can be achieved via a variety of behaviors, such as consistently supporting the team, actively participating in activities concerning the team, wearing the team’s apparel with

nation's symbol, travelling to the host city to support their national team, interacting with ingroup fans, etc. However, it should be noted that strong national identity can also prime ingroup members to reject outgroup members due to their concerns about ingroup unity and outgroup threat, which may result in negative attitudes/behavior toward other teams and their fans. Kersting (2007) argues "identity may be seen in the form of ugly chauvinistic nationalism and out-group hostility" (p. 292). Peucker (2009) reported three xenophobic phenomena that occurred in both the professional and amateur football league in Germany.

- 1) Sport tribunals tend to impose stiffer sanctions against migrant players than against non-migrant players – for the same type of offense.
- 2) Migrant football clubs sometimes face obstacles and difficulties in finding adequate training facilities.
- 3) Young migrant players in amateur football sometimes encounter barriers of discrimination within the football club (e.g. coaches' nomination of players), hampering their football career (p. 4).

Besides xenophobic cases that happen in sports organizations and teams, spectators often get involved in conflicts or disturbances with immigrant players, coaches, and fans from other counties. According to the literature on sports, xenophobia has been primarily discussed in regards to racism and its impact on country's diversity (Finzsch, & Schirmer, 2002; Garland & Rowe, 1996; Gomes, 2014; Shekhovtsov, 2012), analyzing immigrant players' social positions (Chiweshe, 2016; Conner, 2016), and discussing countermeasures to xenophobia in sports (Kerr & Durrheim, 2013). These studies primarily focused on analyzing violence and racial intolerance due to the

perceived national identity difference. The consensus within this line of research suggested that national identity was a significant factor projecting xenophobic attitude due to the collective belief in a national identity.

Many previous studies have demonstrated the association between national identity and xenophobia (Hjerm, 1998; Lewin-Epstein & Levanon, 2005; Sumner, 1906). Although the connection between national identity and xenophobia were empirically approved, it seems that the connection needs to be activated through another factors. Latcheva (2010) argued that the relationship between national identification and exclusion of minorities was notable only when pride and chauvinistic sentiments were expressed. As such, in this dissertation, the author posits:

Hypothesis 7: National pride positively affects xenophobia.

Hypothesis 8: National identity positively affects xenophobia.

2.7 SUMMARY

Given the noteworthy negative perspective of team identity, and its relationship with national identity, figure one showed a proposed model, which indicated the potential linkage amongst five constructs (i.e., team identity, national identity, national pride, xenophobia and ethnocentrism). Through the model one (see Figure 2.1), the author was going to explore the potential relationship between them for the sake of understanding the downside of team identity in international settings.

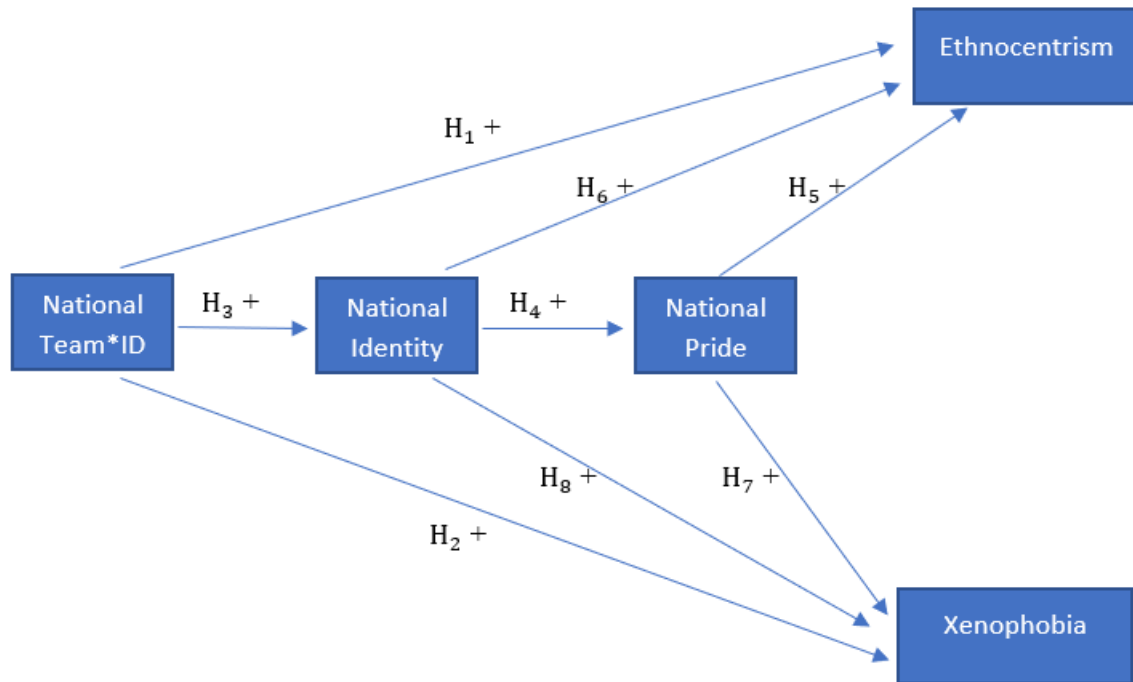


Figure 2.1 Model of the Downside of National Team Identity

CHAPTER 3

METHODOLOGY

The purpose of the current study was to explore the downside of national team identity, which referred to individuals' negative sentiment toward immigrants/foreigners surrounding international sport events. To this end, a total of eight hypotheses studying the interrelationship amongst five constructs (i.e., national team identity, national identity, national pride, xenophobia, and ethnocentrism) were tested. The aforementioned model highlighting these hypotheses was proposed to provide scholars and practitioners an in-depth understanding of the potential risk of galvanizing a nation and fostering national team identity to the point where adverse effects were realized. This methodology section offered insights into the research design, including the research setting, sample selection, construct definition, instrumentation, data collection, and data analysis.

3.1 RESEARCH DESIGN AND SETTING

The research design of this study employed structural equation modeling (SEM), which allowed the author to test the eight hypotheses depicting the negative outcomes of national team identity on different outcome variables. The research setting comprised an online questionnaire among a sample of individuals from the Netherlands. This country was selected on the basis of its recent achievements at the time of the research in soccer and other Olympic sports. In fact, Lechner (2012) argued supporting the national soccer team had become a culture associated with the citizens national identity (Lechner, 2012), and could be regarded as an excellent case study to understand the effect of national team

identity on negative outcomes such as xenophobia and ethnocentrism. The term “orange fever” has been coined to describe the importance of sport in the Netherlands in showcasing national identity for Dutch nationals during large international soccer tournaments, and viewer audience for these large events was approximately 75% of the overall population, twice as high as the US Superbowl audience (Bogdanov & Heere, 2011). Therefore, using the Netherlands as the setting for this research matched the purpose of the current study, as we would be able to capture sentiments among a nation wide population, rather than just fans of a sport team. Doing so would prevent an overestimation of the effect of national team identity on national identity.

3.2 DATA COLLECTION

Data collection for this research involved the use of an online survey through Qualtrics survey software. A panel of participants was recruited through the research and consultancy company known as MotivAction, whose team helped in the identification of targeted participants and the distribution of the online survey. An external company was asked to collect data as the goal was to seek a representative sample of the overall Dutch population. Collecting data among the overall Dutch population, versus just soccer fans, was sought to prevent a self-selection bias of soccer fans, and overestimating the impact that the national team identity would have on national identity.

3.3 SAMPLE SELECTION

Participants were eligible to take part in the study if they met the following sample selection criterion. First, eligible study participants must have been citizens of the Netherlands. Though the fanbase of Netherlands’ national sport teams reaches far beyond the border of the country, it was deemed necessary that participants recognize themselves

as citizens due to the nature of the variables under study and their proposed relationships. Second, as part of the requirements of the university's Institutional Review Board, study participants must have been older than 18 years of age. Third, eligible study participants must have been capable of reading and comprehending Dutch, as all communication via MotivAction and the online survey was written in this language. The statistical criteria for sample size was decided according to minimum of 10 respondents per variable (Nunnally, 1967). In sum, a total of 655 participants took part in this study. The amount of participants outweighs the recommended threshold.

3.4 CONSTRUCTS

This research comprised the measurement of five constructs, including national team identity, national identity, national pride, ethnocentrism, and xenophobia. National team identity was measured using an adapted version of Heere and James' (2007) scale. Team identity is defined by Heere (2016) "that part of an individual's self-concept which derives from membership into a community anchored around a sports team, based on the emotional value attached to that membership, and the knowledge of, engagement with, and evaluation of the community itself" (p. 216).

Many scholars have explored the measurement of team identity (Heere, Walker, Yoshida, Jordan, & James, 2011; Kwon & Armstrong, 2002; Lock, Funk, Doyle, & McDonald, 2014; Robinson, Trail, & Kwon, 2004; Trail & James, 2001; Wann & Branscombe, 1993). While both multidimensional and one dimensional measurements exist, scholars have argued that due to the ambiguity of the term social identity, using a multidimensional measure to understand the nature of team identity is preferential (Heere & James, 2007; Katz & Heere, 2013; 2015; Lock, Funk, Doyle & McDonald, 2014). In

this dissertation, the author adopted a multidimension team identity scale developed by Heere and James (2007). The team identity scale developed by Heere and James (2007) is multi-dimensional and comprises six dimensions, including private evaluation (Luhtanen & Crocker, 1992), public evaluation (Luhtanen & Crocker, 1992), sense of interdependence (Gurin & Townsend, 1986), interconnectedness of self (Mael & Tetrick, 1992), behavioral involvement (Phinney, 1992) and cognitive awareness (Heere & James, 2007). The outcome of Heere and James' (2007) scale development for team identity, and its adaptation to reflect national team identity, is shown in Table 3.1. The team identity scale entailed nineteen items including one open-ended question and 18 questions for the six factors.

The scale's reliability and validity have been examined in many studies. Heere et al. (2011) reported the reliability, as assessed by Cronbach's alpha which ranged from .78 to .94 for the whole scale, interitem correlation, and the item to total correlation, which provide evidence of internal consistency. Factor loading ranged from .62 to .92. All AVE scores were above .50. All of which provide the evidence for the whole scale's convergent validity. Bogdanov's (2011) study that employed the team identity scale reported the evidence of the scale's discriminative validity since the AVE were greater than the squared correlation between the respective constructs. The results demonstrated that the team identity scale is a feasible instrument to measure different groups' identity in an international setting. In addition, Heere et al. (2011)'s study provided the evidence for the scale's predictive power. In their study, the team identity scale was able to explain the variances in the other constructs, which encompassed self-reported merchandise sale, self-reported media consumption, and self-reported attendance.

