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Effects of Intergroup Anxiety, and Outgroup Tolerance and Trust on Intergroup Contact Quality
among Emerging Adults and Adults in Bosnia and Herzegovina

By

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Abstract

Intergroup contact theory (Allport, 1954) holds that positive effects can occur when two or more groups come into contact with one another under specific circumstances. The quality of the contact has been shown to be a better predictor than contact quantity in producing positive results (Schwartz and Simmons, 2001; Viki, Culmer, Eller, & Abrams, 2006). The current study attempted to determine whether Allport's intergroup contact theory could be applied to intergroup anxiety, outgroup tolerance, and outgroup trust; more specifically, whether these three variables would have an effect on intergroup contact quality among the people of Bosnia and Herzegovina and whether this effect would be moderated by age. Results revealed significant group differences between emerging adults and adults, in that adults reported significantly higher levels of intergroup anxiety and lower levels of outgroup tolerance and outgroup trust compared to emerging adults. Interestingly, there was no significant difference in intergroup contact quality between the two age groups. Contrary to our prediction, age was not a significant moderator. These findings confirm that intergroup anxiety, outgroup tolerance, and outgroup trust are essential elements leading to enhanced quality of contact between the diverse groups in Bosnia and Herzegovina.

Effects of Intergroup Anxiety, and Outgroup Tolerance and Trust on Intergroup Contact Quality
among Adolescents and Adults in Bosnia and Herzegovina

Intergroup contact can have positive effects on the prejudices and ideals that are formulated regarding outgroups (Pettigrew, Tropp, Wagner, & Christ, 2011). Intergroup contact theory (Allport, 1954) holds that positive effects can occur when two or more groups come into contact with one another under specific circumstances. Allport held that the quality of contact, more specifically the presence of equal status, common goals, intergroup cooperation, and the support of authorities, can affect whether the outcomes are positive or negative.

Since its introduction into the realm of peace psychology, the intergroup contact theory has proven to be highly effective in many post-war societies in which political and military unrest has occurred as a result of intergroup conflict. Application of the intergroup contact theory may also assist in Bosnia and Herzegovina, where a violent, ethnically-based civil war between the Bosnian Muslims, Croatian Roman Catholics, and Serbian Orthodox Christians occurred between 1992 and 1996. Although the Dayton Accords that ended the war were signed nearly twenty years ago, there is still much work to be done in the way of intergroup contact and cross-community cooperation between the three ethnic/religious groups. (Ćehajić & Brown, 2010; Ćehajić, Brown, & Castano, 2008).

Since its application as an effective strategy to achieve and maintain peace within conflict-ridden areas, intergroup contact theory has primarily been applied and studied within the context of adults. However, its application may prove more effective when utilized with adolescent and young adult populations. Research suggests that adolescents and emerging adults have a less-developed self-definition compared to adults and, thus, have less crystallized attitudes and are more easily influenced (Sears, 1986). To further support this idea, the effects of

intergroup contact have been shown to be much more significant for college students than for older adults (Pettigrew & Tropp, 2006). Therefore, adolescents and emerging adults may be more open to intergroup contact and, thus, more susceptible to the positive outcomes.

Intergroup Anxiety

Studies have shown that intergroup contact avoidance is primarily caused by intergroup anxiety (Pettigrew & Tropp, 2006). According to Halperin et al. (2012), intergroup anxiety consists of any negative emotion occurring at the prospect of engaging in contact with members outside of one's group. A robust amount of research indicates that intergroup anxiety has a positive relationship with negative outgroup attitudes (Riek, Mania, & Gaertner, 2006; Mak, Brown, & Wadey, 2014). Other studies suggest that intergroup anxiety plays the role of a mediator in the relationship between intergroup contact and outgroup attitudes (Jasinskaja-Lahti, Mähönen, & Liebkind, 2011). Interestingly, Binder et al. (2009) found that such effects were found to be much stronger among individuals whose in-group was in the majority.

In their meta-analysis, Pettigrew and Tropp (2006) discovered that among the three variables of intergroup knowledge, intergroup anxiety, and empathy/perspective taking, intergroup anxiety was the strongest predictor of the contact-prejudice relationship. On the other hand, when intergroup anxiety decreases, motivation to engage in intergroup contact increases (Halperin et al., 2012).

While it is apparent that intergroup anxiety has significant effects on other aspects of the intergroup contact process, it is important to consider the factors that can affect the existence of intergroup anxiety. A study conducted by Tawa and Kim (2011) found that individuals who experience high levels of intergroup anxiety rationalize their tendency for high levels of in-group salience by claiming that race is a biological construct rather than a social construct. In other

words, those who perceive biological differences between their race and others may tend to gravitate toward their own racial group and experience anxiety when interacting with other racial and ethnic groups. This is important to understand in the context of Bosnia and Herzegovina because those who experience high rates of intergroup anxiety may believe that they are biologically different than the outgroups with which they may or may not have had previous contact. In order to reduce intergroup anxiety such ideas may need to be broken down and discussed before successful intergroup contact can take place.

Additionally, research suggests that age may play an important role in whether intergroup contact intervention has an effect on intergroup anxiety. Liebkind, Mähönen, Solares, Solheim, and Jasinskaja-Lahti (2014) found in a study of seventh, eighth, and ninth grade Finnish students that although intervention positively affected younger participants, older participants were negatively influenced with an increase in intergroup anxiety. The authors later suggested that an increase in awareness of group norms and stereotypes may have been the cause of such a result. Based on these studies, another important question to ask is, "Does intergroup contact in the form of cross-community engagement motivate emerging adults and adults to interact when outgroup tolerance increases?"

