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Relation between intergroup anxiety, depression, intergroup contact quantity and quality in Northern Ireland adolescents.

Austin L. Stethen
University of Louisville

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Northern Ireland Adolescents

By Austin L. Stethen

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Outside life events can effect levels of anxiety and depression (Hovens et al., 2012). The

relation between anxiety and depression and outside events seems to go in both directions.

Depression has been shown to lead to fewer positive social interactions as well as more negative

social interactions (Zlotnick, Kohn, Keitner, & Della Grotta, 2000). Adolescence is a time when

important social bonds are being formed, and social identities are being built. According to

Maciejewski (2013), adolescent anxiety and depression may begin to evolve with these social

interactions. During this transitional period, an important question to ask is, "Is anxiety and

depression related to these important social interactions in an adolescent's life?"

Outside events have affected anxiety and depression at a higher frequency in Northern

Ireland, where violence stemming from differences between politico-religious groups has taken

place for decades (BBC, More Information On: The Troubles). Protestants in Northern Ireland's

history traditionally held a dominant political status compared to Catholics, even though this

dominance has significantly eroded as time has moved forward (Ginty & du Toit, 2007). Despite

the slow leveling of dominant political status between Protestants and Catholics, tensions still

run high. One factor that leads to increased tensions between these groups is parading. There

are disparities in the number of parades held between Protestants and Catholics. From March

2012 to March 2013, the number of Protestant-affiliated parades was 2,569, compared to 175

Catholic-affiliated (House of Commons, 2014). Catholics view these parades negatively, and

think it is necessary to change the manner in which the parades take place (Devine-Wright,

2001). Since Catholics view these parades negatively and it is likely tensions rise before, during,

and after these demonstrations, other facets of their life such as their psychological well-being

may be impacted.

Though tensions have lessened over recent years, current generations who were not involved with past violence are still effected by previous generations' current thoughts and actions. Research conducted by McAloney, McCrystal, Percy, and McCartan, (2009) concluded that current generations' knowledge of intergroup conflict in the past and current violence have resulted in higher levels of anxiety and depression. Additionally, the influence of parents, schools, church, and other community organizations on adolescent views may effect the way they think, feel, and act towards each other, specifically those outside their own group. These influences may also effect interactions between groups. These interactions have become known as intergroup contact.

Intergroup Contact Quantity and Quality

The quantity of intergroup contact can affect and be affected by multiple factors. For example, higher intergroup contact quantity has been shown to increase implicit attitudes (unconscious evaluations or feelings) towards out groups (Prestwich, Kenworthy, Wilson, & Kwan-Tat, 2008), and to decrease levels of prejudice (Dixon et al., 2010). According to Christ and colleagues (2014), positive intergroup contact was shown to decrease prejudice, especially when positive contact was commonplace. Furthermore, positive intergroup contact can have indirect, positive effects on other outgroups (Schmid, Hewstone, Küpper, Zick, & Wagner, 2012). Negative interactions in the form of symbolic threats, "threats to the ingroup's value system, belief system, or worldview," were shown to decrease levels of intergroup contact (Tausch, Hewstone, Kenworthy, Cairns, & Christ, 2007). Specifically for Northern Ireland, Hewstone, Cairns, Voci, Hamberger, and Niens (2006) conducted a study examining contact quantity between Protestants and Catholics, showing no difference between them. However,

Kern and Leonard (2012) studied Northern Irish adolescents involved in a cross-community organization, and found that Protestants reported significantly higher levels of intergroup contact quantity compared to Catholics. This is an important finding because we would expect that both communities would report increased levels of contact quantity after the signing of the Belfast Agreement in 1998. However, when comparing these research studies conducted between 2006 and 2012, differences have emerged in levels of intergroup contact quantity between the communities, which may be a sign that the peace process may have stalled.

The quality of intergroup contact has also been studied. Based on research conducted in Northern Ireland by Leonard, Ulrich, and Stringer (2014), greater outgroup trust, lower intergroup anxiety, and greater outgroup tolerance were found to predict higher levels of intergroup contact quality in adolescents. Prestwich et al. (2008) also found that increased contact quality was related to positive explicit attitudes (conscious evaluations or feelings) towards one's outgroup; while Shelton and Richeson (2006) observed that negative attitudes of ethnic minority groups towards majority groups correlated with decreased quality of intergroup contact.

Intergroup contact quantity and quality were shown to improve evaluations and increase positive stereotypes of outgroups (Vezzali, Giovannini, & Capozza, 2010), and to improve positive attitudes towards outgroups (Brown, Eller, Leeds, & Stace, 2007). Based on these findings, an important question to ask is, "Will the quantity and quality of intergroup contact be affected for those adolescents choosing to get involved with the outgroup by engaging in a cross-community project in Northern Ireland?"

Ulster Project: A Cross-Community Organization

The Ulster Project is one such cross-community organization based in Northern Ireland.