National identity as a form of social identity represents individuals' psychological attachment to their nation-state (Chalip, 2006; Heere et al., 2013; Holmes, 1994). The concept has been measured by multi-dimensional scales (Heere & James, 2007; Lilli & Diehl, 1999; Thelen & Honeycutt, 2004) and one-dimensional scales (Huddy & Khatib, 2007; Smith, 1991). As noted, Heere and James (2007) deemed social identity as a multifaceted concept, and developed a multidimensional scale to measure an individual's social identities, such as team identity, national identity, city identity, university identity, and so forth. However, using a one-dimensional scale to measure one's social identity is also acceptable in some cases. Heere (2016) stated: "For many purposes, particularly in those instances where team identity (social identity) merely functions as mediator or outcome, the use of a one-dimensional scale might be preferential since they are so much more practical to use" (p. 217).

National identity has been defined as "a subjective or internalized sense of belonging to the nation" (Huddy & Khatib, 2007, p. 65). To measure national identity, a one-dimensional scale developed by Huddy and Khatib (2007) was adopted. This scale consists of four Likert type question items that ranged from *strongly disagree* to *strongly agree*. Huddy and Khatib (2007) developed the scale to examine the correlation between national identity and political involvement; yet, other scholars have utilized the scale for various purposes (e.g., Huddy, Mason, & Aarøe, 2015). The scale was shown to be reliable as α values for the four scale items ranged from .81 to .90 across studies. In addition, the factor loadings of the four items in the scale, which ranged from 0.65 to 1.00. The national identity scale was able to explain the variances in symbolic patriotism (0.74), constructive patriotism (0.22) and uncritical patriotism (0.51), all of which could

indicate the scale's validity. As such, this evidence was able to demonstrate that the scale was valid, and has a good fit in the current study, particularly in a conceptual perspective.

National pride reflects the positive feelings one has toward their home nation. Smith and Jarkko (1998) defined national pride as “the positive affect the public feels towards their country as a result of their national identity” (p. 1). In their research, Smith and Jarkko (1998) argued that national pride is an outcome of national identity. This argument built a base for further exploring the dark side of social identity. As such, the author adopted International Social Survey Programme's measurement of national pride in specific achievements in a nation, which was examined in Smith and Jarkko's (1998) study. This scale contains 10 items based on two dimensions: items related to the political institutions, economy, and social security system of the nation, and items related to the nation's people, their history, cultural practices, and achievements (Hjerm, 1998). Smith and Jarkko (1998) reported that the scale's Cronbach's alpha was .81 and the reliability was high and comparable in each country (.72 to .84). It should be noted that this scale focused on the participants' positive feelings toward their nation, which meant there was little overlap with the other scales, which measure the negative outcomes of social identity. Hjerm (1998) used the national pride scale to assess the relationships between national pride and other negative outcomes variables (e.g., xenophobia), findings indicating national pride was significantly associated with xenophobia.

Ethnocentrism was concerned with an individual's ingroup favoritism. Sumner (1906) defined the concept as the “view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it” (p. 13). The concept of ethnocentrism is rooted in an individual's culture, racial and/or ethnic ingroup-

outgroup distinction (Neuliep, 2002). The focal value of ethnocentric sentiment is concerned with one's biased sentiment of placing a perceived ethnic group over any other groups. In this study, the author adopted an 8-item scale loaded on one factor of the revised generalized ethnocentrism scale (GENE) of eighteen items constructed by Neuliep and McCroskey (1997). While the scale encompassed two factors (i.e., one including 10 items, one including eight items), Neuliep and McCroskey (1997) suggested that the scale's multifactor were caused by positive and negative wording. In addition, the authors contended that some of the items in one factor overlapped with the items in the second factor, and the second factor's eight items were independent. As such, the eight items that loaded on factor two in Neuliep and McCroskey's (1997) scale were adopted for this research. According to the result of the Neuliep and McCroskey's (1997) study, eight items loaded on factor two are independent and their factor loadings ranged from .57 to .81. The scale has been tested in multiple studies (Neuliep, Chaudoir & McCroskey, 2001; Neuliep, Hintz, & McCroskey, 2005; Neuliep & McCroskey, 1997). The results of these studies demonstrated that the scale was able to explain variance. Neuliep (2002) comprehensively examined the validity (i.e., predictive validity, concurrent validity, and construct validity) and reliability (Cronbach's alpha) of the revised GENE scale. The results of the Neuliep's (2002) study provided statistical evidence indicating that the revised GENE scale measuring ethnocentrism was both valid and reliable.

Xenophobia refers to an individual's negative bias towards foreigners. Yakushko (2009) defined the concept of xenophobia as "a form of attitudinal, affect, and behavioral prejudice toward immigrants and those perceived as foreign" (p. 43). To this end, targets

of xenophobia include most predominately immigrants within one's home nation, as well as foreigners living outside the nation's borders. While previous researchers have mostly examined xenophobia from the perspective of immigration (e.g., Jolly & DiGiusto, 2014; Van Zalk, Kerr, Van Zalk, & Stattin, 2013), the purposes of this research demanded a look into how foreigners were viewed in the context of sport events where nations were divided in minds and hearts of spectators. As such, the xenophobia scale developed by Van der Veer, Yakushko, Ommundsen, and Higler's (2011) was adapted for this research. Consisting of five Likert type response items, the only modification made to the scale was the changing of "immigrant" to "foreigner" in the wording for each item, which can represent the complete meaning of outsiders targeted by xenophobia. It should be noted that the scale did not merely measure an individual's fear of immigrants, but it also measured contempt and antipathy toward immigrants.

Van Der Veer, Yakushko, Ommundsen, and Higler (2011) reported the acceptable reliability and validity of the scale, which were examined by Cronbach's alpha for reliability, Loevinger's H for scale and item homogeneity, Z test for discriminative power, and theory support for predicative power. The authors used the Mokken Scaling Analysis (MSA), which was commonly used to assess people's abilities or attitudes (Van Schuur, 2003). MSA examined whether a set of questions/items measure the underlying unidimensional concept (Van Abswoude, Vermunt, Hemker, & Van der Ark, 2004). Rho in MSA was comparable to Cronbach's alpha (Van Der Veer et al., 2011) .75 (RHO) demonstrated a scale's reliability. Loevinger's H in indicated that all items measured the same construct (Van Der Veer et al., 2011). The criterion of Loevinger's H includes a weak scale ranging 0.30 to 0.40, a medium scale ranging from 0.40 to 0.50., and a strong

scale greater or equal to 0.50. Van Der Veer et al. (2001) reported the H value in a cross-national study ranging from .45 to 0.56, which demonstrated the acceptable scale items measuring the same concept (Sijtsma & Molenaar, 2002). The Z scores ranged from 5.1 to 26.8, which were higher than the critical value 2.73. As such, the scale's discriminative power can be exhibited. MSA roots in Item Response theory (Van Schuur, 2011), which referred to psychological constructs being latent, that is, not directly observable, and that knowledge about these constructs can only be obtained through the manifest responses of persons to a set of items (Meijer & Baneke, 2004, p335). The result of the Van Der Veer et al.'s study indicated that scale had predictive power, which was demonstrated by the percentage of respondents who answered in accordance with the pattern from the empirical model (i.e., 56% of the Dutch respondents, 67% of the Norwegian respondents, and 58% of the U.S. respondents).

3.5 INSTRUMENTATION

The survey involves a forty-five (7 Likert scale) item survey (see Table 3.1), which was divided into three sections. Since structural equation modelling (SEM) was applied to examine the directional relationships between each factor, the minimum sample size for SEM was decided by minimum of 10 respondents per variable (Nunnally, 1967). As such, based on the number of variables in the questionnaire, the minimum sample size for this study was 527. Section one contains 18 items measuring individual's six dimensions team identification (Heere & James, 2007). The six dimensions entail private evaluation, public evaluation, interconnection of self with the group, sense of interdependence with the group, behavioral involvement, and cognitive awareness. Section two contains five items measuring national identity developed by Huddy and

Khatib (2007); Smith and Jarkko's (1998) 10 items national pride scale; Neuliep and McCroskey's (1997) eight items ethnocentrism scale; Van der Veer et al.'s five items xenophobia scale. Section two refers to six items to collect participants' demographic information.

Table 3.1 Survey Items

Names of Construct	Nominal Definition	Operational Definition	Items
1. National Team Identity (a multi-dimensional construct composes six dimensions and one open-ended question)	"Team identity is that part of an individual's self-concept which derives from membership into a community anchored around a sports team, based on the emotional value attached to that membership, and the knowledge of, engagement with, and evaluation of the community itself" (Heere, 2016, p.216).	Low level of social identification = scores on 7-point Likert scale below 4.0 High level of social identification = scores on 7-point Likert scale above 4.01	
1 st dimension: Private Evaluation (Items originated from Luhtanen and Crocker 1992)	The positive or negative attitude that an individual has personally toward the group	Low level of social identification = scores on 7-point Likert scale below 4.0	The dimension measured by three items <ul style="list-style-type: none"> • I feel good about being a (fan/member) of my (state/university/college football team/city). • In general, I am glad to be a (fan/member) of

		High level of social identification = scores on 7-point Likert scale above 4.01	<p>my (state/university/college football team/city).</p> <ul style="list-style-type: none"> I am proud to think of myself as a (fan/member) of my (state/university/college football team/city).
2 nd dimension: Public Evaluation (Items originated from Luhtanen and Crocker 1992)	The perceived positive or negative attitude of nonmembers toward the groups by the individual.		<p>The dimension measured by three items</p> <ul style="list-style-type: none"> Overall, my (state/university/college football team/city) is viewed positively by others. In general, others respect my (state/university/college football team/city). Overall, people hold a favorable opinion about my (state/university/college football team/city).
3 rd dimension: Sense of Interdependence with the Group (Items originated from Gurin and Townsend 1986)	The degree to which the individual feels his or her faith is dependent on the faith of the group.		<p>The dimension measured by three items</p> <ul style="list-style-type: none"> What happens to my (state/university/college football team/city) will influence what happens in my life. Changes affecting my (state/university/college football team/city) will have an impact on my own life. What happens to my (state/university/college football team/city) will have an impact on my own life.
4 th dimension: Interconnection of	The degree to which the individual feels		The dimension measured by three items