Outgroup Tolerance

Outgroup tolerance can have several different meanings. As mentioned by Gieling, Thijs, & Verkuyten (2014), it can suggest a celebration of differences or putting up with differences. Regardless, a study conducted by Liebkind and McAlister (1999) found that tolerance can be improved or maintained through extended contact. Similarly, research shows that people who spend more time in ethnically heterogeneous spaces (i.e. have more contact with members outside their associated group) are more likely to show tolerance toward outgroups

(Rydgren, Sofi, & Hällsten, 2013). On the other hand, research suggests that those that create and maintain in-groups based on race and ethnicity are more likely to have misperceptions that the races are biologically different and are, thus, less tolerant of members of the an outgroup.

Research has shown that tolerance of outgroups and intergroup contact quality have a positive correlation (Gielsing et al., 2014; Tausch & Hewstone, 2010). Despite early belief that contact would have a negative effect on inherently intolerant people, Hodson (2011) discovered in his review of nine studies that even among people with high social dominance orientation (i.e. people who endorse hierarchies among groups of people) contact and tolerance positively correlated. However, based on Allport's (1954) contact hypothesis, such results can only be attained when the contact consists of certain qualities. One such quality may be outgroup trust.

Outgroup Trust

Outgroup trust can be defined as a confidence in the outgroups' behaviors and attitudes towards the in-group (Lewicki, McAllister, & Bies, 1998). Building trust can have beneficial outcomes for all parties involved (Kramer & Carnevale, 2001). However, numerous studies have shown that a single act of betrayal is all it takes to tear down the trust that may take a large amount of time to build (Webb & Worchel, 1986; Rothbart & Park, 1986).

Numerous studies have shown that even at a young age, individuals tend to be more trusting of others inside of their group. A study conducted by MacDonald, Schug, Chase, and Barth (2013) found that children trust unreliable in-group members more than reliable outgroup members. Another study conducted by Chen, Corriveau, and Harris (2013) focused on how race may impact the trust one child has for someone providing them with information. They found that children demonstrated a preference for consensus information even when that consensus consisted of members of a different race. However, when that information no longer maintained

a consensus, children were more likely to uphold the preference only if the information was backed by individuals of their same race. Intergroup contact, however, has been shown to affect such in-group preferences.

Intergroup trust has been shown to be positively related to intergroup contact (Hewstone, Cairns, Voci, Hamberger, & Niens, 2006). Similarly, outgroup trust has an effect on the perceived contact quality (Tam, Hewstone, Kenworthy, & Cairns, 2009). The higher the outgroup trust, the greater the perceived quality of contact. In fact, the study conducted by Tam et al. (2009) revealed that outgroup trust is far more important than simply liking the outgroup. This is because trust can predict behavioral tendencies toward the outgroup far better than positive outgroup attitudes. Furthermore, societies that are found to be more diverse, and therefore experience more intergroup contact, typically have a greater amount of outgroup trust (Gundelach, 2014). The question remains whether outgroup trust, outgroup tolerance, and intergroup anxiety will have an effect on the quality of intergroup contact.

Intergroup Contact Quality

Since its immersion into the field of peace psychology, the contact hypothesis presented by Allport (1954) has held that intergroup contact will most likely produce positive effects when certain circumstances are present. Allport maintained that the presence of equal status, common goals, and cooperation among the groups, as well as the recognition and support of institutional authorities, are more likely to create positive outcomes. Ensuring that these conditions exist throughout the contact experience has become crucial for many cross-community organizations. Furthermore, Pettigrew (1998) detailed the processes that must occur throughout the contact period that will guarantee an optimal contact experience: learning about the outgroup, changing

behavior, generating affective ties, and in-group reappraisal. He also highlighted the importance of affective cross-group friendships.

Intergroup contact quality has been shown to positively affect several aspects of prejudices and stereotypes. Abrams, Eller, and Bryant (2006) found that elderly participants were less likely to be affected by stereotype threat if they had previously had positive intergenerational experiences. Furthermore, a study conducted by Schwartz and Simmons (2001), found that self-reported contact quality was more reliable than contact quantity in predicting college students' favorable outgroup attitudes of the elderly. Similar results were found in a study by Viki, Culmer, Eller, and Abrams (2006), which demonstrated that the quality of previous contact experiences predicted African Americans' attitudes towards the police.

The Current Study

In the current study, we attempt to determine whether Allport's intergroup contact theory can be applied to intergroup anxiety, outgroup tolerance, and outgroup trust; more specifically, whether these three variables will have an effect on intergroup contact quality among the people of Bosnia and Herzegovina and whether this effect can be moderated by age (emerging adults and adults). Based on such pre-existing evidence, three primary hypotheses will be tested in this study: (1) intergroup contact quality will be negatively correlated with intergroup anxiety (Riek, Mania, & Gaertner, 2006; Mak, Brown, & Wadey, 2014) and positively correlated with outgroup trust (Tam et al., 2009) and outgroup tolerance (Gielsing et al., 2014; Tausch & Hewstone, 2010), (2) Significant group differences will exist between emerging adults and adults among the variables of intergroup anxiety, outgroup trust, outgroup tolerance, and intergroup contact quality (Pettigrew & Tropp, 2006), and (3) Age will have a moderating effect on the relationship between intergroup anxiety, outgroup tolerance, and outgroup trust on intergroup contact quality,

in that the relationship between the predictor variables and the criterion variables will be stronger among adults.

