Learning to Live Together

An Evaluation of Civic-Link

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1 OVERVIEW OF CIVIC-LINK

Civic-Link is a pilot initiative that aims to:

- *Promote values of mutual understanding, respect and acceptance of diversity; and,*
- *Empower young people to action these values by assuming responsibility for and participation in civic action and community building for the mutual benefit of all people on this island, North and South.* (From: *Civic-Link Resource Pack, 2001*)

The initiative, which is funded by the US Department of Education and the Departments of Education in the Republic of Ireland and Northern Ireland, began in 1999 and is now completing its third year of operation. During this time the number of schools and youth groups participating in Civic-Link has increased from 30 to almost 120 with the majority being schools rather than youth groups. Also, over this time Civic-Link has secured greater diversity in terms of the religious tradition, socio-economic status and geographical location of participating schools.

Civic-Link draws on and incorporates two pedagogical approaches. The first of these is an action learning, public policy focus promoted by the US Centre for Civic Education. The second is Co-Operation Ireland's North-South relationship-building model. The former is reflected in the emphasis on encouraging and supporting participating students to engage within their own communities and to explore and interact with public policy, the policy-making process and policy-makers. The second is reflected in the emphasis placed on personal contact as a means of tackling inter-group conflict, stereotyping, mutual distrust and prejudice. This latter approach is grounded in what is known as the "contact hypothesis" which originates from the work of social psychologists in the US on the issues of prejudice and ethnic relations during the 1950s and 1960s (e.g., Allport, 1954; Amir, 1969). At the risk of some over generalisation the latter proposed that inter-group prejudice and conflict derive from a lack of knowledge and hence misinformed stereotypes between members of groups engaged in inter-group hostility and conflict. The solution proposed to such ignorance and its manifestation in terms of prejudice is to provide forms of contact that will enable individuals to learn about one another and to realise that they have much in common.

Operationally, Civic-Link combines classroom work, project-work and residential exchanges. In the case of project work the learning objectives focus on increasing participants' awareness of how public policies shape various aspects of community life and on gaining an understanding of how policies are formulated, delivered, and how they can be changed. This is addressed by having participants identify, research and propose solutions to an issue that is adversely impacting on the community in which they live. The practical means of achieving contact between young people from the North and South is through each school partnering a school from the other jurisdiction and taking part in two residential exchanges. The latter typically have a duration of two to three days during which students from the partnering schools spend time in the other's community. The integration of the action learning and relationship-building approaches is brought about through structuring the reciprocal exchanges around the project work of the partnering schools and

through exploring and discussing the similarities and differences of their respective communities.

A range of supports is provided by Co-Operation Ireland to participating schools and students. These include residential training for participating teachers, providing resource materials for classroom use, and providing an on-line forum for communication between students. These supports have been developed and refined over the course of the initiative and have incorporated feedback from teachers and students. This process of programme development resulted in the production of a comprehensive resource pack for teachers in schools participating in Civic-Link in the 2001-2002 school year. The content of the Resource Pack is structured into three broad themes:

- *Ourselves and Our Community* covering issues of personal identity and community;
- *Young People in the Community* looking the impact of young people's action in the community; and,
- *Taking Action* providing guidance in relation to identifying, researching and proposing solutions to a problem in the community in which students live.

Central to the actual delivery of the initiative is the support, advice and guidance provided to participating schools by four Development Officers. The Development Officers - two of whom are located in Northern Ireland and two in the Republic of Ireland - undertake school visits, facilitate the formation of school partnerships, assist in the planning of exchanges, deliver training to participating teachers, and develop materials for use in the initiative. They also act as a source of front-line assistance to participating schools on a day-to-day basis.

While the participating schools, teachers and students can be seen as the primary beneficiaries of the initiative, Civic-Link also provides a platform for members of the local community and local institutions to come into contact with the initiative. This typically occurs through the project work of the students both during the research phase and during local exhibitions and events organised around the work of the projects and at which students present the findings of their project work to local decision-makers. At an all island level an annual showcase event is held at which students from the participating schools showcase their projects. This event and its associated publicity bring the work of the Civic-Link to a wide public.