Self with the Group (Items originated from Mael and Tetrick 1992)	the group is a part of him- or herself.		<ul style="list-style-type: none"> • When someone criticizes my (state/university/college football team/city), it feels like a personal insult. • In general, being associated with my (state/university/college football team/city) is an important part of my self-image. • When someone compliments my college football team, it feels like a personal compliment.
5 th dimension: Behavioral Involvement (Items originated from Phinney 1992)	The degree to which an individual engages in actions that directly implicate the group identity.		<p>The dimension measured by three items</p> <ul style="list-style-type: none"> • I participate in activities supporting my (state/university/college football team/city). • I am actively involved in activities that relate to my (state/university/college football team/city). • I participate in activities with other (fans/members) of my (state/university/college football team/city).
6 th dimension: Cognitive Awareness (developed by Heere and James 2007)	The general awareness (or knowledge) that an individual has of the group.		<p>The dimension measured by three items</p> <ul style="list-style-type: none"> • I am aware of the tradition and history of my (state/university/college football team/city). • I know the ins and outs of my

			<p>(state/university/college football team/city).</p> <ul style="list-style-type: none"> • I have knowledge of the successes and failures of my (state/university/college football team/city).
2. National identity (one-dimensional scale developed by Huddy and Khatib 2007)	<p>“A subjective or internalized sense of belonging to the nation” (Huddy & Khatib, 2007, p.65)</p>		<p>The construct measured by four items</p> <ul style="list-style-type: none"> • How important is being a citizen of [Insert Country] to you? • To what extent do you see yourself as a typical citizen of [Insert Country]? • How well does the term [Insert Country] describe you? • When talking about [Insert Country], how often do you say ‘we’, instead of ‘they.’
<p>3. National pride the (Items originated from International Social Survey Programme, two-dimensional scale)</p> <p>Political dimension</p>	<p>An individual’s positive sentiment toward the nation-state (Hjerm, 1998, p.342)</p> <p>The society’s political institutions, economy and social security system (Hjerm, 1998, p343).</p>		<p>The construct measured by ten items</p> <ul style="list-style-type: none"> • Are you proud of the way democracy works in your country? • Are you proud of economic achievements of your country? • Are you proud of your country's science and technology achievements? • Are you proud of your country's history?

Natio-cultural dimension	The people within a certain society, their history, cultural practices and achievements (Hjerm, 1998, p.343).		<ul style="list-style-type: none"> • Are you proud of your country's fair and equal treatment of all groups in society? • Are you proud of your country's achievements in arts and literature? • Are you proud of your country's social security? • Are you proud of your country's achievements in sports? • Are you proud of your country's armed force? • Are you proud of your country's political influence in the world?
4. Ethnocentrism (Items originated from Neuliep and McCroskey 1997, one-dimensional scale)	"A view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it" (Sumner, 1906, p.13)		<p>The construct measured by eight items</p> <ul style="list-style-type: none"> • Most other cultures are backward compared to my culture. • My culture should be the role model for other cultures. • Other cultures should try to be more like my culture. • I'm not interested in the values and customs of other cultures. • Most people from other cultures just don't know what's good for them. • I have little respect for the values and customs of other cultures. • Most people would be happier if they lived

			like people in my culture. <ul style="list-style-type: none"> • People in my culture have just about the best lifestyles of anywhere.
5. Xenophobia (Items originated from Van der Veer, Yakushko, Ommundsen, and Higler 2011, one dimensional scale)	“a negative attitude toward, or fear of, individuals or groups of individuals that are in some sense different (real or imagined) from oneself or the group(s) to which one belongs” (Hjerm, 1998, p.341)		The construct measured by five items <ul style="list-style-type: none"> • Interacting with foreigners makes me uneasy. • With increased foreigners I fear that our way of life will change for the worse. • I’m afraid that our own culture will be lost with increase in foreigners. • Foreigners in this country is out of control. • I doubt that foreigners will put the interest of this country first.

3.6 DATA ANALYSIS

The model’s reliability and validity were tested through Statistical Package for Social Science (SPSS). The scale’s reliability was examined by three indices, which include construct reliability (CR) (Hair, Black, Babin, Anderson, & Tatham, 2006), Cronbach alpha (Cronbach, 1951), Average Variance Extracted (AVE) (Fornell & Larcker, 1981). The cutoff value for CR is 0.7 (Hair et al., 2006); Cronbach alpha’s cutoff value is 0.7 (Santos, 1999); AVE’s cut off value is 0.5 (Fornell & Laker, 1981).

These scales’ content and face validities have been tested by the previous studies. Factor loading and Average Variance Extracted (AVE) were used to test constructs’

convergent validity. The cutoff value for AVE suggested by (Fornell & Larcker, 1981) is 0.5; the cutoff value for factor loading is 0.6 suggested by Hair et al. (2006).

Discriminative validity was calculated through comparing the difference between the square root of AVE and correlation between each construct. If the square root of AVE is greater than correlations between each construct, the constructs have valid discriminative validity (Hair et al., 2006). Nomological validity was investigated by examining whether the correlation between these five constructs in a measurement theory make sense (Hair et al., 2006). A confirmative factor analysis (CFA) was undertaken to test the specification of the factors' fit in the data. AMOS software was used to perform SEM analysis. Three model fit indexes were used to gauge model fit. They include Root Mean Squared Error of Approximation (RMSEA), the ratio of chi square and degree of freedom, Comparative Fit Index (CFI). The suggested cutoff values for the fit indexes are as following: $RMSEA < 0.06$ (Hair et al., 2006); $CFI > 0.90$ (Bentler, 1990); Ratio of chi square and degree of freedom < 3.0 (Hair et al., 2006) Then, structural equation modeling (SEM) was used for a path analysis in order to determine the directional relationship between national team identity and ethnocentrism, national team identity and xenophobia, national team identity and national identity, national identity and national pride, national identity and xenophobia, national identity with ethnocentrism, national pride and xenophobia, and national pride and ethnocentrism.

CHAPTER 4

RESULTS

4.1 SAMPLE DESCRIPTION

All data were collected in the Netherlands during the summer of 2019. The participants were Dutch citizens, and at least 18-year-old. The sample encompassed 752 respondents who participated in the survey, and 655 respondents completed the survey. Of these respondents, 327 individuals were male, 326 individuals were female, two individuals indicated 'other' for gender. The age of the sample covered the four age groups (18-25, 26-40, 41-65, and 65 or elder) in the survey. Seventy individuals were in the age group of 18 to 25; 170 individuals were in the age group of 26 to 40; 333 individuals were in the age group of 41 to 65; the remain 82 individuals were in the age group of 65 or older. The respondents' education entailed four categories. One hundred and fifty-one respondents received high school degree; 259 respondents received a secondary vocational education (MBO) which is an education program designed for people who pursue a job or continue to another form of education in the Netherlands ("Secondary vocational education", n.d.); 168 respondents received a bachelor degree; the remaining 77 respondents received a master or higher degree. Six hundred and fifty-two respondents were from the Netherlands; the remaining 3 respondents identified their nationalities as other. The respondents came from seven ethnicities. Six hundred and fifty-two respondents indicated Dutch; nine respondents indicated Surinamese; three respondents indicated Indonesian; four respondents indicated Moroccan; five respondents

indicated Turkish; one respondent indicated Curacao; 17 respondents indicated another ethnicity.

4.2 ASSESSMENT OF MEASUREMENT MODELS

4.2.1 Reliability of the Survey Constructs

Table 4.1 illustrates the model's descriptive statistics generated by SPSS. Within this survey, the construct of team identity was measured by six constructs, namely private evaluation (PR), public evaluation (PU), interconnection of self with group (IWG), sense of interdependence (SOI), behavioral involvement (BI), and cognitive awareness (CA). All items were measured on a seven-point Likert Scale. The mean score for PR was 4.38, the mean score for PU was 4.90, the mean score for SOI was 2.55, the mean score for BI was 2.65, the mean score for CA was 3.72, the mean score for IWG was 2.59. In addition to the mean score of the six constructs measuring national team identity, there were mean scores for five other constructs including national identity (NI) (5.09 on a scale of 7); national pride (NP) was 4.87 on a scale of 7; ethnocentrism (ETH) was 3.57 on a scale of 7; xenophobia (XE) was 3.90 on a scale of 7.

The reliability assessment of each construct adopted within this dissertation was examined through CFA prior to structural equation modeling (SEM). Cronbach alpha, composite reliability and factor loading were the three parameters measuring the scale's reliability. According to the results (see Table 4.2), Cronbach's Alpha value for each construct ranged from 0.88 to 0.926, which exceeded 0.7 cut off value (Hair et al., 2006). Construct reliability for each construct ranged from 0.884 to 0.946, which exceeded the 0.7 threshold (Hair et al., 2006). As such, the result illustrated each construct in the model has sufficient internal consistency.