Method

Recruitment

Study approval was provided by the University of Louisville's Institutional Review Board (IRB). Individuals ranging in ages from 14 to 65+ from Muslim, Roman Catholic, and Orthodox Christian community backgrounds were recruited through two non-governmental organizations (NGOs): Transitional Justice Association in Bosnia and Herzegovina, Sarajevo, and Snaga Zene (Power of Women), Tuzla, and from two schools: Catholic School Center "St. Francis" (an integrated K-12 school), Tuzla and the University of Sarajevo, Sarajevo.

Data Collection Procedures

An IRB-approved Preamble (Appendix A) signed by the principal investigators and translated from English to the Bosnian language was distributed to each person prior to survey completion. The Preamble explained that the study was about cross-community involvement in Bosnia and Herzegovina and that participation was completely voluntary and confidential. Upon individual agreement to participate, respondents were provided with a copy of the survey completion instructions (Appendix B) and the survey (Appendix C), both translated from English to the Bosnian language. Surveys were distributed in Bosnia and Herzegovina from October 2013 through January 2014, and completed in a private setting. Survey completion lasted approximately 20 minutes. Research personnel collected the completed survey and provided a short debriefing to each respondent. Although respondents were thanked for their participation, they received no compensation for their participation.

Respondents

Respondents were 377 male and female respondents ranging in age from 18 to 65. Because 10 respondents failed to indicate community background, they were dropped from further analysis. Table 1 represents the demographic breakdown in the final sample size of $N = 366$ (137 emerging adults and 229 adults; 263 Muslim, 69 Roman Catholic, and 34 Orthodox Christian).

Measures

The measures selected for the survey instrument consisted of the following predictor and criterion variables.

Predictor variables. *Intergroup anxiety* was measured with the question: "When you meet people from the OTHER communities, how often do you experience each of the following emotions?" The emotions were: "Nervous," "Anxious," "Worried," and "Afraid" (Tausch et al., 2007). Ratings were made using a 5-point Likert-type scale ranging from 1 (*never*) to 5 (*very often*). Higher scores denoted greater intergroup anxiety.

Outgroup tolerance was measured by asking participants to rate how strongly they agreed or disagreed with the following statement: "In relation to color and ethnicity, I prefer to stick with people of my own kind," (ARK, 2011). Ratings were made using a 5-point Likert-type scale ranging from 1 (*strongly agree*) to 5 (*strongly disagree*). Higher scores denoted higher outgroup tolerance.

Outgroup trust was measured using a question adapted by Ćehajić et al. (2008). The instructions preceding the outgroup trust questions were: "Please rate the extent to which you agree with the following statements." These statements were: "The other communities cannot be trusted to deliver on their promises," (R); "I believe the other communities can be trusted to deliver on their promises,"; " Despite the events that occurred during the war, I trust the other

communities," "I believe my community cannot trust the other communities after everything they have done during the war" (R). Ratings were made using a 5-point Likert-type scale ranging from (1) *strongly disagree* to (5) *strongly agree*. Items marked (R) indicate reverse coding. Higher scores denoted higher outgroup trust.

Criterion variable. *Intergroup contact quality* was measured using an adaptation of a question by Lalljee, Tam, Hewstone, Laham, & Lee (2009). The question was: "When you meet members of the OTHER communities, in general do you find the contact... pleasant, uncomfortable (R), superficial (R), and cooperative?" Ratings were made using a 5-point Likert-type scale ranging from 1 (*never*) to 5 (*very often*). Items marked (R) indicate reverse coding. Higher scores denoted higher contact quality.

Results

Preliminary Data Analysis

Preliminary data analyses included the calculation of Cronbach's alphas to determine scale reliability. Cronbach's alphas ranged from .73 (good) to .91 (excellent): intergroup anxiety index = .91, outgroup trust index = .73, and intergroup contact quality index = .75. An a priori power analysis using an alpha of .05, an effect size d of .5, and a total sample size of 504 (42 in each of the categories of age and community background) reveals a power of .9862 to find a large effect (Faul, Erdfelder, Buchner, & Lang, 2009). All data analyses were conducted using SPSS version 22 (IBM, 2013).

Pearson product-moment correlations and independent-samples t-tests were conducted to determine correlations between the psychological elements of intergroup anxiety, outgroup trust, outgroup tolerance, and intergroup contact quality, and to compare whether group differences existed independently across age [emerging adults (ages 18-25) and adults (ages 26-65)] (Table

2). Results revealed significant differences between emerging adults and adults in intergroup anxiety, outgroup trust, and outgroup tolerance, in that adults reported significantly higher levels of intergroup anxiety and lower levels of outgroup trust and outgroup tolerance compared to emerging adults. These results may be influenced by the fact that adults, because of their age, experienced the war differently than emerging adults, who were very young or not even born during the conflict. Interestingly, there was no significant difference in intergroup contact quality between the two age groups.