The Ulster Project is dedicated to promoting peace and fostering a mutual understanding between adolescents (14- to 17-year olds) from Catholic and Protestant communities (Leonard, Yung, & Cairns, in press). Leonard, Mayne, and Cairns (2010) reported the adolescents who had participated in the Ulster Project, compared to those that had not, revealed significantly more outgroup contact and friendships. Additionally, significant differences were revealed between the Protestant males and females on intergroup trust and action tendencies, in that Protestant males reported significantly lower mean scores for intergroup trust, and positive and negative action tendencies toward the outgroup, compared to Protestant females (Leonard, Kern, & Cairns, 2013). These findings are important because they shed light on group differences and support the long-term advantages of participation in cross-community organizations like the Ulster Project.

Despite the efforts of the Ulster Project, there continues to be deficiencies in the interactions between Catholic and Protestant groups. This strained intergroup contact may lead to increased anxiety. According to Mahedy, Todaro-Luck, Bunting, Murphy, & Kirby (2012), adolescents tended to have measurable levels of anxiety due to "The Troubles" in Northern Ireland. Based on this finding, intergroup anxiety may be a contributing factor in determining whether intergroup contact will occur and whether that contact will be of sufficient quality to promote continued contact.

Intergroup Anxiety

Intergroup anxiety, as it relates to intergroup contact, has been researched by Blair, Park, and Bachelor (2003). They concluded those with higher prejudice and lower intergroup interaction had higher levels of anxiety, both in imagined and real interactions. Similar studies suggest intergroup anxiety was associated with reduced intergroup contact (Plant & Devine,

2003; Bousfield & Hutchison, 2010; Hutchison & Rosenthal, 2011; Lackey, 2013; Dovidio, Gaertner, & Kawakami, 2003).

Intergroup anxiety has also been associated with negative intergroup attitudes/affect and "flattening responses consistent with freezing" (Greenland, Xenias, & Maio, 2011), which could lead to decreased intergroup contact quantity and quality. Additionally, intergroup anxiety has been correlated with a decrease in contact quantity via avoidance (Barlow, Louis, & Hewstone, 2009). One study found that adolescents with anxiety in social situations were perceived as having less social skills (Miers, Blöte, & Westenberg, 2010). This lack of social skills could lead to reduced intergroup contact quality and quantity. On the other hand, lower intergroup anxiety was shown to contribute to less prejudice towards outgroups, which in turn may result in more intergroup contact (LaBelle, Booth-Butterfield, & Rittenour, 2013). Additional studies concluded that intergroup contact decreased levels of anxiety (Turner, West, & Christie, 2013; Birtel & Crisp, 2012; Voci & Hewstone, 2003). Based on this research, the effects of intergroup anxiety on intergroup contact is apparent, but what about other psychological maladies, such as depression?

Depression

Adolescents in Northern Ireland who completed the Child Depression Inventory reported a 27% rate of depression (Donnely, 1999). This is important to note because this demonstrates that Northern Irish adolescents, compared to other post-conflict countries such as Slovenia (22%) (Slodnjak, Kos, & Yule, 2002) and Croatia (refugee children 11%, local children 10%) (Živčić, 1993), have higher mean scores of depression. With such a sizeable proportion of the adolescent population having depression, one may expect noticeable effects on intergroup relations. However, since this research was conducted over fifteen years ago, an important question to

consider is, "Is depression still a notable factor in the lives of those adolescents who live in Northern Ireland?"

Depression can be impairing and cause chronic interpersonal difficulties with peers (Hammen, 2009). Depression has been associated with lower perception of peer warmth in adolescents, which could potentially impact contact quantity and quality (Chung, Chen, Greenberger, & Heckhausen, 2009). Similar results were found with peer support, which decreased with increases in depressive symptoms, and could similarly decrease quantity or quality of peer contact (Stice, Ragan, & Randall, 2004). Olsson, Nordström, Arinell, and von Knorring (1999) reported those with depressive symptoms had lower levels of social interactions outside the family, and were not satisfied with those interactions. Agoston and Rudolph (2013) reported higher depression was associated with higher neglect by peers, which may lead to less social contact quantity and quality, while Oppenheimer and Hankin (2011) confirmed that higher depressive symptoms were correlated with lower peer relationship quality.

Other studies have shown the effects of depression on peer relations. One study found that adolescents with higher depressive symptoms were more selective in who they were in contact with, mainly those with the same levels of depressive symptoms (Goodwin, Mrug, Borch, & Cillessen, 2012). This may suggest that level of contact quantity and quality with those outside groups could be lower. Though much research has been conducted on depression and adolescent contact, the literature seems scarce pertaining to depression and adolescent contact in the form of cross-community engagement.