Table 4.1 SPSS Results (National Team Identity, National Identity, National Pride, Ethnocentrism, and Xenophobia)

	M	SD	Cr. Alpha (AVE)	Range Inter- Item Corr.	Corrected Item- Total Corr.	Factor loading (2nd order)
Team ID N=655						
Private Evaluation (PR)			.945(.901)			(.66)
Item 1	4.56	1.826		.83-.88	.893	.953
Item 2	4.19	1.884		.83-.84	.862	.938
Item 3	4.39	1.835		.81-.84	.899	.956
			.908(.845)			(.40)
Public Evaluation (PU)						
Item 1	4.96	1.308		.77-.72	.788	.904
Item 2	4.91	1.242		.77-.80	.847	.935
Item3	4.84	1.306		.72-.80	.814	.919
Sense of Interdependence (SOI)			.925(.87)			(.91)
Item 1	2.49	1.609		.85-.82	.901	.959
Item 2	2.32	1.572		.73-.85	.826	.924
Item 3	2.85	1.725		.73-.82	.812	.914
Behavioral Involvement (BI)			.926(.872)			(.97)
Item 1	2.7	1.69		.78-.80	.834	.926
Item 2	2.58	1.669		.80-.82	.865	.941
Item 3	2.68	1.712		.78-.82	.849	.933
Cognitive Awareness (CA)			.892(.823)			(.78)
Item 1	4.11	1.833		.68-.76	.780	.902
Item 2	3.16	1.858		.68-.74	.763	.893
Item 3	3.9	1.931		.74-.76	.825	.926
Interconnection of Self with the Group (IWG)			.91(.848)			(.97)
Item 1	2.49	1.622		.77-.79	.835	.928
Item 2	2.59	1.665		.75-.77	.804	.913
Item 3	2.69	1.673		.75-.79	.820	.921
National Identity (NI)			.88(.737)			

Item 1	5.22	1.396		.55-.70	.749	.868
Item 2	5.06	1.448		.56-.75	.779	.888
Item 3	5.13	1.431		.58-.75	.794	.896
Item 4	4.94	1.610		.55-.58	.631	.776
National Pride (NP)			.916(.573)			
Item 1	4.88	1.469		.39-.76	.729	.800
Item 2	4.94	1.369		.43-.76	.783	.842
Item 3	5.37	1.216		.41-.68	.718	.785
Item 4	4.94	1.500		.38-.56	.632	.702
Item 5	4.89	1.453		.38-.60	.701	.770
Item 6	4.89	1.353		.36-.65	.679	.751
Item 7	4.88	1.389		.43-.66	.766	.826
Item 8	5.15	1.547		.39-.52	.596	.665
Item 9	4.57	1.472		.36-.57	.581	.644
Item 10	4.21	1.545		.38-.64	.699	.763
Ethnocentrism (ETH)			.897(.597)			
Item 1	4.17	1.437		.40-.50	.584	.684
Item 3	3.97	1.635		.56-.65	.699	.789
Item 4	3.26	1.751		.41-.66	.649	.741
Item 5	3.15	1.652		.51-.66	.803	.867
Item 6	2.70	1.656		.40-.66	.700	.784
Item 7	3.54	1.600		.48-.73	.748	.829
Item 8	3.36	1.598		.45-.73	.722	.809
Xenophobia (XE)			.909(.729)			
Item 1	2.76	1.645		.40-.57	.566	.686
Item 2	4.11	1.950		.55-.89	.888	.936
Item 3	4.20	2.014		.51-.89	.864	.923
Item 4	3.80	1.840		.57-.79	.825	.895
Item 5	4.62	1.773		.40-.73	.741	.837

Note: n = 655; PR = Private Evaluation, PU = Public Evaluation, BI = Behavioral Involvement, IWG = Interconnection of self with the group, SOI = Sense of interdependence with the group, CA = Cognitive awareness, TEAM ID = Team Identity, NI = National Identity, NP = National Pride, Eth = Ethnocentrism, and XE = Xenophobia.

Table 4.2. Reliability of the Model in CFA

Construct	Cronbach's Alpha	Construct reliability	AVE
Public Evaluation	.908	.909	.770
Private Evaluation	.945	.946	.853
Sense of Interdependence	.925	.928	.812
Interconnection with the Group	.91	.906	.762
Behavioral Involvement	.926	.927	.808
Cognitive Awareness	.892	.893	.735
National Identity	.88	.884	.658
National Pride	.916	.917	.529
Ethnocentrism	.897	.899	.562
Xenophobia	.909	.915	.689

The scale to measure ethnocentrism was adopted from Neuliep and McCroskey's (1997) ethnocentrism scale, which consists of 24 items. These items were loaded on two factors based on their study. This scale was shortened to one factor for expedience and to prevent survey fatigue caused by too many items. An exploratory factor analysis (EFA) was conducted to examine whether the revised scale was unidimensional.

According to the results (see Table 4.3), the eight items of the ethnocentrism scale were loaded on two components. The item 2 "My culture should be the role model for other cultures," in the ethnocentrism scale was heavily loaded on another factor, which was inconsistent with the results reported by the original study (Neuliep & McCroskey, 1997). To input some qualitative considerations about the result, the item might have tapped into another concept which is unconcerned with ethnocentric attitude. As previously stated, ethnocentrism represents an individual's negative sentiment toward outgroup members (Sumner, 1906). While looking into the item, however, while considering the setting of this dissertation, the wording of item 2 might not reflect ethnocentric sentiment as Sumner (1906) defined. The central meaning of the item 2

focuses on a country's role model for other cultures, which reflects little meaning of derogative attitude. On the contrary, the core subject of the item "role model" focuses on an internal pride of a nation. As such, the author removed the item 2 in the ethnocentrism scale because it was tapping into another meaning. After deleting this item, seven items were left in the ethnocentrism scale.

Table 4.3 Eigenvalue and Total Variance Explained in Ethnocentrism Scale

Component	λ	Total Variance Explained
1	4.665	58.307
2	1.074	71731

Notes: λ = eigenvalue

4.2.2 Confirmatory factor analysis (CFA) model fit

After completing the EFA, 44 items were exported to AMOS to statistically test the model. According to the literature (Hair et al., 2006), the CFA is capable of providing an indication of the construct validity of a proposed model.

To measure the model fit statistics in the model, Root Mean Square Error of Approximation (RMSEA), Comparative Fit Index (CFI), and the ratio of a Chi Square to degree of freedom were used to measure model fit. According to the CFA, $\chi^2/df = 4.03$ (3458.623/857), RMSEA = 0.068, CFI = 0.897 ($p < 0.01$). To improve these model fits, the researcher decided to continue evaluating the model through other methods.

The results of CFA (see Table 4.4) demonstrated that all 44 items within the model were statistically significant ($P < 0.01$), and the factor loading of these 44 items ranged from .589 to .950.

Table 4.4. Factor loadings and standard errors of the 44 items

Item	Loading	Standard Error
Public Evaluation (PU)		
PU1	.845***	.000
PU2	.914***	.025
PU3	.872***	.023
Private Evaluation (PR)		
PR1	.937***	.000
PR2	.903***	.035
PR3	.931***	.037
Sense of Interdependence (SOI)		
SOI1	.942***	.000
SOI2	.897***	.024
SOI3	.863***	.028
Interconnection with the Group (IWG)		
IWG1	.85***	.000
IWG2	.918***	.034
IWG3	.849***	.037
Behavioral Involvement (BI)		
BI1	.884***	.000
BI2	.924***	.028
BI3	.888***	.031
Cognitive Awareness (CA)		
CA1	.843***	.000
CA2	.859***	.038
CA3	.87***	.039
National Identity (NI)		
NI1	.829***	.000
NI2	.85***	.042
NI3	.863***	.041
NI4	.69***	.05
National Pride (NP)		
NP1	.797***	.000
NP2	.84***	.04
NP3	.756***	.037
NP4	.655***	.047
NP5	.734***	.044
NP6	.706***	.042
NP7	.802***	.041
NP8	.621***	.049
NP9	.589***	.047
NP10	.73***	.047

Ethnocentrism (ETH)		
ETH1	.622***	.000
ETH3	.759***	.087
ETH4	.689***	.091
ETH5	.844***	.091
ETH6	.749***	.088
ETH7	.791***	.086
ETH8	.774***	.085
Xenophobia (XE)		
XE1	.599***	.000
XE2	.95***	.104
XE3	.928***	.107
XE4	.841***	.094
XE5	.783***	.088

Note: *** $p < .001$

The three observed measures for gauging public evaluation ranged from 0.845 to 0.914; the three observed measures for assessing private evaluation scale demonstrated factor loadings ranging from 0.903 to 0.937; the three observed measures for assessing sense of interdependence scale demonstrated factor loadings ranging from 0.863 to 0.942; the three observed measures for assessing interconnection with the group indicated factor loadings ranging from 0.849 to 0.918; the three observed measures for assessing behavioral involvement scale indicated factor loadings ranging from 0.884 to 0.924; the three observed measures for assessing cognitive awareness scale had factor loadings ranging from 0.843 to 0.870; the four observed measures for assessing national identity scale showed factor loading estimates ranging from 0.69 to 0.863; the nine of ten observed measures assessing national pride scale indicated their factor loading estimates were reliable. These nine items' factor loadings ranged from 0.621 to 0.84. The one that failed to meet the 0.6 threshold (Hair et al., 2006) was the item "Are you proud of your country's armed forces?" According the results reported by CFA, the factor loading of this item was 0.589 with significant p value ($P < 0.01$), which failed to meet the 0.6 cutoff

value. The scale was adopted from the International Social Survey Program (ISSP), which is a historical cross-national collaboration program conducting surveys in social science (International Social Survey Programme, n.d.). Smith and Jarkko (1998) adopted the scale for their study on examining national pride in a cross-nation setting. In their study, the authors used the secondary data collected by ISSP's 1995 National Identity Study (NIS). There were twenty-three countries involved in the survey. The ten-item scale was used to measure individuals' national pride from ten specific achievements in all twenty-three countries. Smith and Jarkko (1998) pointed out that the national military success ranked by 2089 random samples in the Netherlands was very low, compared to other nations (18th out of 23 countries). The lower ranking indicated that Dutch people were less likely to associate military achievement with their national pride. Smith and Jarkko (1998) provided a quantitative explanation to the low ranking regarding military success in the Netherlands. They stated "Ex-socialist states rank near the middle to bottom reflecting both their "loss" of the cold war and their recent decline in military power" (p.6). This means that people in some countries might be unwilling to deem military achievement as a factor affecting their national pride due to the aforementioned reason. As such, the item (i.e., "Are you proud of your country's armed forces?") was removed from the national pride scale adopted in this dissertation.

The seven observed measures for assessing ethnocentrism scale illustrated the factor loading estimates ranging from 0.622 to 0.844. Within the five items used for measuring xenophobia scale, item one (i.e., "Interacting with foreigners makes me uneasy") failed to meet the 0.6 threshold. Although the factor loading for the problematic item was 0.599, which was very close to the boundary of the threshold, the author

decided to remove the item from the scale. To add a qualitative explanation of removing the item in xenophobia scale, the previous literature illustrated that xenophobic attitude is concerned with a sense of threat or fear caused by a variety of reasons (e.g., employment competition). When pondering whether the item fits the setting, interacting with foreigners may not lead to Dutch people feeling uneasy. As a traditional trading nation for the last millennium, interaction between Dutch people and foreigners is a common feature in society (Holland Trade and Invest, n.d.). Therefore, Dutch people may have been accustomed to interacting with foreigners without any fear or threat. Following this logic, item 1 in xenophobia scale should not be considered by Dutch as a reason, which resulted in xenophobic sentiment toward foreigners.