Moderated Regression Analyses

To confirm whether age had a moderating effect on the relationship between intergroup anxiety, outgroup tolerance, and outgroup trust on intergroup contact quality, moderated regression analyses were conducted. Prior to analyses, predictor variables were centered to reduce multicollinearity among predictor variables (Aiken & West, 1991). The age dichotomous variables were coded as 0 = Adults and 1 = Emerging Adults.

The criterion variable (DV: intergroup contact quality) and all predictor variables (IVs: intergroup anxiety, outgroup tolerance, outgroup trust) were entered in Block 1 and accounted for significant variance, $R^2 = .391$, $F(3, 338) = 72.312$, $p < .001$. Specifically, inspection of the coefficients revealed that intergroup contact quality was associated negatively with intergroup anxiety, $beta = -.421$, $t = -9.077$, $p < .01$, associated positively with outgroup tolerance, $beta = .173$, $t = 3.576$, $p < .001$, and associated positively with outgroup trust, $beta = .209$, $t = 4.357$, $p < .001$. As the predictor variables were, in fact, significantly correlated to the criterion variable, the moderator variable (age) was entered in Block 2. Contrary to our prediction, age was not a significant moderator in the relation between intergroup contact quality and intergroup anxiety, outgroup tolerance, and outgroup trust, $beta = -.061$, $t = -1.404$, $p = .161$. Taken as a whole, the

entire model accounted for approximately 39% of variability in intergroup contact quality (Table 3).

Discussion

According to Allport (1954), intergroup contact is successful only if certain circumstances are present that ensure the quality of contact is positive for all members participating. The current study sought to understand whether intergroup anxiety, outgroup tolerance, and outgroup trust played a significant role in determining the quality of contact that was perceived, specifically within the country of Bosnia and Herzegovina.

Significant group differences were revealed between the emerging adults and adults in the psychosocial variables of intergroup anxiety, outgroup tolerance, and outgroup trust. These findings suggest that between the two groups in Bosnia and Herzegovina, emerging adults have adjusted to post-war society better than the adults, in that they experience lower rates of intergroup anxiety, and higher rates of outgroup tolerance and trust. Several factors may contribute to such group differences. While the emerging adults were very young during much of the war, or perhaps not even born, the adults were much older and most likely to remember the atrocities that took place much more vividly. Therefore, based on their experiences, outgroup tolerance and trust perhaps come more easily to emerging adults compared to the adults. Additional research on the likelihood that age groups process outgroup tolerance and trust differently based on experience is required to determine the validity of such speculation.

An additional factor that may contribute to group differences between emerging adults and adults is the differences in cognitive development. Based on the rate that brain maturation occurs, one may assume that the emerging adults have a less developed prefrontal cortex when compared to the older adults. Along with several other high-level brain processes, the prefrontal

cortex is known to be the center where decision making, personal expression, and social behavior moderation takes place (Yang & Raine, 2009). Therefore, the lack of brain maturation in the emerging adults may be a factor that affects the levels of intergroup anxiety and outgroup trust and tolerance they experience.

Interestingly, there was no significant group difference between emerging adults and adults regarding intergroup contact quality. Considering the significant group differences in the above mentioned variables, one would have also inferred the quality of contact would have been significantly different. The lack of group difference suggests that despite higher rates of intergroup anxiety and lower rates of outgroup trust and tolerance, the adults have either repressed or learned to deal with these feelings to ensure quality contact experiences with members outside their groups.

Additionally, both groups have reported above average levels of intergroup contact quality and outgroup trust and tolerance, which is surprising in a relatively new post-conflict society. This is important to note because it suggests that much of the hate and animosity that existed between the three groups during the war may have significantly diminished. Intergroup contact theory may perhaps prove successful in the country of Bosnia and Herzegovina due to the current study's findings demonstrating its relatively successful intergroup contact recovery.

Although the regression analysis revealed that age did not have a moderating effect, intergroup anxiety, outgroup trust, and outgroup tolerance do indeed account for a relatively strong percentage of the variability in predicting intergroup contact quality. This is an important finding because it reveals that in Bosnia and Herzegovina, in order to initiate successful intergroup contact experiences, these factors may already be taken into account and dealt with prior to intergroup contact.

Limitations

As with all research conducted with a self-report measure, a potential for inaccurate information may be present. According to Paulhus (1991), a respondent's desire to appear favorable may impact the validity of the measures. This phenomenon, known as the social-desirability response bias, may affect the legitimacy of the results.

Another potential limitation to the current study is that a large majority of respondents were recruited from two non-governmental organizations in Bosnia and Herzegovina that are dedicated to restoring peace and justice to the country and its citizens. Therefore, individuals involved in these organizations may tend to be more tolerant and peace-oriented than the general population.

Implications

The implications of this study and studies like it are abundant. Research has shown that negative intergroup contact can do more harm than good (Viki, Culmer, Eller, & Abrams, 2006; Pettigrew, 1998). Therefore, ensuring the presence of psychosocial factors such as outgroup trust and tolerance is imperative to increase not only the quantity of contact between groups, but also the quality of that contact.

Many programs and organizations around the world, such as the cross-community organizations in Northern Ireland, have effectively incorporated the principles of Allport's contact hypothesis (1954) as the premise for their programs promoting intergroup cooperation and peace building among individuals and groups recovering from ethno-political violence. Providing such organizations with research-based information regarding ways to improve the success rate among their participants may shape the creation and enactment of additional cross-

community programs that will further existing efforts for peace and reconciliation in post-conflict societies.