The Current Study

The aim of the current study is to examine the relation between intergroup anxiety, depression, intergroup contact quantity, and quality among a sample of Catholic and Protestant

adolescents participating in a cross-community organization in Northern Ireland. Although cross-community organizations such as the Ulster Project have existed in Northern Ireland for several decades, few empirical studies reporting on their relationships have been published. Based on the current literature review, this study may be the first to research adolescent intergroup anxiety, depression, and intergroup contact within the context of a cross-community organization. The following hypothesis have been made: (1) intergroup anxiety and depression will be correlated, (2) intergroup anxiety will be associated with lower intergroup contact quantity and quality, (3) depression will be associated with lower intergroup contact quantity and quality, (4) Catholics compared to Protestants will report higher intergroup anxiety, higher depression, lower intergroup contact quantity, and lower intergroup contact quality.

Method

Recruitment

The University of Louisville's IRB (Institutional Review Board) provided study approval, and the Ulster Project Executive Committee in Northern Ireland gave permission to conduct research, utilizing individuals affiliated with the Ulster Project. An individually signed letter from the study's principal investigator was forwarded to six different Ulster Project centre coordinators for distribution to their Ulster Project affiliates. The letter explained the study was about cross-community involvement in Northern Ireland. Ulster Project adolescents and their parents were invited to attend one of six meetings on a specified date, time, and location.

Data Collection Procedures

The data collection was completed by a trained research team from the University of Louisville's Department of Psychological and Brain Sciences. The research team completed the IRB required Human Subjects Protection training prior to arrival in Northern Ireland in 2014.

Surveys were administered to Ulster Project adolescent and adult affiliates living in or near the

six Ulster Project centres throughout Northern Ireland: Enniskillen, Omagh, Derry/Londonderry,

Castlederg, Belfast, and Portadown. Oral instructions were given to the respondents by the

research team prior to survey distribution. Survey completion lasted approximately twenty

minutes. Upon completion, members of the research team collected the surveys and provided a

short debriefing.

Respondents

Respondents were 114 adolescents ranging in age from 14 to 17 ($M = 14.99$, $SD = .747$).

There were 46 males and 61 females, with seven respondents not reporting. Table 1 represents

the demographic breakdown of the entire sample size of $N = 114$ (65 Catholics and 49

Protestants).

Measures

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

Intergroup anxiety. Intergroup anxiety was measured based on a 9-item Social

Interactional Anxiety (SIA) scale (adapted from Rodebaugh, Woods, Heimberg, Liebowitz, &

Schneier, 2006; Stephan & Stephan, 1985). The instructions preceding the SIA questions were

"Thinking about the community that you belong to (i.e., Catholic or Protestant), please indicate

the degree to which you feel the statement is characteristic or true for you." The statements were

(a) "I have difficulty making eye contact with people from the other community that I do not

know well." (b) "I find it difficult to mix comfortably with people from the other community

that I do not know well." (c) "I find it easy to make friends with people my own age from the

other community." (d) "I feel tense when I am alone with just one person from the other

community that I do not know well." (e) "I have difficulty talking with people from the other

community that I do not know well." (f) "I find it easy to think of things to talk about when I am

with people from the other community that I do not know well." (g) "I tense up if I meet someone from the other community in the street that I do not know well." (h) "I am nervous mixing with people from the other community that I do not know well." (i) "I am unsure whether to greet someone I know only slightly from the other community." Ratings were made on a 5-point Likert-type scale, ranging from 1 (*never*) to 5 (*very often*). Items marked (R) indicate reverse scoring. Scores for all nine items were summed and averaged to yield an overall intergroup anxiety index. A higher index score represented greater intergroup anxiety.

Depression. Depression was measured based on a 6-item Measure of Well-Being (Depression-Happiness Continuum) (Joseph, Linley, Harwood, Lewis, & McCollam, 2004; McGreal & Joseph, 1993). The instructions preceding the depression statements were "During the past two weeks, including today, please describe the way you have been feeling." The statements were (a) "I felt dissatisfied with my life." (b) "I felt happy." (c) "I felt cheerless." (d) "I felt pleased with the way I am." (e) "I felt that life was meaningless." (f) "I felt that life was enjoyable." Ratings were made on a 5-point Likert-type scale, ranging from 0 (*never*) to 4 (*very often*). Items marked (R) indicate reverse scoring. Scores for all six items were summed and averaged to yield an overall depression index. A higher index score represented greater depression.

Intergroup contact quantity. Intergroup contact quantity was measured using a 5-item scale (adapted from Hewstone, Cairns, Voci, Hamberger, & Niens, 2006). The directions preceding this question were: "Now, please answer the following questions using your best estimate as your response." Rating was on a 5-point Likert-type scale, ranging from 1 (*none at all*) to 5 (*more than 10*). The five items were: "About how many of your friends are from the other religious community?", "How often do you visit the homes of friends who are from the

other religious community?", "How often do these friends visit your home?", "How many

telephone calls, emails, AND text messages have you sent to your friends from the other

religious community in the past week?", and "How many of your Facebook/MySpace/etc.

friends are members of the other religious community?". Ratings ranged from 1 to 5, with 5

denoting the highest contact quantity. Scores for all five items were summed and averaged to

yield an overall intergroup contact quantity index. A higher index score represented greater

intergroup contact quantity.