AVE value was used to test the model's convergent validity (Hair et al., 2006). According to the report (see Table 4.5), all AVE's values for the 10 constructs exceeded the benchmark (0.5) (Fornell & Laker, 1981), which suggested an acceptable convergence among the 10 constructs. Discriminant validity was tested through the comparison between each construct's correlation and square root of AVE score. The benchmark for discriminant validity is that the squared root of AVE score needs to be greater than the correlation between constructs. According to the results (see Table 4.5), the correlation between sense of interdependence (SOI) and interconnection with group (IWG), and the correlation between behavior involvement (BI) and interconnection with group (IWG) were both greater than the value of their square root of AVE. As such, they failed to pass the discriminant validity test. The correlation between IOS and IWG was 0.91 which slightly beyond 0.9 (the squared root of SOI's AVE value). The correlation between IWG and BI was 0.95, which was greater than 0.87 (the squared root of the

IWG's AVE value). The results suggested the team identity scale did possess some challenges towards its discriminant validity. It should be noticed that these three constructs were used to measure a secondary construct, which is national team identity. Although team identity scale developed by Heere and James (2007) have been often used to measure sport fans' team identification and other social identification over time, such as university identity, city identity, national identity, etc., the discriminant validity of team identity's constructs has been facing challenges from previous studies (Heere, James, Yoshida, & Scremin, 2011; Lock, Funk, Doyle, & McDonald, 2014).

Table 4.5. Discriminant Validity Test in CFA

Correlation between team identity, national identity, national pride, ethnocentrism, and xenophobia constructs (square root of AVE score on diagonal)										
Data collection (N=655)										
	PU	PR	SOI	IWG	BI	CA	NI	NP	ETH	XE
PU	0.88									
PR	0.63	0.92								
SOI	0.33	0.55	0.90							
IWG	0.32	0.59	0.91	0.87						
BI	0.35	0.62	0.88	0.95	0.90					
CA	0.57	0.79	0.64	0.70	0.74	0.86				
NI	0.35	0.32	0.16	0.20	0.19	0.27	0.81			
NP	0.45	0.42	0.27	0.32	0.30	0.42	0.73	0.73		
ETH	0.05	0.24	0.48	0.49	0.47	0.34	0.32	0.25	0.75	
XE	0.04	0.08	0.15	0.19	0.16	0.15	0.24	0.01	0.67	0.83

4.2.3 Model Fit of the 2nd Round CFA

According to the results of the first round CFA (see Table 2), two items (i.e., item 1 in xenophobia scale and item 9 in national identity scale) were removed from the model due to their low factor loadings. After removing these two items, the author conducted another CFA to further explore the model fit.

According to the model fit report from the 2nd round CFA, $\chi^2/df = 3.60$ (2783.761/774); RMSEA = 0.063; CFI = 0.916. Comparing with the first round CFA, the model fit indices were improved after removing these two items from the 10-construct model. The ratio of a chi square to degree of freedom decreased from 4.04 to 3.60; RMSEA decreased from 0.068 to 0.063; CFI increased from 0.897 to 0.916.

According to the AMOS report for the 2nd round CFA (see Table 4.6), the construct reliability of the national pride scale slightly dropped to 0.916. The scale's AVE increased to 0.549. The construct reliability of the xenophobia scale increased to 0.931. The scale's AVE increased to 0.772. The other eight scales' construct reliability and AVE remained the same.

Table 4.6. Reliability of the Model (the 2nd Round CFA)

Construct	Construct reliability	AVE
Public Evaluation	.909	.770
Private Evaluation	.946	.853
Sense of Interdependence	.928	.812
Interconnection with the Group	.906	.762
Behavioral Involvement	.927	.808
Cognitive Awareness	.893	.735
National Identity	.884	.658
National Pride	.916	.549
Ethnocentrism	.899	.562
Xenophobia	.931	.772

The result of the 2nd round CFA (see Table 4.7) illustrated that the three constructs measuring national team identity still failed to pass the discriminant test, because the absolute value of the correlation between SOI and IWG was greater than the square root of the AVE for SOI. The same issue occurred in IWG and BI. The value of the correlation between these two constructs was greater than the square root of the AVE for IOS. Thus, the issue on discriminant validity between SOI and IWG, and IWG and BI still remained in the 2nd round CFA.

Table 4.7. Discriminant Validity Test in CFA

Correlation between team identity, national identity, national pride, ethnocentrism, and xenophobia constructs (square root of AVE score on diagonal)

Data collection (N=655)

	PU	PR	SOI	IWG	BI	CA	NI	NP	ETH	XE
PU	0.88									
PR	0.63	0.92								
SOI	0.33	0.55	0.90							
IWG	0.32	0.59	0.91	0.87						
BI	0.35	0.62	0.88	0.95	0.90					
CA	0.57	0.79	0.64	0.70	0.74	0.86				
NI	0.35	0.32	0.16	0.20	0.19	0.27	0.81			
NP	0.44	0.41	0.26	0.31	0.29	0.41	0.72	0.74		
ETH	0.05	0.24	0.48	0.49	0.47	0.34	0.32	0.25	0.75	
XE	0.04	0.08	0.14	0.18	0.14	0.14	0.24	-0.003	0.65	0.88

However, Heere, Yoshida, James, and Scremin (2011) argued that it is common that the high correlation between the constructs measuring a multidimensional social identity (e.g., team identity) occurs. Scholars need to consider the issue from a broad perspective. To justify the distinctiveness of each construct, not only should scholars refer to the discrepancy between the squared correlation between respective construct and their AVEs, but they also need to examine the constructs from a conceptual perspective. In some degree, the content of the scale itself is crucial to determine whether it should stay in the multidimensional scale measuring social identity. Since these constructs' content distinctness have been approved, the author was confident with the validity of the national team identity construct. As such, the model fit indices in this dissertation are acceptable.

4.2.4 Structural Equation Modeling (SEM)

A structural equation modeling test was conducted through AMOS to examine the path relationship between each construct. The fit indices that arose from the structural equation model were not very strong ($CFI = 0.875$, $RMSEA = 0.076$, and the ratio of the chi square to degree of freedom = 4.74). To attempt to provide a rationale to the ratio of a chi square to degree of freedom, according to the literature, there is no common agreement on the baseline of the ratio of a chi square to degree of freedom. A ratio around 5 or less was deemed to be acceptable (Wheaton, Muthen, Alwin, & Summers, 1977). In addition, Bentler and Bonett (1980) stated that the ratio of a chi square to degree of freedom was sensitive to sample size. This means that any covariance model involved in a large sample size might take a risk of having a greater ratio of a chi square to degree of

freedom statistic. As such, the ratio value of 4.74 with a sample size 655 in this dissertation might be deemed as an acceptable ratio.

Upon reviewing the SEM an essential issue came forward that might explain the poor fit of the model. The sample for this dissertation was representative of the entire population, rather than specifically focusing on the fans of the sport team. In other words, the representative sample entailed both Dutch National Team fans and non-Dutch National Team fans. Due to the extremely high television rating for Dutch national team games at large events, Dutch national teams almost exclusively make up the list of most watched television events in Dutch history (kijkcijfers, n.d.), the author assumed that it would be best to distribute the survey among the entire population of the Netherlands, rather than a small sub group. Consequently, the author did not include the self-categorization item (I consider myself to be a ____ fan) in the original TEAM*ID scale (Heere & James, 2007) to the questionnaire for collecting data. The item could have been used as a tool to exclude non-sport team fans from the sample, but that did not occur. Accordingly, national team identity constructs had low average scores, and only explained 5.1% of the variance in national identity (see Figure 4.1). As such, the model has a statistical challenge to fit the data. According to the literature, the activation of the interaction between team identity and national identity begin from an individual's perception of a team being able to represent a nation-state (Heere & James, 2007). This suggests that the symbolic meaning of a sport team play a vital role in bridging team identity and national identity. Otherwise, team identity may have little impact on national identity due to the lack of team identity.

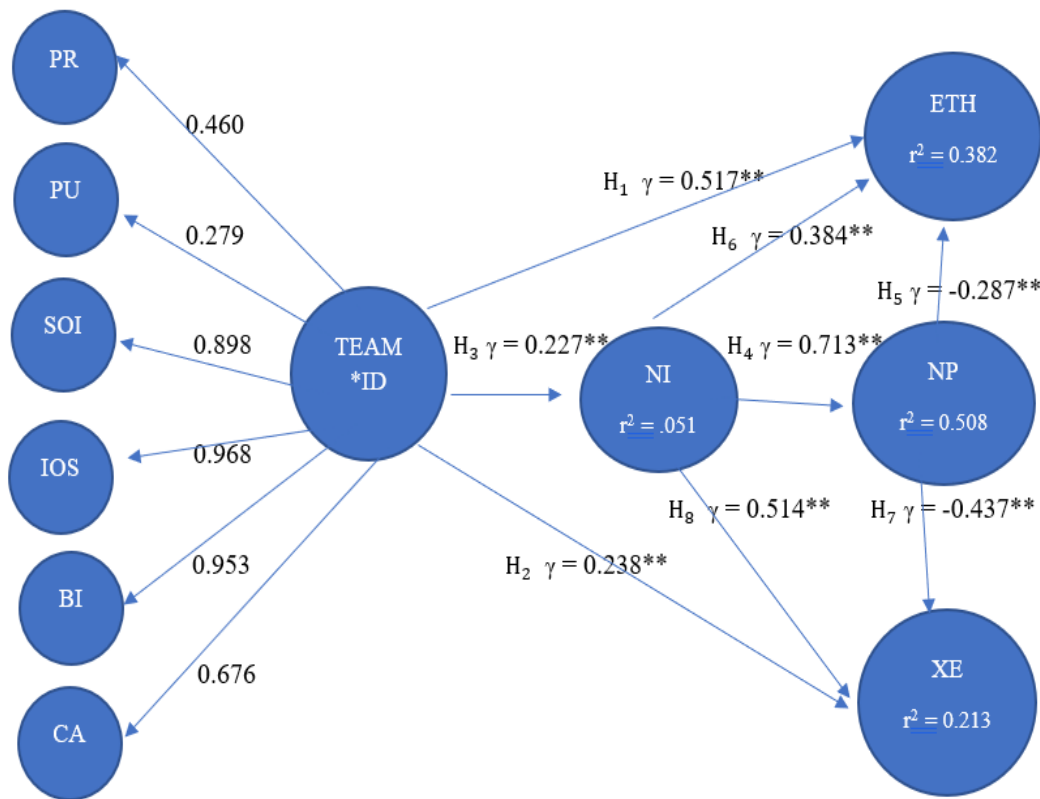


Figure 4.1 AMOS Report

Notes: $n = 527$; $\chi^2/df = 3151.447(805)$, $\chi^2/df = 3.915$, $p < 0.001$; Comparative fit index (CFI) = 0.861; Root mean square error of approximation (RMSEA) = 0.074; $** p < 0.01$. r^2 = Squared Correlation