Furthermore, many such cross-community programs are directed toward adolescent individuals. While research has shown that adolescents are more susceptible to suggestion (Sears, 1986; Pettigrew & Tropp, 2006), and thus more likely to benefit from programs that seek to change attitudes and perceptions of outgroups, little cross-community work is done to attain similar results in adults and elderly populations. Findings that suggest that adults struggle with intergroup anxiety, outgroup trust and tolerance indicate the necessity for intervention programs designed to help these groups deal with some of the social consequences of the violence they have personally experienced or have been told about from older generations.

Future Directions

Additional research must be implemented to determine the other factors that may create positive or negative intergroup contact quality such as intergroup forgiveness, collective guilt, and self-perceived victimhood, to name a few. The significance of intergroup contact quality on future attitudes, relationships, and even the likelihood of further contact have been proven time and again (Abrams, Eller, & Bryant, 2006; Viki, Culmer, Eller, & Abrams, 2006; Schwartz & Simmons, 2001). Therefore, more, if not all, of the factors that affect intergroup contact quality must be determined in order to ensure that peace and cooperation are the end results.

Furthermore, the violent war that took place in Bosnia and Herzegovina ended nearly twenty years ago; however, limited research has been conducted regarding the psychosocial aftermath of the war. Despite the fact that Allport's contact hypothesis is being used in other areas experiencing ethno-political conflict, few organizations within the country have used it to promote peace-building and intergroup cooperation among the three ethnic/religious groups.

The creation of organizations and programs that will promote and guide cross-community cooperation among the still-segregated populations of Bosnia and Herzegovina are needed. With any luck, such cross-community work in Bosnia and Herzegovina will guide the nation into an era of peace and cooperation.

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Table 1
Demographics

Variables		Age Groups	
		Emerging Adults (<i>n</i> = 137)	Adults (<i>n</i> = 229)
Gender:	Male	73	82
	Female	59	136
	Missing	5	11
Community Background:	Muslim	81	182
	Roman Catholic	36	33
	Orthodox Christian	20	14
Country of Birth:	Bosnia and Herzegovina	120	206
	Croatia	6	6
	Serbia	5	9
	Other	5	5
	Missing	1	3
Nationality:	Bosnian	80	171
	Croatian	33	30
	Serbian	20	15
	Other	4	9
	Missing	0	4
School:	Primary	1	35
	Secondary	70	118
	Higher Education	65	58
	Other	0	16
	Missing	1	2
Neighbourhood:	Mainly Muslim	61	91
	Mainly Roman Catholic	3	2
	Mainly Orthodox Christian	4	8
	Mixed	67	123
	Missing	2	5

Table 2
Summary of Means, Standard Deviations, Group Differences, and Intercorrelations between Age Groups

Variables	Emerging Adults <i>M(SD)</i>	Adults <i>M(SD)</i>	<i>t (p)</i>	1	2	3	4
1. Intergroup Anxiety	1.34 (0.59)	1.67 (1.02)	-3.87 (<.001)	—	-.148	-.217*	-.430**
2. Outgroup Trust	3.36 (0.75)	3.14 (0.84)	2.53 (.012)	-.384**	—	.344**	.407**
3. Outgroup Tolerance	3.94 (0.99)	3.44 (1.27)	4.20 (<.001)	-.350**	.421**	—	.325**
4. Intergroup Contact Quality	3.95 (0.67)	3.80 (0.87)	1.88 (.061)	-.601**	.423**	.452**	—

Note. Scores ranged from 1 to 5 with higher scores denoting higher Intergroup Anxiety, Outgroup Trust, Outgroup Tolerance, and Intergroup Contact Quality. Intercorrelations for Emerging Adult respondents (ages 18-25) are presented above the diagonal, and intercorrelations for Adult respondents (ages 26-65) are presented below the diagonal.

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

Table 3
Moderated Regression Analyses Output

Variable	<i>B</i>	<i>SE B</i>	β	<i>t</i>	<i>Sig.</i>	<i>R</i>	<i>R</i> ²	<i>Adj.</i> <i>R</i> ²	<i>SEest</i>	<i>R</i> ² <i>Change</i>	<i>F</i> <i>Change</i>	<i>Sig. F</i> <i>Change</i>
(Constant)	3.465	0.121		28.596	< .001							
Intergroup anxiety	-0.381	0.041	-0.428	-9.187	<.001							
Outgroup trust	0.206	0.047	0.211	4.398	<.001							
Outgroup tolerance	0.120	0.032	0.182	3.732	<.001							
Age group	-0.098	0.070	-0.061	-1.404	0.161							
Model 1: IVs and DV						0.628	0.394	0.387	0.614	0.394	54.882	<.001
cAnxAge	-0.015	0.104	-0.007	-0.141	0.888							
cTrustxAge	0.109	0.097	0.065	1.121	0.263							
cTolxAge	-0.042	0.070	-0.108	-0.599	0.550							
Model 2						0.630	0.397	0.384	0.615	0.002	0.458	0.712

Note: Intergroup anxiety and outgroup trust were centered at their means. Age was dichotomized. Intergroup contact quality was entered as the dependent variable and all independent variables were entered in Block 1.