2   OBJECTIVES OF THE EVALUATION

The objectives of this evaluation are to:

- evaluate the performance and effectiveness of Civic Link; and,
- review the operation and development of Civic Link (covering the post-pilot role of Co-Operation Ireland in relation to the programme, the roles of Department's of Education in Northern Ireland and the Republic of Ireland, and curricular and pedagogical issues in relation to the positioning of the initiative in the curriculum).

In terms of process, the evaluation seeks to assess the performance and impact of Civic-Link to date in relation to its aims and objectives and, noting the findings of the evaluation, move on to examine how Civic-Link could be developed and strategically embedded in an appropriate institutional framework and educational context in order to secure its aims over the longer term.

On a broader front, the issues covered in the report are also a matter of policy concern in a number of countries in the EU and the US. This concern is being fuelled by issues such as the prevalence of racism and inter-group conflict, evidence of the alienation of young people from participation in political structures and processes (the latter being reflected for instance in low rates of voting among young people), and a desire to strengthen civic participation as a means of strengthening civil society.

Finally, it must be emphasised that the present evaluation is being undertaken at the request of and in response to terms of reference set by Co-Operation Ireland. In this regard, the main aim of the evaluation is on identifying what is and what is not being achieved by Civic-Link and, related to this, identifying issues arising from the implementation of the initiative to date that concern its effectiveness. To enable the evaluation to achieve this aim the methodology used included both pre-post and control school comparisons and incorporated the use of established indicators of performance in the areas of inter-group prejudice and school-based civic learning. Details of the methodology used are provided in the following section.

3   METHODOLOGY

In order to be able to reliably assess the impact of participation in Civic-Link a robust evaluation design that included assessments at pre and post-programme times and a comparison with a control group of schools was used. As indicated below, all schools participating in Civic-Link during the 2001/2002 school year were included in the design. The main features of the evaluation design and an account of the measures and procedures used are presented below.

3.1   Design
The evaluation design used is a version of a pre-post control group study (see Figure 1). As can be seen from Figure1 a full pre-post design was not used. This was not considered feasible in the light of resource constraints and also a desire to include all, rather than a sample, of participating schools in the evaluation. The latter was the main consideration arising.   It should also be noted that in practice the administration of the questionnaires at pre and post-programme times took place at the beginning and at the end of the school year rather than before and after the school year. Also, given the nature of the issues being explored in the questionnaire, a number of schools felt it was inappropriate to request students to complete the pre-questionnaire without having some exposure to Civic-Link. As a result of this the pre-programme measures may not be a fully accurate assessment of attitudes and behaviours prevalent among students prior to participating in Civic-Link. Students in the control schools completed their questionnaires at the end of the school year.

Pre-Programme	*Post Programme*
Participating Schools	Participating Schools
	Control Schools

Figure 1 Evaluation Design

From the perspective of being able to reliably attribute any effects and changes arising from participating in Civic-Link to actual participation in the initiative the key comparisons concern change over time in the case of students participating in Civic-Link and comparisons of Civic-Link participants with students in the control schools at post-programme. In the presentation of the results pre-post analyses are presented first and followed by the analyses comparing students in Civic-Link schools with students in the control schools.

3.2   Indicators and Measures

During the course of Civic-Link participants are expected to acquire a range of capacities / competencies. These capacities / competencies range from those that are skill based (e.g., communication, information collection, analysis, research, and presentation) to more diffuse outcomes in the areas of intercultural understanding and active citizenship. For the evaluation to provide reliable estimates of the extent to which the outputs are actually attributable to the programme, it was necessary to devise indicators and measures that could be meaningfully used with a control group of young people who had not participated in the programme. In addressing this a range of questionnaire based rating scales measuring knowledge, attitudes and behaviours toward community participation, ethnic and cultural diversity, social distance, and the adequacy of education as preparation for participation in civic and public life were developed. The selection of the actual items was informed by the literature on these issues as well as an analysis of a previous survey of Civic-Link participants undertaken during the 2000 / 2001 school year.