To correct for this mistake, the author deleted 127 respondents (91 from PR1, 11 from PR2, and 25 from PR3) who strongly disagreed with the three items in private evaluation construct, as this construct is most strongly related to the self-categorization construct (Heere & James, 2007). After deleting those respondents, the author ran another CFA to see if the model fit would improve by narrowing down the sample to people who cared more about the national team. The model fit reported by AMOS showed that the fit of the model ($\chi^2/df = 3.090$ RMSEA = 0.63, CFI=0.904) did improve and that the sample was a leading cause for the poor model fit. While it might still be difficult to state these benchmarks as a perfect fit, the ratio of chi square and degree of freedom slightly

exceeded the value of 3.0, the value of RMSEA and CFI provided evidence to suggest the model fit the data collected for this dissertation. The path relationships amongst each construct was tested through SEM. The values of the model fit ($\chi^2/df = 4.099$, RMSEA = 0.77, CFI=0.852) did not reveal that the structural relationship amongst each construct is strong. Yet, comparing with the previous ratio of chi square and degree of freedom without removing those who strongly disagreed with being a fan of the sport team, the current ratio of chi square and degree of freedom is much improved from the previous value of 4.74 to the present value of 3.915. The other two model fit parameters (RMSEA = 0.77, CFI = 0.85) may be difficult to suggest a strong structural relationship.

SEM was used to examine the total eight hypotheses. Hypothesis 1 posited that National Team Identity positively affected Ethnocentrism. According to the result, the path between National Team Identity and Ethnocentrism was statistically significant. National Team Identity ($\gamma = .517$, $p < 0.01$) positively affected Ethnocentrism. The model could explain 38.2% ($r^2 = .382$) of the variance in Ethnocentrism. As such, hypothesis 1 was supported. Hypothesis 2 posited that National Team Identity positively affects Xenophobia. The AMOS result indicated that the path relationship ($\gamma = .238$, $p < 0.01$) between National Team Identity and Xenophobia was statistically significant and positive. It was found that 21.3% ($r^2 = .213$) of the variance in Xenophobia was explained by the model. Therefore, the result supported hypothesis 2. Hypothesis 3 posited that National Team Identity positively affects National Identity. According to the result, National Identity ($\gamma = .227$, $p < 0.01$) was positively affected by National Team Identity and the path relationship between these two variables was statistically significant. There was 5.1% ($r^2 = .51$) of the variance in National Identity that could be explained by the

model. Although the path was statistically significant, it is worth noting that 5.1% of the variance is a small number, which means that the effect size of National Team Identity on National Identity seemed to be small. Hypothesis 4 refers to National Identity positively affecting National Pride. According to the result, National Identity ($\gamma = .713$, $p < 0.01$) positively affected National Pride. The model was able to explain 50.8% ($r^2 = .508$) of the variance in National Pride. As such, the AMOS result supported hypotheses 4.

Hypotheses 5 focused on exploring the effect of national pride on ethnocentrism. I did not find any support for hypothesis 5. While National Pride did have a significant effect on Ethnocentrism and was able to explain 38.2% of the variance, the effect was actually negative, rather than positive. Hypothesis 6 proposing National Identity positively affecting Ethnocentrism was supported by the result ($\gamma = .475$, $p < 0.01$). AMOS reported that 38.2% of the variance in Ethnocentrism could be explained by the model. Hypothesis 7 proposed the positive effect of National Pride on Xenophobia. Like hypothesis 5, the result did not support hypothesis 7. While the result indicated that the effect of National Pride on Xenophobia was statistically significant, and National Pride was able to explain 21.3% of the variance in Xenophobia, the effect was negative, which was opposite to what was originally proposed. Hypothesis 8 proposing that National Identity positively affects Xenophobia was found to be statically significant. National Identity ($r = .437$, $p < 0.01$) had a statistically significant effect on Xenophobia. 21.3% of the variance in Xenophobia could be explained by the model.

CHAPTER 5

DISCUSSION

5.1 THE DARK SIDE OF NATIONAL TEAM IDENTITY

This dissertation is the first study modeling the ‘dark side’ of national team identity. Not only did the author study the potential negative outcomes of team identity in a national sport setting (xenophobia and ethnocentrism), but also modeled these negative outcome variables and other variables (national identity and national pride). Many previous studies (Here et al., 2011; Kim & Kim, 2009; Underwood, Bond, & Baer, 2001; Wear, Heere, Collins, Hills, & Walker, 2016) in this line of research were mainly focused on studying the positive outcomes of team identification from a marketing perspective. Scholars theoretically and empirically examined how team identification could affect the consumption of sport-related merchandise, media (Bogdanov, 2011), game attendance (Matsuoka, Chelladurai, & Harada, 2003), sponsor recognition, attitude toward the sponsor, sponsor patronage, and satisfaction with sponsors (Gwinner & Swanson, 2003). There were limited studies on the impact of team identity on other identities such as city identity, national identity, college identity (Heere & James, 2007), and gender identity (Heere & Newland, 2013). There was a common notion that team identity was a positive social phenomenon boosting positive economic, social, and political outcomes. Due to that reason, scholars rarely explored the negative outcomes of team identification. Theoretically, team identity was a form of a social identity reflecting one’s cognition of the membership in a given group (Heere & James, 2007; Tajfel, 1979). It was worth

noting that team identity was in fact a bias, which drew a thin line between in-group members and out-group members. The attitude discrepancy may produce favorable treatment to ingroup, and unfavorable treatment toward outgroup (Tajfel, 1972). As the given condition, the negative outcomes seemed to be unavoidable to appear during a team identification process.

The results of the SEM supported Hypothesis 1 and Hypothesis 2, which posited that national team identity significantly affected negative sentiments (ethnocentrism and xenophobia). The finding of this study statistically supported such a phenomenon associated with the occurrence of ethnic related issues in a sports setting. While people hold a favorable attitude toward his or her national team, they likely assume the team was better/stronger than other team(s), which was the core connotation of ethnocentrism (subjectively leaning toward one's own group). Due to that reason, individuals' negative sentiments toward immigrants may occur through the process of national team identification. To benefit ingroup, outgroup might be deemed as an unfavorable entity, or even an enemy potentially threatening ingroup. This represented the core connotation of xenophobia. These negative sentiments indeed jeopardized the society, where immigrants resided and lived in. For instance, in the UK, football (as known as soccer in North America) was a sport that had a broad influence in the country. The size of fan base of the sport is considerable. Within the group of people who got involved in this sport, football xenophobia led to 57% of soccer players witnessing and 24% of them being subject to racist abuse ("Internet platform for studying Xenophobia," n.d.). Not just in Great Britain, this phenomenon was also common in European sports leagues. Patsantaras, Kamperidou, and Panagiotopoulos (2008) pointed out a variety of violence caused by

people's negative sentiment toward immigrants in Spain, Greece, Italy, the Netherlands, and Germany. The negative consequences of these negative sentiments could be injury and death, which were harmful to the international image of country, people, and sports leagues. As such, governments, national sport federations/associations need to be cautious of the 'dark side' of national team identity, while developing the performance of their national sports teams.

5.2 NATIONAL TEAM IDENTITY AND NATIONAL IDENTITY

In this model, Hypotheses 3 posited that national team identity positively affects national identity. Although the SEM reported the positive relationship between these two variables, national team identity merely explained 5.1% variance of national identity with a P value < 0.01 . This means that TEAM*ID had an impact on national identity. While approximately 5% variance of national identity might have slightly hampered the model to demonstrate a strong connection between national team identity and national identity, 5% effect could be still regarded as a good finding (Anderson & Bushman, 2002). At this point, considering the overall population in the Netherlands, 5% effect size might mean something. Besides of that reason to explain the small effect size, another way that contributed to the 5% variation of national identity might be the components of national identity. The finding further developed what has been done in this line of research. Scholars contended that an individual's national identity can be activated via experiencing a sporting event (Chalip, 2006; Van Hilvoorde et.al., 2010). Also, Heere, et al. (2011) argued that the individual's national identity and team identity influence one another. In other words, these studies suggested that national team identity can affect national identity. However, few studies revealed to what extent national team identity can

affect national identity. Bogdanov (2011) conducted an experimental study specifically exploring the relationship between national team identity and national identity in Serbia. The results of the study suggested national team identity was a significant contributor to national identity. However, that study did not test the path relation between these two variables through SEM, nor did he sample among an overall representative sample of the Serbian population (self-categorization item narrowed down the sample to national sports fans). As such, little was known about the causal relationship between national team identity and national identity in the general public. This dissertation provided a vehicle to further explore the effect of national team identity on national identity. However, the results reported by AMOS suggested that national team identity had a significant but small effect on national identity. This means that the influence of national team identity on national identity might be meager at best, if it is tested among a larger population, that uses the overall citizenship as the population, and not just the fans of that particular sport team.

To explain this finding, Hypothesis 3 “National team identity has a positive impact on national identity” might not be the case in the general public. Unlike sports fans who put considerable enthusiasm and emotion into rooting for their favorite team(s), the overall population may be indifferent to national sports, and national identity. The finding of this study supported the results of the previous studies on exploring the relationship between the support for national sports and national identity in the general public. By interviewing people in the UK during the Euro 2000 and the 2002 World Cup tournaments, Abell, Condor, Lowe, Gibson, & Stevenson (2007) found the support for national sports did not contribute to national identity. People might support the team

because of the sport itself. Yet, they were unaware of their national identity, while supporting the team, because national identity was not something experienced in their daily basis. This finding informs the governments that the investment in improving the performance of national sports might merely increase people's attention to the sports itself.