Intergroup contact quality. Intergroup contact quality was measured using a 4-item scale

(Myers, Hewstone, & Cairns, 2009) based on the following question, "When you meet members

of the other community, in general do you find the contact…" (a) "pleasant", (b)

"uncomfortable", (c) "superficial", or (d) "cooperative". The directions preceding this question

were "Thinking about the community that you belong to (i.e., Catholic or Protestant), please

answer the following questions." Ratings were made on a 5-point Likert-type scale, ranging

from 1 (*never*) to 5 (*very often*). Items marked (R) indicate reverse scoring. Scores were

summed and averaged to yield an overall intergroup contact quality index. A higher index score

represented greater intergroup contact quality.

Results

Preliminary Analysis

All analyses were conducted using SPSS version 22 (IBM, 2013). Preliminary analyses

included Cronbach's alphas to determine scale reliability on all variables. Cronbach's alphas

ranged from: intergroup anxiety = .80 (good), depression = .84 (good), intergroup contact

quantity = .83 (good), and intergroup contact quality = .85 (good). An a priori power analysis

using an alpha of .05, an effect size r of .5, and a total sample size of 54 revealed a power of

.9862 to find a large effect (Faul, Erdfelder, Buchner, & Lang, 2009).

Pearson Product-Moment Correlations

Pearson product-moment correlations were conducted to determine if there were any

significant correlations between intergroup anxiety, depression, intergroup contact quantity, and

intergroup contact quality. As predicted, hypotheses (1) and (2) were accepted in that,

intergroup anxiety was found to have a significant positive correlation with depression (r(112) =

0.309, $p < 0.01$), and a significant negative correlation to both intergroup contact quantity (r(108)

= -0.236, $p < 0.05$) and quality (r(112) = -0.253, $p < 0.01$). Contrary to our prediction,

depression was not correlated with intergroup contact quantity (r(114) = -0.078, $p > 0.05$) or

quality (r(110) = -0.127, $p > 0.05$) for the entire sample. Table 2 illustrates the correlation

results across community background (Protestant vs. Catholic). Significant correlations were

revealed between all variables for the Catholics but not for the Protestants in that no significant

correlations were found between intergroup contact quantity and the other variables.

Independent-samples t tests were also conducted to compare whether group differences

existed independently across community background (Table 3). Catholics reported significantly

lower levels of intergroup contact quantity compared to Protestants, t(108) = 2.818, $p = 0.006$.

No group differences in community background were demonstrated in intergroup anxiety,

depression, or intergroup contact quality.

Discussion

The current study may be the first study to investigate the psychosocial factors of intergroup

anxiety, depression, intergroup contact quantity, and intergroup contact quality of Northern Irish

adolescents participating in a cross-community organization. Results demonstrate that

depression was not significantly correlated to intergroup contact quantity or quality when the

entire sample of adolescents was considered. This may be a sign that adolescents that choose to

participate in a cross-community project have a higher overall level of hope for the future, and

thus are less depressed and are more apt to interact with the other community. This is further

supported by the study conducted by Leonard, Ulrich, and Stringer (2014), which found that

hope was significantly related to intergroup contact quality.

When analyzing the groups separately, depression was significantly correlated to

intergroup anxiety, intergroup contact quantity, and intergroup contact quality for Catholics,

while depression was only significantly associated with intergroup anxiety and intergroup

contact quality for Protestants. This is a surprising finding because one would expect those who

may have depressive symptomatology to have limited social interaction (Olsson, Nordström,

Arinell, & von Knorring, 1999) and that this limited social interaction would apply across

groups. Perhaps one reason for this finding is that, although Protestants and Catholics have

comparable quantitative levels of depressive symptoms, each community may have different

qualitative factors that influence depression. For example, perhaps Protestants experience

depression because of their disaffection with post-Agreement Northern Ireland (Ginty & du Toit,

2007), which may effect them differently than Catholics, who may experience depression for

another reason, perhaps because of the high frequency of Protestant-associated parades that go

through their community (House of Commons, 2014).

The current study also revealed that intergroup contact quantity was not significantly

associated with intergroup anxiety, depression, or intergroup contact quality for the Protestants,

but was for the Catholics. Why would this be? One possibility is that Catholics may be raised to

think about contact with the outgroup differently than Protestants. Perhaps Catholics are taught

more often to be emotionally guarded and weary about interactions with Protestants based on the

history of "The Troubles" where Catholics were discriminated against in the areas of

employment, housing, and education (Gallagher, Cormack, & Osborne, 1994). This

intergenerational transmission of information may continue to be a prevalent factor even when

considering current peace building efforts. According to Allport's (1954) intergroup contact

hypothesis and Pettigrew's (1998) intergroup contact theory, optimal intergroup contact cannot

be reached without equal group status. If Catholics have been taught through intergenerational

transmission of information that they are not equal to Protestants, perhaps optimal intergroup

contact quantity is not being achieved. In addition, Catholics show a significant positive

association between intergroup contact quantity and quality, which suggests that, though

Catholics may be cautious before interacting with the outgroup, they may be more emotionally

invested in the interactions that do take place.