Appendix A: Preamble

Cross-Community Involvement Research Study: Bosnia and Herzegovina / Croatia

Dear Potential Study Participant. (Date)_____

You, along with approximately 100-300 other people (ages 14 years +) living in Bosnia and Herzegovina / Croatia are being invited to participate in a research study about cross-community involvement. The person in charge of this study is Melinda A. Leonard, Ph.D., Department of Psychological & Brain Sciences, University of Louisville, Kentucky, USA, along with Goran Šimić, Ph.D., Association for Transitional Justice in Bosnia and Herzegovina, Sarajevo, BiH. There may be other people on the research team assisting at different times during the study.

If you decide to participate, you will be asked to complete a questionnaire given to you by (*organization name*)_____. The questionnaire should take no more than 30 minutes to complete. Your completed questionnaire will be stored at the University of Louisville, Kentucky, USA. To the best of our knowledge, the completion of the questionnaire has no more risk or harm than you would experience in everyday life. Although we have made every effort to minimize this, you may find some questions to be stressful. If so, the following organization may be contacted and may be able to help you with these feelings: Udruženje Snaga Žene, Slavinovići, Slanac bb, 75000 Tuzla, Bosna i Hercegovina, s.zenebh@bih.net.ba, +387 (0) 35 314-740. While the information collected may not benefit you directly, the information you provide will help us better understand cross-community involvement in Bosnia and Herzegovina / Croatia.

Individuals from the Department of Psychological & Brain Sciences at the University of Louisville, Kentucky, USA, the Institutional Review Board (IRB), the Human Subjects Protection Program Office (HSPPO), and other regulatory agencies may inspect these questionnaires. In all other respects, however, the data will be held in confidence to the extent permitted by law. Since you will not be asked to provide your name and address, your identity cannot be disclosed.

Taking part in this research study is voluntary. By completing the questionnaire you agree to take part in this research study. You will not receive any rewards. You do not have to answer any questions that make you uncomfortable. You may choose not to take part at all. If you decide to be in this study you may stop taking part at any time. If you decide not to be in the study or if you stop taking part at any time, you will not lose any benefits to which you may qualify.

If you have any questions, concerns, or complaints about the research study, please contact Dr. Šimić, Association for Transitional Justice in Bosnia and Herzegovina, at goran.simic@lol.ba -- or -- Dr. Leonard, University of Louisville, at melinda.leonard@louisville.edu.

If you have any questions about your rights as a research participant, you may call the University of Louisville Human Subjects Protection Program Office at 00+1 502-852-5188. You can discuss any questions about your rights as a research participant, in private, with a member of the Institutional Review Board (IRB). You may also call this number if you have other questions about the research, and you cannot reach the research staff, or want to talk to someone else. The IRB is an independent committee made up of people from the University community staff of the institutions, as well as people from the community not connected with the institution. The IRB has reviewed this research study.

If you have concerns or complaints about the research or research staff and you do not wish to give your name, you may call 00+1 877-852-1167. This is a 24 hour hot-line answered by people who do not work at the University of Louisville.

Sincerely,

Melinda A. Leonard, Ph.D.

Goran Šimić, Ph.D.

Appendix B: Survey Completion Instructions

You have been invited to participate in a research study about cross-community involvement in Bosnia and Herzegovina / Croatia by completing a questionnaire/survey/interview. You should be able to complete it in 20-30 minutes. Since you will not be asked to provide your name, your identity cannot be disclosed. Please take your time and respond as **HONESTLY** as possible. There are no **'right'** or **'wrong'** answers.

The location number in the upper right corner is for our purposes only. Since we are collecting data from more than one organization, this number identifies the organization you are affiliated with.

Please note:

- There are questions on the front and back of each page.
- Some questions have multiple parts. Please respond to **EACH** part.
- Please read the directions **CAREFULLY** - - - respond to the question - - - and then proceed as directed.
- Please pay **SPECIAL ATTENTION** to the column headings when making your rating selection.
- Once you have responded to each question, please **REVIEW** the questionnaire to ensure that you have answered **EACH** question. A check mark or circle should be provided for **EACH** response.
- Once you have reviewed the questionnaire, please return your completed questionnaire to the person that provided it to you.

Thank you for your cooperation.

Appendix C: Survey Instrument

National ID: _ _ _ _ _

Location: _____

(LAST 6 digits ONLY)

1. Are you male or female? (*check one*) Male Female
2. When were you born? ____ (Day) ____ (Month) ____ (Year)
3. Where were you born? (*check one*) Bosnia and Herzegovina Croatia Serbia Other (*Please write in.*) _____
4. What type of school did you last attend or are currently attending? (*check one*) Primary Secondary Higher Education Other (*Please write in.*) _____
5. Would you describe the area in which you currently live as: (*check one*)
Mainly Muslim Mainly Roman Catholic Mainly Orthodox Christian Mixed
6. What do you consider your nationality to be? (*circle one*)

Bosniak	Croatian	Serbian	Other (<i>Please write in.</i>) _____
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7. What do you consider as your religious community? (*check one*) Muslim Roman Catholic Orthodox Christian Other (*Please write in.*) _____

THINKING ABOUT THE RELIGIOUS COMMUNITY THAT YOU BELONG TO, PLEASE ANSWER THE FOLLOWING QUESTIONS.

Please use only one check mark (✓) for each of the following questions – 10 total.