5.3 THE ROLE OF NATIONAL IDENTITY

National identity represents one's psychological connection with a nation-state (Smith, 1991). It is important to note that national identity divides people from a large setting (i.e., a nation-state). While the identification has been established, people can use their national identity to distinguish themselves from people from other countries who are known as foreigners. As a type of social identity, national identity might emphasize one's cognition of the importance of being a member of an imagined community, as well as prompt people to prioritize the benefits of one's countries over other countries. As such, the membership of the community might be detrimental to outgroup members (foreigners). In an international sports setting, strong national identity always played a negative role in determining the native people's sentiment toward foreigners and their countries (Whigham, 2014). The results of the SEM supported such an anti-foreign country/people caused by people's national identity in the context of sports. The SEM model suggested that Hypothesis 6 (national identity directly affects ethnocentrism) and Hypothesis 8 (national identity directly affects xenophobia) were both statistically significant. In addition, it is important to note that the role of national identity in the proposed model is a mediator, that connects the relationship between national team identity and the negative sentiments (ethnocentrism and xenophobia). According to the

results, SEM suggests that the ‘dark side’ of national team identity could be further enhanced through national identity. This sends an alarm to the governments to keep a close eye on those who are both national team supporters and nationalists. They might be a threat to foreigners who reside/live in a country.

5.4 THE ROLE OF NATIONAL PRIDE IN THE MODEL

According to the literature, national pride was proposed as an outcome of national identity (Smith & Jarkko, 1998). As such, Hypothesis 4 posited that national identity positively affects national pride. The SEM result supported the hypotheses. This finding revealed that individuals who identify themselves with a nation-state may be proud of the nation-state as well. In addition, the finding paved a solid base to further test the mediation role of national pride in connecting national identity and individual’s negative sentiments toward foreigners. According to the SEM report, Although the effect of national pride on both ethnocentrism and xenophobia was statistically significant, the results did not support Hypotheses 5 (national pride positively affects ethnocentrism) and Hypotheses 7 (national pride positively affects xenophobia), because SEM demonstrated that national pride negatively affected ethnocentrism and xenophobia. This means that the effect of identity did not further reinforce individual’s negative sentiment toward outgroup members through national pride. Conversely, national pride might lessen the effect of identity on ethnocentrism and xenophobia. This finding is quite unexpected from what the author previously proposed as well as the previous literature. As such, the author speculated that the Netherlands is the exception to the rule. The negative effect of national pride on these two negative sentiments can be explained via the measurement. The way that the author measured pride refers to an attribute approach (e.g., what make

respondents proud of their country – history, sport, economic performance, etc.). The author primed the respondents to think of the Netherlands as a liberal, international trading nation, which historically it is. In addition, two items in the scale (i.e., Are you proud of the way democracy works in your country? and Are you proud of your country's fair and equal treatment of all group in society?) guided participants to really being proud of their country, because of the country's egalitarian values. These values would lead to less xenophobia and ethnocentrism, which is consistent with the finding. Due to these two reasons, Dutch people's perception toward foreigners may less likely be negative. The finding was also supported by several early studies (Allport, 1954; Brewer, 1999; De Figueiredo & Elkins, 2003). Scholars commonly argued that ingroup allegiance may not necessarily generate individuals' negative attitude toward outgroup members, due to the independence of social identity and ingroup allegiance in a certain condition.

5.5 THE POTENTIAL FOR REPLICATION OF THIS STUDY

While the findings of this study are novel, the potential for replication of this study needs to be well considered. First, it is important to note that the Netherlands is a trading nation, in which many of the people have continual contact with foreigners and openness to other cultures is a critical part of its own culture. However, if this study is conducted in a different country that has a more internal focus on manufacturing and thus, citizens are less likely to have broad experience with interacting with foreigners, the negative relationship between national pride and negative sentiments might be changed. Due to the specific culture in those undemocratic countries, being influenced by autocratic political power, the degree of people's national pride might be extremely high. People in the country might place their own country over any others. As such, other

countries and their ethnicities might be deemed as inferior. A few items in the national pride scale adopted in this study might not be applicable when measuring people's national pride in some countries, which the concept of egalitarian in the public's minds is not strong. In particular, 'Are you proud of the way democracy works in your country' and 'Are you proud of your country's fair and equal treatment of all group in society' might not make sense because they are associated with the country's egalitarian. However in these undemocratic countries, egalitarian might not exist in their people's cognition. As such, if use same national pride scale in a different setting (i.e., undemocratic countries), these two items should be removed because they are incompatible with people's cognition.

The challenge for the replication of this study might also occur in different sports (e.g., national gymnastics team). It is imperative to note that some national team might be less capable of representing a country in people's cognition. Limited by the history and popularity of the sports, people might merely perceive the team as a media representing a high level sport, while the team technically delegates a country to participate in high level competition with other countries. As such, national team identity would not be formed in people's cognition because the dissociation between the national team and its representation of a country.

CHAPTER 6

CONCLUSION

The major contribution of this dissertation is concerned with modeling the ‘dark side’ of team identity, which filled the gap of the literature in this line of research. The previous literature usually explored team identity and its outcomes from a marketing perspective, which portrayed team identity as a positive force producing a great deal of economic impacts on the society. However, social identity does not always play a positive role in an international sports setting. Regardless of the size of the event, some people always made biased judgement toward the rival team and the country, to which the rival belongs. Outgroup hostility has become a serious issue that increases the tension amongst people from different cultures, ethnicity, or race. It is even detrimental to the relationship between countries. As such, it is imperative to conduct an empirical study to explore the negative outcomes of team identity in a national setting.

Scholars contended that team identity has a positive impact on national identity, which refers to an individual’s sense of belonging to the nation (Huddy, 2013; Smith, 1991). It is worth noting that national identity is a double-edged sword, which benefits ingroup members and jeopardizes outgroup members. On one hand, booming national identity significantly contributes to the cohesion and pride in the group of people who share the common language, culture, ethnicity, and so forth, all of which are factors forming individuals’ national identity. On the other hand, strong national identity might increase people’s bias toward foreigners. In an international sports setting, Bogdanov and

Heere (2015) argued that identity might not be a positive thing. To test the argument from an empirical perspective, this dissertation modeled the ‘dark side’ of national team identity, and examined the effect of national team identity, and national identity on ethnocentrism and xenophobia.

According to the results, first, this study demonstrated that national team identity had a positive effect on ethnocentrism (hypothesis 1) and xenophobia (hypothesis 2). This means that national team identity is a negative phenomenon that increase hostility against immigrants and people with a different ethnic background. As such, national sports might be a negative force, which contributes to the sentiment of anti-immigrants. In a real-world scenario, social identity often plays a negative role in social inclusiveness and diversity. In Canada, a hate-group put anti-immigrant billboards across the country, which received a tremendous backlash from the immigrants in Canada (Warburton, 2019). As such, the government should notice that people who support national teams might potentially be hostile to foreign people. As a highly diverse society, this type of bias toward immigrants should be noticed, monitored and removed at an early stage.

Second, the results of hypothesis 3 demonstrates that national team identity had a small effect on national identity. This result provides an alert to those who strive for leveraging national identity through national team identity. Governments in Asia, Africa, and Europe usually use national sport teams as a political instrument to develop national identity and national pride in the general public. These governments assumed that people might be more aware of their national identity when the national team achieved great success. However, according to the results, it might not be a case in international tournaments, because the general public might less likely notice their national identity,

while supporting their national teams. As such, for those governments who still tremendously invest in the performance of national sports might consider reducing the amount of the investment. Third, according to the SEM reports, national identity had a positive effect on ethnocentrism (hypothesis 6) and xenophobia (hypothesis 8), which is a negative factor impacting people's negative sentiments toward immigrant as literature has previously argued.

Finally, although this study demonstrates that national identity positively affected national pride (hypothesis 4), it did not provide the evidence that national pride positively affects ethnocentrism (hypothesis 5) and xenophobia (hypothesis 7). Conversely, the effect of national pride on these negative sentiments was negative. This means that national pride lessened the negative effect of identity on ethnocentrism and xenophobia. While considering the overall climate in international sports, it is uncommon that the relationship between national pride and negative sentiments are negatively related. According to the literature, national pride should lead to negative sentiments toward foreigners (De Figueiredo & Elkins, 2003; Hjerme, 1998). However, the SEM did not support that. Instead, national pride in Dutch population could lessen negative sentiments toward foreigners. To explain the uncommon result, the author speculated that the Netherlands is an exception to the "rule." As stated previously, while overlooking the Dutch history, the trading with others spirit is deeply embedded in Dutch people's minds which means that in general they hold more favorable opinions towards foreigners.

This study provides the evidence that national team identity and national identity contribute to the 'dark side' of social identity, which reflects people's hostility/bias toward the outgroup. As such, this study provided the governments with an alert with

reference to be cautious of tremendously investing in developing the performance of national teams. In practice, national sports teams have been broadly used as a tool to boost national identity for years, because the governments commonly assume that national team identity is a positive force escalating individuals' national identity and national pride. Yet, the results of this study provided a channel to consider to reduce the amount of investment in boosting national identity in the general public through national sports, because people might not be aware of their national identity while supporting their national team.

In addition, this study demonstrates that social identity essentially involves a negative connotation. The 'dark side' of social identity explored in this study (ethnocentrism and xenophobia) were significantly affected by national team identity and national identity. As such, the governments should closely watch those who support national sports, because one's ethnocentric and xenophobic sentiments essentially could jeopardize the diversity and inclusiveness of the society. While a national team may achieve success, it is imperative for the government to consider about the potential negative sentiments in the general public, because national team identity can directly affect one's negative sentiments toward immigrants.

Although this study provided empirical evidence that national team identity has potential to affect individuals' negative attitude toward foreigners, there are several limitations that should be noted.

First, there are some challenges inherent to the TEAM*ID scale. While Team*ID scale has been used to measure an individual's team, city, university, and national identity (Heere & James, 2007; Heere, James, Yoshida, & Scremin, 2011; Katz & Heere, 2016),

certain dimensions in the team identity scale have faced challenges in regards to discriminant validity. When Heere and James (2007) initially developed Team*ID scale, the value of the squared correlation between IWG and SOI (.663) was greater than the AVE (.645) for IWG in both samples of their study. Heere and James (2007) argued that the small sample size might be the prominent factor causing the construct validity issue. The same discriminant issue occurred in Lock, Funk, Doyle, and McDonald's (2014) study on examining Team*ID scale's longitudinal structure, stability, and dimensional interrelationships in a setting of Australia. The results of that study indicated that SOI and IWG were highly related. As such, these authors decided to remove SOI from the 6-dimensional Team*ID scale, and further tested the rest of 5-dimensional Team*ID scale including PU, PR, IWG, BI, and CA. Lock et al. (2014) argued that sense of interdependence (SOI) was not qualitatively supported by social identity theory (Tajfel, 1972) to be a necessary factor affecting group formation. In addition, SOI and IWG violated the discriminant validity test in several previous studies (Heere & James, 2007; Heere & Newland, 2013; Heere et al., 2011b). Although these two constructs statistically failed to pass the discriminant validity test, it is vital to note that the construct of SOI was used to independently measure identity in the context of sports (Heere, 2016). As such, the author decided to keep this construct in the model.