Another possible explanation for intergroup contact quantity not being significantly related

to intergroup anxiety, depression, or intergroup contact quality for the Protestants but was for the

Catholics could be that the Protestant adolescent communities' implicit attitudes (unconscious

evaluations or feelings) towards the Catholic community have become more positive, thus

leading to higher intergroup contact quantity, which align with the research conducted by

Prestwich, Kenworthy, Wilson, and Kwan-Tat (2008). Implicit attitudes, by nature, are

unconscious, and they are also automatic and effortless. This may be a visible sign that, more so

in Protestant community compared to the Catholic community, that unconscious attitudes

towards the outgroup are being changed due to the peace initiatives set after the signing of the

Belfast Agreement.

Another result revealed in this study was that Protestants had significantly higher levels of

intergroup contact quantity compared to Catholics, which is in line with the fourth hypothesis.

Kern and Leonard (2012) found similar results. One potential reason for this finding is that Catholics have a higher sense of ingroup identification (Leonard, Yung, & Cairns, in press), and as a result they may have contact more often with adolescents of the same community background as their own, as opposed to having more contact with Protestants. This ingroup identification may have been a coping mechanism during more tumultuous times, and by way of intergenerational transmission of information, perhaps it is still a coping mechanism for Catholics more so than Protestants.

Since the signing of the Belfast Agreement in 1998, people in Northern Ireland from both sides of the community may be more determined to bridge the gap between groups based on an environment that is now more conducive to social and political cohesiveness (Leonard, Yung, & Cairns, in press). Currently, adolescents grow up notably different than those of the generation before, where tensions were perhaps higher and the signing of the Agreement had not occurred yet. Since peace building has been more prevalent since the signing of the Agreement, visible signs of change in attitudes seem to be showing in the form of higher participation in cross-community organizations.

Limitations

One limitation of the current study is that the adolescents were associated with a cross-community organization whose main goals included increasing intergroup contact between the two communities, as well as enhancing the quality of the contact by "promoting cross-group friendships to advance peace and reconciliation between Catholic and Protestant communities" (Leonard, Ulrich, & Stringer, 2014). Therefore, the results of this study cannot be generalized to the overall adolescent population of Northern Ireland. A control group of adolescents who were not affiliated with a cross-community organization could have increased the generalizability of

the study; however, according to Leonard, Yung, and Cairns (in press), it is becoming more

commonplace for children and adolescents in Northern Ireland to take part in a cross-community

project of some sort.

Another potential limitation of this study is the nature of the self-report survey. According

to Paulhus (1991), it can be difficult to measure content variables because of the obscuring effect

of respondents wanting to project a favorable image. This can cause a social-desirability bias.

Additionally, the participants were only measured for levels of intergroup anxiety and depression

symptomatology, but were not officially diagnosed in our study as having any anxiety or

depressive disorders. This could potentially have similar effects on the social-desirability bias,

in that the participants may exaggerate or minimize their level of anxiety or depression

symptoms, thus altering the measurement of the variables.

Implications and Conclusions

The current study investigated the relation between four psychosocial factors related to

peace building: intergroup anxiety, depression, intergroup contact quantity, and intergroup

contact quality. Based on this study's findings, intergroup contact quantity and quality are

higher than average for both groups, which could mean that the Ulster Project, and other cross-

community organizations with similar goals, are demonstrating progress in their efforts to bridge

the divide between Catholics and Protestants and that their work is still necessary and beneficial

to continued improvement in intergroup relations.

Continued research into the psychosocial factors that are contributing to ongoing conflict

and impeding full reconciliation from occurring should be investigated to ensure continued

movement toward a more peaceful Northern Ireland. Additional research examining the

prevalence of psychological disorders in Northern Irish adolescents and the factors that may

enhance the cross-community experiences of adolescents, and what attracts adolescents to cross-community organizations may prove beneficial. This continued research could significantly promote peace and reconciliation not only in Northern Ireland, but in other places in the world that are undergoing separation and violence between ethnically diverse communities.

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Table 1
Demographics

Variables	Community Background	
	Catholic ($n = 65$)	Protestant ($n = 49$)
Gender:		
Male	27	19
Female	33	28
Age:		
14-year olds	17	9
15-year olds	37	32
16-year olds	8	5
17-year olds	3	3
Nationality:		
British	2	28
Irish	53	1
Northern Irish	8	19
Other	1	0
School Attended:		
Planned Integrated	4	3
Grammar	51	36
Secondary	9	10
Neighbourhood		
Mainly Catholic	21	3
Mainly Protestant	2	22
Mixed	35	18
Born in Northern Ireland?		
Yes	60	48
No	4	1

Table 2

Summary of Intercorrelations across Community Background

Variables	1	2	3	4
1. Intergroup Anxiety	—	0.23*	-0.21	-0.32**
2. Depression	0.43**	—	-0.12	-0.27**
3. Intergroup Contact Quantity	-0.34**	-0.25*	—	0.18
4. Intergroup Contact Quality	-0.48**	-0.37**	0.20*	—

Note. Intercorrelations for Catholic adolescent respondents ($n = 65$) are presented below the diagonal, and inter-correlations for Protestant adolescent respondents ($n = 49$) are presented above the diagonal. All four variables were rated on a Likert scale from 1 to 5, with 1 being low and 5 being high.