8. Would you say you are a person who...

		Never	Rarely	Sometimes	Often	Very Often
A.	...considers your community important?					
B.	...criticizes your community?					
C.	...identifies with your community?					
D.	...is annoyed to say that you are a member of your community?					
E.	...feels strong ties with your community?					
F.	...feels held back by your community?					
G.	...is glad to belong to your community?					
H.	...makes excuses for belonging to your community?					
I.	...sees yourself as belonging to your community?					
J.	...tries to hide belonging to your community?					

THINKING ABOUT THE RELIGIOUS COMMUNITY THAT YOU BELONG TO, PLEASE ANSWER THE FOLLOWING QUESTIONS ABOUT HOW YOU FEEL TOWARD THE OTHER RELIGIOUS COMMUNITIES.

Please use only one check mark (✓) for each of the following questions – 4 total.

9. Please rate the extent to which you agree with the following questions.

		<i>Strongly agree</i>	<i>Agree</i>	<i>Neither agree nor disagree</i>	<i>Disagree</i>	<i>Strongly disagree</i>
A.	The other communities cannot be trusted to deliver on their promises.					
B.	I believe the other communities can be trusted on their promises.					
C.	Despite the events that occurred during the war, I trust the other communities.					
D.	I believe my community cannot trust the other communities after everything they have done during the war.					

Please use only one check mark (✓) for each of the following questions – 9 total.

10. Please rate your usual reaction to members of the OTHER communities.

		<i>Very often</i>	<i>Often</i>	<i>Sometimes</i>	<i>Rarely</i>	<i>Never</i>
A.	Oppose them					
B.	Spend time with them					
C.	Confront them					
D.	Find out more about them					
E.	Argue with them					
F.	Keep them at a distance					
G.	Have nothing to do with them					
H.	Avoid them					
I.	Talk to them					

Please use only one check mark (✓) for each of the following questions – 5 total.

11. Now, please respond to the following questions.

		<i>Strongly agree</i>	<i>Agree</i>	<i>Neither agree nor disagree</i>	<i>Disagree</i>	<i>Strongly disagree</i>
A.	I believe each of the communities should try to repair some of the damage they caused during the war.					
B.	I believe my community deserves some form of compensation from the other communities for what happened to them during the war.					
C.	I believe my community owes something to the other communities because of the things they have done during the war.					
D.	I believe each of the communities should help, as much as they can, other community members return to their homes.					
E.	I believe the governments of each of the communities should apologize to the other communities for the past harmful actions committed by their community.					

Please use only one check mark (✓) for each of the following questions – 4 total.

12. When you meet people from the OTHER communities, how often do you experience each of the following emotions?

		<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
A.	Nervous					
B.	Anxious					
C.	Worried					
D.	Afraid					

13. Thinking about how you feel about the OTHER communities, what do you think has been the **MOST** important influence on your views? *(Please check **ONE** box only)* My family My place of worship My school The media My friends Other *(Please write in.)* _____

14. What do you think has been the **MOST** important influence on your understanding of the OTHER communities' culture and traditions? *(Please check **ONE** box only)* My family My place of worship My school The media My friends Other *(Please write in.)* _____

15. If you wanted to find out more about the OTHER communities, how would you like to receive such information? *(Please check **ONE** box only.)*

Through your family Through your friends Through your place of worship
Through your school Through the media Through other sources *(Please write in.)* _____

Please use only one check mark (✓) for each of the following questions – 4 total.

16. When you meet members of the OTHER communities, in general do you find the contact...

		<i>Very often</i>	<i>Often</i>	<i>Sometimes</i>	<i>Rarely</i>	<i>Never</i>
A.	...pleasant.					
B.	...uncomfortable.					
C.	...superficial (fake).					
D.	...cooperative.					

THINKING ABOUT HOW YOU FEEL ABOUT PEOPLE FROM OTHER ETHNIC BACKGROUNDS TO YOURSELF, PLEASE ANSWER THE FOLLOWING QUESTIONS.

17. What do you think has been the most important influence on your views? *(Please check **ONE** box only)*

My family My friends My place of worship My school
The media Other *(Please write in.)* _____

18. How much do you agree or disagree with the statement, "In relation to color and ethnicity, I prefer to stick with people of my own kind"? *(circle one)*

<i>Strongly agree</i>	<i>Agree</i>	<i>Neither agree nor disagree</i>	<i>Disagree</i>	<i>Strongly disagree</i>
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PLEASE TELL US HOW YOU FEEL ABOUT THESE ISSUES BY ANSWERING THE FOLLOWING QUESTIONS.

Please use only one check mark (✓) for each of the following questions – 3 total.

19. Please respond to the following questions regarding your personal experience.

		<i>Yes</i>	<i>No</i>
A.	Have you ever had to move house because of intimidation, displacement, or forced relocation?		
B.	Has your home ever been damaged by shelling or a bomb?		
C.	Have you ever been injured due to a sectarian/political incident?		

Please use only one check mark (✓) for each of the following questions – 7 total.