The other discriminant validity issue in this dissertation referred to behavioral involvement and interconnection of self with the group. The BI construct in Team*ID scale measures the degree to which an individual engages in actions that directly implicate the group identity (Heere et al., 2011b). Three items originated from (Phinney, 1992) involve "I participate in activities supporting my (state/university/college football

team/city),” “I am actively involved in activities that relate to my (state/university/college football team/city),” and “I participate in activities with other (fans/members) of my (state/university/college football team/city).” In this dissertation, the author slightly modified these three items via replacing (state/university/college football team/city) with the Netherlands National Men’s National Soccer Team. It was not the first time that the discriminant validity issue between BI and IWG occurred. In Heere et al.’s (2011) study, IWG and BI within the city identity construct failed the discriminant validity test, as well as IWG and CA that encountered the same situation. In addition, while Heere and Newland (2013) used Team*ID scale to examine the influence of gender identity on team identity in the setting of New Zealand Netball, the discriminant validity issue also occurred on SOI and IWG, and CA and BI, all of which were used to measure fans’ gender identity.

Although the discriminant validity issue involved in Team*ID scale (BI and IWG, and SOI and IWG) precedingly occurred in several previous articles, several other studies (Collins, 2018; Heere et al., 2011a) that adopted TEAM*ID scale indicated that these constructs passed the discriminant validity test. Although the results of the dissertation indicate the model lacked discriminant validity, the author chose to maintain the team identity scale in its current form, based on the following paragraph taken from Heere et al. (2011):

“The high correlations between constructs lead to significant issues when testing a second order model. In this context, it is important not to overestimate the power of factor analysis, and acknowledge the limitations of this statistical analysis. Measuring the different constructs that underlie social identity is like trying to separate the Mount

Everest from the Himalayas. While we would like to argue that Mount Everest is 8,488 m high, it is only the top third part that is distinguishable from the Everest, while the rest is intertwined with the Himalayan mountain range. Yet, while the part of the Everest that is unique to the mountain is significantly less than the part that it shares with the other mountains in the Himalayan range, one is hard pressed to argue that Mount Everest is in itself not a discriminate mountain. Social identity in all its facets is like the Himalaya, highly correlated and mostly one indistinguishable mass, yet each mountain peak indicates a unique construct, well deserving of its own label (p. 619).”

It is important to note that the purpose of this study is not on scale development or scale modification, but instead on testing the effect of social identity on ethnocentrism and xenophobia. Therefore, the influence of the discriminant issue inherent in TEAM*ID scale on the model is negligible.

The second limitation of this study is concerned with sample. The representative samples collected for this dissertation represents the overall population in the Netherlands, rather than the national team fans specific. The samples might raise a concern about not specifically exploring the specific group (national sports fans). Despite that the author removed those respondents who strongly disagreed with identifying himself/herself as a fan of the Netherlands Men’s National Soccer team, it is still difficult to state that the remaining respondents are all national team fans, because these respondents whose self-identification was low, might not be a fan of the team. But, the sample can also be a strength for this study, because it put the negative effect of national team identity in the bigger picture. As such the samples of this study matches the

governments' interests in understanding the influence of national sports on the general public. As such, the concern for sampling should be negligible.

The last limitation refers to national pride scale. This study did not provide any empirical evidence regarding what specific pride (pure love of country or blind support for a country) might affect these two negative outcomes of national identity. Because, while designing the questionnaire, the scale adopted for measuring national pride refers to measuring people's sense of being proud of their country in general. The items in this scale might prime participants to consider more about liberty. As such, further research might need to explore the effect of specific pride (e.g., nationalistic and patriotic) on the 'dark side' of national team identity.

Another consideration for the future study based on this dissertation refers to exploring demographic variables for control, such as age, social economic status, culture, and gender, so as to test the dark side of national team identity in different demographics and contexts.

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APPENDIX A

SAMPLE SURVEY INSTRUMENT

PURPOSE AND BACKGROUND: You are being inquired to volunteer for a research study conducted by Fei Gao. I am currently a doctoral candidate in the Department of Sport and Entertainment Management at the University of South Carolina. The purpose of this study is to gain a systematic understanding of how your national team identity potentially affects your perception of foreigners. You are participating in this survey because of being a fan of a national sport team. If you identify yourself as a fan of a national sport team, please read the form carefully. The form contains what you will be asked to do.

Procedures: If you agree to get involved in this survey, you will be asked to complete a survey regarding your team identification's influence on foreigners. Completing the entire survey might take you approximately 15 – 20 mins. The survey is anonymous.

VOLUNTARY PARTICIPATION: Please note that participation in this research study is voluntary. You are free not to participate, or to stop participating at any time, for any reason without negative consequences. Opening the survey implies that you consent to participate in this study. In the event that you do withdraw from this study, the information you have already provided will be kept in a confidential manner. If you wish to withdraw from the study, simply close your browser and discontinue participation in the survey. Please feel free to contact Fei Gao via fgao@email.sc.edu if you have any questions or concerns when completing this survey.

Statement of Assent:

My name is Fei Gao. I am a currently doctoral student and researcher in the Department of Sport and Entertainment Department at the University of South Carolina. To study national sport fans' perception on foreign sport fans, please help me complete the survey. If you are willing to participate in the survey, you will be asked to answer some questions regarding your self-identification with a national sport team, your basic demographic information, and your perception on foreign sport fans. The survey will take you approximately 15 to 20 minutes to complete. Please note that the survey is anonymous. Any information you share with me will be private. You can drop out of the survey at any time, for any reason, and you will not be in any trouble. Please feel free to reach out to me via fgao@email.sc.edu if you have any questions or concerns on the survey.

Completing the survey means that you have read the information, and that your answers indicate your completely understanding of the survey questions, and your decision to get involved in the survey.

Section one:

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither Agree nor Disagree (4)	Somewhat Agree (5)	Agree (6)	Strongly Agree (7)
I feel good about being a fan of the national team (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In general, I am glad to be a fan of the national team (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I am proud to think of myself as a fan of the national team (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, the national team is viewed positively by others (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In general, others respect the national team (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, people hold a favorable opinion about the national team (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
What happens to the national team will influence what happens in my life (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Changes affecting the national team will have an impact on my own life (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
What happens to the national team will have an impact on my own life (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When someone criticizes the national team, it feels like a personal insult (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In general, being associated with the national team is an important part of my self-image (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

When someone compliments the national team, it feels like a personal compliment (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I participate in activities supporting the national team (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am actively involved in activities that relate to the national team (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I participate in activities with other fans of the national team (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am aware of the tradition and history of the national team (16)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know the ins and outs of the national team (17)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have knowledge of the successes and failures of the national team (18)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How important is being a citizen of [Insert Country] to you? (19)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To what extent do you see yourself as a typical citizen of [Insert Country] (20)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How well does the term [Insert Country] describe you (21)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When talking about [Insert Country], how often do you say 'we', instead of 'they' (22)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of the way democracy works here? (23)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of economic achievements here? (24)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's science and technology achievements? (25)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's history? (26)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's fair and equal treatment of all groups in society? (27)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's achievements in arts and literature? (28)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's social security? (29)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's achievements in sports? (30)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Are you proud of your country's armed force? (31)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are you proud of your country's political influence in the world? (32)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most other cultures are backward compared to my culture (33)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My culture should be the role model for other cultures (34)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other cultures should try to be more like my culture (35)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I'm not interested in the values and customs of other cultures (36)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most people from other cultures just don't know what's good for them (37)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have little respect for the values and customs of other cultures (38)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most people would be happier if they lived like people in my culture (39)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in my culture have just about the best lifestyles of anywhere (40)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Interacting with foreigners makes me uneasy (41)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
With increased foreigners I fear that our way of life will change for the worse (42)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I'm afraid that our own culture will be lost with increase in foreigners (43)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Foreigners in this country is out of control (44)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I doubt that foreigners will put the interest of this country first (45)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section 2

Q2: What is your gender?

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

Q3: What is your age? _____

Q4: What is your highest education you earned? _____

Q5: What is your nationality? _____

Q6: What is your ethnicity? _____

Q7: What is your race? _____

Q8: Please answer the following statements based on your feelings about your national team, your nation-states, other countries, and their people.

APPENDIX B

IRB APPROVAL



OFFICE OF RESEARCH COMPLIANCE

INSTITUTIONAL REVIEW BOARD FOR HUMAN RESEARCH

APPROVAL LETTER for EXEMPT REVIEW

Fei Gao

College of Hospitality, Retail & Sport Management

Sport & Entertainment Management

Carolina Coliseum, Room 2042

Columbia, SC 29208

Re: **Pro00088830**

Dear Mr. Fei Gao:

This is to certify that the research study ***The Downside of National Team Identity: A Model to Measure Potential Negative Outcomes of Team Identity*** was reviewed in accordance with 45 CFR 46.104(d)(2) and 45 CFR 46.111(a)(7), the study received an exemption from Human Research Subject Regulations on **5/24/2019**. No further action or Institutional Review Board (IRB) oversight is required, as long as the study remains the same. However, the Principal Investigator must inform the Office of Research

Compliance of any changes in procedures involving human subjects. Changes to the current research study could result in a reclassification of the study and further review by the IRB.

Because this study was determined to be exempt from further IRB oversight, consent document(s), if applicable, are not stamped with an expiration date.

All research related records are to be retained for at least three (3) years after termination of the study.

The Office of Research Compliance is an administrative office that supports the University of South Carolina Institutional Review Board (USC IRB). If you have questions, contact Lisa Johnson at lisaj@mailbox.sc.edu or (803) 777-6670.

Sincerely,

A handwritten signature in blue ink, appearing to read "Lisa M. Johnson".

Lisa M. Johnson

ORC Assistant Director and IRB Manager