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

Table 3
Summary of Means, Standard Deviations, and Group Differences across Community Background

Variables	Protestant M (SD)	Catholic M (SD)	t(p)
1. Intergroup Anxiety	2.04 (0.59)	1.92 (0.60)	1.10 (>0.05)
2. Depression	0.65 (0.60)	0.74 (0.56)	0.81 (>0.05)
3. Intergroup Contact Quantity	3.86 (0.51)	3.49 (0.75)	2.82 (<0.01)**
4. Intergroup Contact Quality	3.89 (0.51)	3.99 (0.50)	1.05 (>0.05)

Note. All four variables were rated on a Likert scale from 1 to 5, with 1 being low and 5 being high.
**$p < .01$.

Appendix A
Preamble

Northern Ireland Cross-Community Involvement Research Study

Dear Ulster Project participant: March 17, 2014

You and your adolescent children aged 14 and above (if applicable) along with approximately 350 other Northern Irish families are being invited to participate in a research study about cross-community involvement in Northern Ireland. The person in charge of this study is Melinda A. Leonard, PhD, Department of Psychological & Brain Sciences, University of Louisville, Kentucky, USA, in collaboration with Professor Maurice Stringer, Director, Psychology Research Institute, University of Ulster, Coleraine, Northern Ireland. There may be other people on the research team assisting at different times during the study. Your completed questionnaires will be stored at the University of Louisville, Kentucky, USA.

If you decide to participate, you will be asked to complete a questionnaire on Wednesday, May 28 at 7:30 p.m. in Belfast at the Cooke Centenary Presbyterian Church, 15 Park Road. The questionnaire should take no more than 30 minutes to complete. *If you are unable to attend this meeting and would still like to participate, please let your Ulster Project representative know and a questionnaire with instructions will be mailed to your home address.* 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, we can tell you about some people who may be able to help you with these feelings. While the information collected may not benefit you directly, the information you provide will help us better understand cross-community involvement in Northern Ireland.

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 at the meeting, your identity cannot be disclosed. If the questionnaire is mailed to you, the research team will destroy any documentation containing your name and address once the questionnaire has been mailed to you. Since your name and address will not be kept on file, should the data be published, your identity will not 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. 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 (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 001+ 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, PhD, Assistant Professor
International Service Learning &
   Research Program Director: Northern Ireland
Psychological & Brain Sciences
University of Louisville
Belknap Campus
317 Life Sciences Building
Louisville, Kentucky, USA 40292

Appendix B
Data Collection Script

Research Assistant 1: "Hello."
"Before we begin, is there anyone here younger than 14 years old?" - - *(pause for response)*
     If YES - - - "This study has only been approved for those 14 and older. I am sorry you will not be able to complete our survey, but you **ARE** welcome to go to the art area and make a friendship bracelet." *(point in the general direction)*
     If NO - - - "Okay, let's begin."
"You have been invited to participate in a research study about cross-community involvement in Northern Ireland."
"When you arrived, you were given a folder. Inside this folder is a survey that we would like you to complete."
"You should be able to complete the survey in less than 20 minutes."
"Since you will not be asked to provide your full name, your identity cannot be disclosed. Therefore, please take your time and respond as **HONESTLY** as possible. There are no **'right'** or **'wrong'** answers."
 "NOW, PLEASE OPEN YOUR FOLDER AND TAKE OUT THE SURVEY."
          - - (*pause for approximately one minute until everyone appears to be settled*)
"The location number in the upper right corner is for our purposes only. Since we are collecting data from more than one location, this number identifies the location you are from."
"Regarding the Parent/Teen blank in the upper left corner, - - *(pause)* we are requesting that families with **A PARENT AND TEEN** who are both **PRESENT TODAY** provide additional information so that we can link your responses together."
"If you are here **WITHOUT** your parent or teen, you will leave the Parent/Teen questions **BLANK**."
"If you are here **WITH** your parent or teen, please raise your hand."
          - - *(pause for response)*
"For only those parents and teens **PRESENT TODAY**, please write your **TEEN'S** surname (family name) in the first Parent/Teen blank. For example, if my surname is _____ and the parent attending this meeting with me has the same surname, my parent and I would both write _____."
"If my surname is different from my parent, we would still **BOTH** write **MY** surname in the Parent/Teen blank."
          - - *(pause until it appears both parent and teen are through writing)*
"Next, please write your **TEEN'S** birth **YEAR** in the next blank.   For example, if I was born in 2000; my parent and I would **BOTH** write 2000."
          - - *(pause until it appears both parent and teen are through writing)*
 "When done, your response should read something like _____ (i.e., LEONARD 2000)."
"Now, how many parents are here with **MORE** than one teen at least 14 years old?" - - *(pause for response)*
          - - *If anyone raises their hand* - - "If you have more than one teen completing the survey today, please enter the preceding information for **BOTH** teens.
Research Assistant 2:
"Now, I have a few instructions for completing the survey."
"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 for each question **CAREFULLY -** respond to the question - and then proceed as directed."
"Pay **SPECIAL ATTENTION** to the column headings when making your rating selection."
"Please do not **TALK** to or **DISCUSS** the questions with the person seated next to you."
"If you have **ANY** questions during completion, please raise your hand and one of us will help you.
 "Once you are done, please **REVIEW** the survey to ensure that you have answered **EACH** question."
"A check mark or circle should be provided for **EACH** response."
"Once you have reviewed your responses, please place the survey back in the folder, raise your hand, and one of us will pick it up from you."
"If you are a teen, you may then quietly proceed to the art area."
"Please do not **TALK** to or **DISCUSS** the questions with the person seated next to you."
"If you have **ANY** questions during completion, please raise your hand and one of us will help you."
 "Are there any questions before we begin?"
          If YES - - - *(Research Team, please do your best to answer the questions. If you are unsure, just look at me or Austin and nod, and one of us will approach you to provide a response.)*
          If NO - - - "Okay, you may begin."