In terms of actual content the questionnaire was divided into six sections:

- *The Community You Live In* incorporating 12 items assessing issues such as capacity to make the community a better place, knowledge of community life and beliefs concerning community action;
- *The Culture and Traditions of Different Groups of People* comprising 10 items assessing attitudes toward and the perceived value of cultural diversity;
- *Relationships with Different Groups of People* incorporating social distance scales and behavioural measures of contact with different groups of people;
- *How You See Yourself and Others* comprising measures of identity and qualitative sentence completion tasks requesting characterisations of young people from different religious traditions and places of residence;
- *What You Have Learned in School* comprising 12 items concerned with assessing the extent to which the school supported learning about civic participation, community action and understanding of and respect for other cultures; and,
- *Yourself* containing questions on demographics, programme participation issues and behaviours related to civic participation.

Annex 1 contains a copy of the questionnaire used. The questionnaire presented is the one used for pre-programme assessment and this with minor modifications was used also at post-programme and with students from the control schools. A number of open-ended questions concerning students' experiences of the benefits arising from Civic-Link participation were included in the post-programme questionnaire.

The questionnaire was designed to be self-completed in a classroom setting under the supervision of teachers. Piloting of the questionnaire resulted in refinements to item presentation and in the instructions to teachers administering the questionnaires. The questionnaire was designed to be possible to complete in approximately 40 minutes. However, the actual time taken to complete the questionnaire varied somewhat depending on the age and ability of students.

A survey of teachers involved in delivering Civic-Link was also undertaken. The objectives of the survey included: (i) to obtain an understanding of the implementation of Civic-Link from the perspective of the teachers involved; (ii) to identify the level of support for Civic-Link in the schools and communities where it is being implemented; and, (iii) to provide teachers with an opportunity to state their views on the impact the programme. A copy of the questionnaire used is provided in Annex 1.

3.3   Survey Administration

All schools participating in Civic-Link were sent packages of questionnaires, a set of instructions for teachers administering the questionnaire, and a pre-paid return envelope. This procedure was also used in control schools. The package for control schools included a letter providing details of the objectives of the survey and stated the support of the Departments of Education in Northern Ireland and the Republic of Ireland for the study. The survey of teachers was undertaken subsequent to the survey of students. This was also a postal survey and all participating teachers were requested to complete a structured questionnaire and return it in a pre-paid envelope.

3.4   Response Rates

A total of 96 schools participating in Civic-Link were requested to participate in the evaluation. A total of 90 schools participated at either pre or post-programme times or both. The breakdown the 90 participating schools over pre and post-programme times is as follows:

* Pre-Programme: 78 schools participated (response rate of 81%);
* Post-Programme: 76 schools participated (response rate of 79%);
* Pre and Post-Programme: 64 schools participated (response rate of 67%).

Fourteen of the schools participating at pre-programme did not return post-programme questionnaires. Conversely, 12 schools not returning pre-programme questionnaires did so at post-programme time. Taking these schools into account results a total 64 schools participating at pre and post-programme times. The

breakdown of the participating schools based on the time at which they began their involvement with Civic-Link is as follows:

- 1999 / 2000 → Phase 1: 20
- 2000 / 2001 → Phase 2: 31
- 2001 / 2002 → Phase 3: 39.

The participating schools are almost evenly divided between schools in Northern Ireland (46) and the Republic of Ireland (44). In terms of the religious affiliation of the participating schools, the majority are Catholic schools (59) with most of these schools being in the Republic of Ireland. Seventeen of the participating schools are Protestant (these are predominantly from Northern Ireland) and 14 are non-domination or integrated schools. A full breakdown of the participating schools is presented in Table 1.

Table 1
Breakdown of Schools Participating in Evaluation by Religious Affiliation of School and Location

	Republic of Ireland	*Northern Ireland*
Civic-Link Schools		
Catholic	38 (42.2%)	21 (23.3%)
Protestant	2 (2.2%)	15 (16.7%)
Non-denominational / Integrated	4 (4.4%)	10 (11.1%)
Total	44	46
Control Schools		
Catholic	18 (47.4%)	9 (23.7%)
Protestant	1 (2.6%)	6 (15.7%)
Non-denominational / Integrated	0	4 (10.5%)
Total	19	19

Note: Percentages represent the cell total as a proportion of total schools in Civic-Link and control schools respectively.