20. How do you feel about these statements?

		<i>Strongly agree</i>	<i>Agree</i>	<i>Neither agree nor disagree</i>	<i>Disagree</i>	<i>Strongly disagree</i>
A.	Forgiving the other communities for past wrongs would be disloyal to my community.					
B.	My community can only forgive members of the other communities when they have apologized for past violence.					
C.	It is important that my community never forgets the wrongs done to us by the other communities.					
D.	Only when the three communities of Bosnia and Herzegovina learn to forgive each other can we be free of sectarian/political violence.					
E.	It is important that my community never forgives the wrongs done to us by the other communities.					
F.	My community should, as a group, seek forgiveness from the other communities for past violent actions.					
G.	My community has remained strong precisely because it has never forgiven past wrongs committed by the other communities.					

21. Overall do you consider yourself to have been a victim of the war (1992-1995)? (circle one)

<i>Strongly disagree</i>	<i>Mostly disagree</i>	<i>Neither agree nor disagree</i>	<i>Mostly agree</i>	<i>Strongly agree</i>
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Please use only one check mark (✓) for each of the following questions – 6 total.

22. How often have you experienced the following types of treatment from people from another religious/ethnic community?

		<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
A.	Treated as inferior					
B.	Ridiculed					
C.	Harassed					
D.	Taken advantage of					
E.	Verbally abused					
F.	Threatened with harm					

THINKING ABOUT THE RELIGIOUS COMMUNITY THAT YOU BELONG TO, PLEASE ANSWER THE FOLLOWING QUESTIONS ABOUT HOW YOU FEEL TOWARD YOUR RELIGIOUS COMMUNITY.

Please use only one check mark (✓) for each of the following questions – 6 total.

23. Please read each statement carefully and rate the extent to which this applies to you by checking the extent to which you agree or disagree with each statement.

		<i>Strongly disagree</i>	<i>Disagree</i>	<i>Neither agree nor disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
A.	I feel guilty about the negative things my community has done to the other communities in the past.					
B.	I feel regret for my community’s harmful past actions toward the other communities.					
C.	I believe that I should repair the damage caused to the other communities.					
D.	I do not feel guilty about the things done to the other communities by my community in the past.					
E.	I do not feel regret about the things my community did to the other communities in the past.					
F.	I believe that my community should repair the damage done to the other communities in the past.					

NOW, THINKING ABOUT YOUR OR YOUR IMMEDIATE FAMILY’S EXPERIENCE, PLEASE ANSWER THE FOLLOWING QUESTION.

24. What sort of an area did you or your immediate family grow up in terms of level of violence during the war? (*circle one*)

<i>Seldom if any violence</i>	<i>Some violence</i>	<i>Often violence</i>	<i>Almost always violence</i>
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25. What sort of an area do you currently live in terms of level of violence? (*circle one*)

<i>Seldom if any violence</i>	<i>Some violence</i>	<i>Often violence</i>	<i>Almost always violence</i>
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Please use only one check mark (✓) for each of the following questions – 4 total.

26. Please respond to the following questions regarding your extended family and friends’ experience of the war.

		<i>Yes</i>	<i>No</i>
A.	Has a member of your extended family or a close friend in your community ever suffered as a result of the war?		
B.	Has a member of your family or a close friend in your community ever had to move house because of intimidation, displacement, or forced relocation?		
C.	Has a member of your family's or a close friend's home ever been damaged by shelling or a bomb?		
D.	Has a member of your family or a close friend in your community ever been injured due to a sectarian/political incident?		

NOW, PLEASE TELL US ABOUT YOUR CROSS-COMMUNITY INVOLVEMENT, THAT IS INVOLVEMENT IN A PROGRAM WITH PEOPLE FROM DIFFERENT RELIGIOUS COMMUNITIES.

27. Have you ever participated in any cross-community programs designed to bring people from different religious communities together? (*check one*)

No (*proceed to question 31*) Yes (*proceed to the next question*)

27a. If yes, please provide the name(s) of the cross-community program(s). _____

27b. At what age did you participate in the cross-community program(s)? _____

28. Since your participation in a cross-community program, has your network of friends from YOUR religious community: (check one) Increased Remained the same Decreased

29. And how about your contact with people from the OTHER religious communities? Has this contact: (check one) Increased Remained the same Decreased

30. Please tell us in your own words why you decided to get involved in the cross-community program(s).

31. If you have never participated in a cross-community program designed to bring people from different religious communities together, would you be interested in participating in one if it were available in your area? (circle one)

<i>Very interested</i>	<i>Somewhat interested</i>	<i>Undecided</i>	<i>Not very interested</i>	<i>Not at all interested</i>
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PLEASE ANSWER THE FOLLOWING QUESTIONS USING YOUR BEST ESTIMATE AS YOUR RESPONSE.

32. About how many of your friends are from the other religious community? (circle one)

<i>None at all</i>	<i>One</i>	<i>2-5</i>	<i>6-10</i>	<i>More than 10</i>
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33. How often do you visit the homes of friends who are from the other religious community? (circle one)

<i>Never</i>	<i>1-11 times a year</i>	<i>Once a month</i>	<i>2-20 times a month</i>	<i>Every day</i>
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34. How often do these friends visit your home? (circle one)

<i>Never</i>	<i>1-11 times a year</i>	<i>Once a month</i>	<i>2-20 times a month</i>	<i>Every day</i>
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NOW, PLEASE TELL US A LITTLE MORE ABOUT YOURSELF.

35. Please check **ALL** response(s) that apply to your current situation.
 Full-time Student Working full-time Housewife Retired
 Part-time Student Working part-time Currently unemployed
 Other (Please write in.) _____

THANK YOU FOR YOUR COOPERATION.