Appendix C
Survey

Parent/Child: _____ _____ _____ _____   **Location:** _____
(Example:LEO M 98 06)

1. Are you male or female? *(check one)*   Male □   Female

2. When were you born?   _____(Day) _____(Month) _____(Year)

3. Were you born in Northern Ireland? *(check one)*   Yes   No

4. Community background: *(check one)*   Catholic   Protestant   Other *(Please write in)* _____

5. What do you consider your nationality to be? *(circle one)*

British	*Irish*	*Northern Irish*	*Other (Please write in.)* _____

Thinking about the community that you belong to (i.e., Catholic or Protestant), please answer the following questions.

Please use only one check mark (√) for each of the following questions – 10 total.
6. 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?					

Please use only one check mark (√) for each of the following questions – 4 total.
7. When you meet people from the other community, how often do you experience each of the following emotions?

		Very often	*Often*	*Sometimes*	*Rarely*	*Never*
A.	nervous?					
B.	anxious?					
C.	worried?					
D.	afraid?					

8. How much do you understand about the Catholic community's culture and traditions? *(circle one)*

A lot	Some	A little	Nothing at all

9. How much do you understand about the Protestant community's culture and traditions? *(circle one)*

A lot	Some	A little	Nothing at all

10. Thinking about how you feel about the other main religious community, what do you think has been the most important influence on your views?
(Please check ONE box only) My family   My school   My church or place of worship   My friends
The media   Other   *(Please write in.)* _____

11. What do you think has been the most important influence on your understanding of the other main community's culture and traditions?
(Please check ONE box only) My family   My school   My church or place of worship   My friends
The media   Other   *(Please write in.)* _____

12. If you wanted to find out more about the other main religious community, how would you like to receive such information?
(Please check ALL that apply.) Through your family   Through your school   Through your church
 Through your friends   Through the media   Through other sources   *(Please write in.)* _____

Please use only one check mark (√) for each of the following questions – 9 total.
13. Please rate your usual reaction to members of the other community.

		Very often	*Often*	*Sometimes*	*Rarely*	*Never*
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 – 4 total.
14. When you meet members of the other community, in general do you find the contact…

		Never	*Rarely*	*Sometimes*	*Often*	*Very often*
A.	Pleasant					
B.	Uncomfortable					
C.	Superficial					
D.	Cooperative					

Please report on your ability to set goals and persevere toward meeting those goals.
Please use only one check mark (√) for each of the following questions – 4 total.

15.		*Never*	*Rarely*	*Sometimes*	*Often*	*Very Often*
A.	I think I am doing pretty well					
B.	When I have a problem, I can come up with lots of ways to solve it.					
C.	I am doing just as well as other kids my age.					
D.	Even when others want to quit, I know that I can find ways to solve the problem.					

Now, please tell us about your cross-community involvement, that is involvement in projects with people from different religious communities.

16. As a **YOUTH,** did you apply and get accepted to participate in the **ULSTER PROJECT**?
(check one)   No *(proceed to question 20)*   Yes *(proceed to the next question)*

   16a. If yes, what year did you travel or what year will you be traveling to the USA? _____

   16b. Was the opportunity to travel to the USA an important factor in deciding whether to participate? *(circle one)*

Very important	*Important*	*Neither important nor unimportant*	*Unimportant*	*Very unimportant*

17. How did you find out about the opportunity to become involved with the Ulster Project?
(Please check ALL that apply.) My family   My school   My church or place of worship
My friends   The media   Other   *(Please write in.)* _____

18. Since you were accepted as an Ulster Project participant, has your network of friends from your religious community increased, decreased, or remained the same? *(check one)*   Increased   Remained the same   Decreased

19. And how about your contact with people from the other religious community? Has this increased, decreased, or remained the same? *(check one)*   Increased   Remained the same   Decreased

20. As a **YOUTH**, did you or are you currently participating in any **OTHER** cross-community project specifically designed to bring youth from different religious communities together? *(check one)*   No   Yes

   20a. If yes, please provide the name(s) of the **OTHER** cross-community project(s).
   _____
   _____
   _____

   20b. At what age did you participate in the **OTHER** cross-community project(s)? _____

****IF YOU ARE 14-17 YEARS OLD PLEASE PROCEED TO QUESTION 22 ****

21. **ADULTS ONLY:** Please indicate the capacity in which you have served or are currently serving as an **ADULT with the Ulster Project.**
(Please check ALL that apply)   Counselor   Parent of a youth participant   Volunteer
   Other *(Please write in.)* _____

22. If you have been involved in some capacity with a cross-community organization(s) in Northern Ireland as a **YOUTH** or as an **ADULT**, what's the total length of time you have been involved? *(circle one)*

less than 1 year	1-5 years	6-10 years	11-15 years	16-20 years	20+ years

23. Please tell us in your own words why you decided to get involved in the Ulster Project.
_____
_____
_____
_____

24. Did you participate in this research study last year (May, 2012)? *(check one)*   Yes   No

25. Did you know anyone who was involved with the Ulster Project before you became involved?
(Please check ALL that apply)   No   Yes, a family member   Yes, a friend
                       Yes, someone from my neighbourhood/church.

Now, please answer the following questions using your best estimate as your response.

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

None at all	*One*	*2-5*	*6-10*	*More than 10*

27. How often do you visit the homes of friends who are from the other religious community? *(circle one)*

Never	*1-11 times a year*	*Once a month*	*2-20 times a month*	*Every day*

28. How often do these friends visit your home? *(circle one)*

Never	*1-11 times a year*	*Once a month*	*2-20 times a month*	*Every day*

29. Do you use any social networking sites (i.e., Facebook, MySpace, etc.)? *(check one)*   Yes   No

   29a. If yes, please provide the name(s) of all the sites used: _____

   29b. How many of your Facebook/MySpace/etc. friends are members of the other religious community? *(circle one)*

None at all	*One*	*2-5*	*6-10*	*More than 10*

30. How many telephone calls, emails, AND text messages have you sent to your friends from the other religious community in the past week? *(circle one)*

None at all	*One*	*2-5*	*6-10*	*More than 10*

31. 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)   _____

32. What type of school do you (did you last) attend? *(check one)*
Planned Integrated   Grammar   Secondary   Irish Language   Special School
          Other   *(Please write in.)* _____

33. Would you describe the area in which you live as:
(check one)   Mainly Catholic   Mainly Protestant   Mixed

Thinking about how you feel about people from other ethnic backgrounds to yourself, please answer the following questions.
34. What do you think has been the most important influence on your views? *(Please check ONE box only)*
My family   My friends   My church or place of worship   My school   The media
          Other   *(Please write in.)* _____

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

Strongly agree	*Agree*	*Neither agree nor disagree*	*Disagree*	*Strongly disagree*

36. If you had a choice, would you prefer to live in a neighbourhood with people of only your own religion, or in a mixed-religion neighbourhood? *(check one)*   Own religion only   Mixed religion neighbourhood
          Other   *(Please write in.)* _____

37. And if you were looking for a job, would you prefer a workplace with people of only your own religion, or a mixed religion workplace? *(check one)*   Own religion only   Mixed religion workplace
          Other   *(Please write in.)* _____

38. And if you were deciding where to send your children to school, would you prefer a school with children of only your own religion, or a mixed religion school? *(check one)*   Own religion only   Mixed religion school
          Other   *(Please write in)* _____

Now, 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 – 7 total.
39. And, how do you feel about these statements?

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

40. Please rate the extent to which you agree with the following questions.
Thinking about the community that you belong to (i.e., Catholic or Protestant), please answer the following questions about how you feel toward the other community along the 5-point scale. *Please use only one check mark (√) for each of the following questions – 7 total.*

		Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
A.	I can trust them when they say they are sorry.					
B.	I can't trust them because they want revenge for things we have done to them.					
C.	I can trust them when they say they want peace.					
D.	I can't trust politicians from the other community to act fairly in the interests of everyone.					
E.	I trust the other community not to take all the jobs if they had the chance.					
F.	I can't trust politicians from the other community when it comes to the issue of education.					
G.	I can't trust politicians from the other community when it comes to the issue of policing.					

THANK YOU FOR YOUR CO-OPERATION