With the assistance of the Departments of Education in Northern Ireland and the Republic of Ireland 40 schools in each jurisdiction were selected as control schools. In the selection of these schools an effort was made on the basis of data on religious affiliation, socio-economic status, and location (i.e., urban-rural) to ensure that the overall composition of control schools was similar to that of participating schools. In both jurisdictions a total of 19 of the 40 schools surveyed responded. This corresponds to a response rate of 48%. From the figures presented in Table 1 it can be seen that, noting the absence of non-denominational schools in the Republic of Ireland, the composition of Civic-Link and control schools based on their religious affiliation was similar.

A total of 2,545 students participated in the evaluation. The breakdown of the total number of students participating in the evaluation is as follows:

- Completing Pre-Programme Only: 539
- Completing Post-Programme Only: 362

- Completing Pre and Post-Programme: 792
- Control School Students: 852.

The gender and age composition of Civic-Link and control schools is similar (i.e., 43% of Civic-Link students are male compared to 48% of control school students and the average ages of Civic-Link and control school students were 15.1 and 15.2 years respectively). It should also be noted that only in cases where questionnaires could be matched accurately were students included in the sub-group used for pre-post analysis. As indicated above a total of 792 students are in this group.

Table 2
Breakdown of Teachers by Religious Affiliation of School and Location

	Republic of Ireland	*Northern Ireland*
Catholic	23 (36.5%)	19 (30.2%)
Protestant	0 (0.0%)	12 (19.0%)
Non-denominational / Integrated	3 (4.8%)	6 (9.5%)
Total	26	37

A total of 63 completed were received from teachers implementing Civic-Link representing a response rate of 66%. The breakdown of this figure by the year in which their school became involved in Civic-Link is as follows:

- 1999 / 2000 → Phase 1: 14
- 2000 / 2001 → Phase 2: 21
- 2001 / 2002 → Phase 3: 28.

The location and religious tradition of the schools in which teachers responding to the survey are based is presented in Table 2.

4   RESULTS

The findings of the evaluation based on the surveys of students and teachers are presented here. The first seven sections present the findings from the survey of students. The results of the pre-post analyses, where relevant, are presented first and are followed by the results of the analyses comparing students in Civic-Link with their counterparts in control schools. The seventh section presents an examination of the correlates of social distance looking in particular at its relationship with identity, reported levels of cross-community contact, and measures of civic participation. The findings from the survey of teachers are presented in Section 4.8. It should be noted while each section deals with a particular set of findings, the conclusions and issues arising from the evaluation of Civic-Link are based on the overall pattern of the results as presented in the eight sections.

4.1 Social Distance

One of the main measures used to assess the extent to which objectives concerning the promotion of values of mutual understanding, respect and acceptance of diversity are being achieved by Civic-Link is a modified version of the Bogardus Social Distance Scale. This scale focuses on behavioural aspects of prejudice and it has been widely used in studies of inter-group prejudice. Fourteen categories of people were presented to Civic-Link participants and they were asked to state "the amount of contact they would like to have" with people from these groups. The possible responses ranged from "would marry them or welcome them into my family" (1) to "would not allow them in my country" (7).

4.1.1 Social Distance (Pre-Post Comparison)

In order to examine the impact of students' religion and place of residence on social distance towards groups of the other religion and nationality students completing pre and post-programme questionnaires were divided into three further sub-groups. Southern Catholics; Northern Catholics, and Northern Protestants. As there were only 13 Protestant students from the Republic of Ireland that could be reliably identified as completing both pre and post-programme questionnaires this group was considered too small for reliable analysis. In the case of Catholics, the amount of social distance expressed toward three groups of people was examined. These groups were Protestant People, British People and People from Northern Ireland. The corresponding groups for Protestants were Catholic People, Irish People and People from the Republic of Ireland. The results of the pre-post analysis are presented in Figure 2.
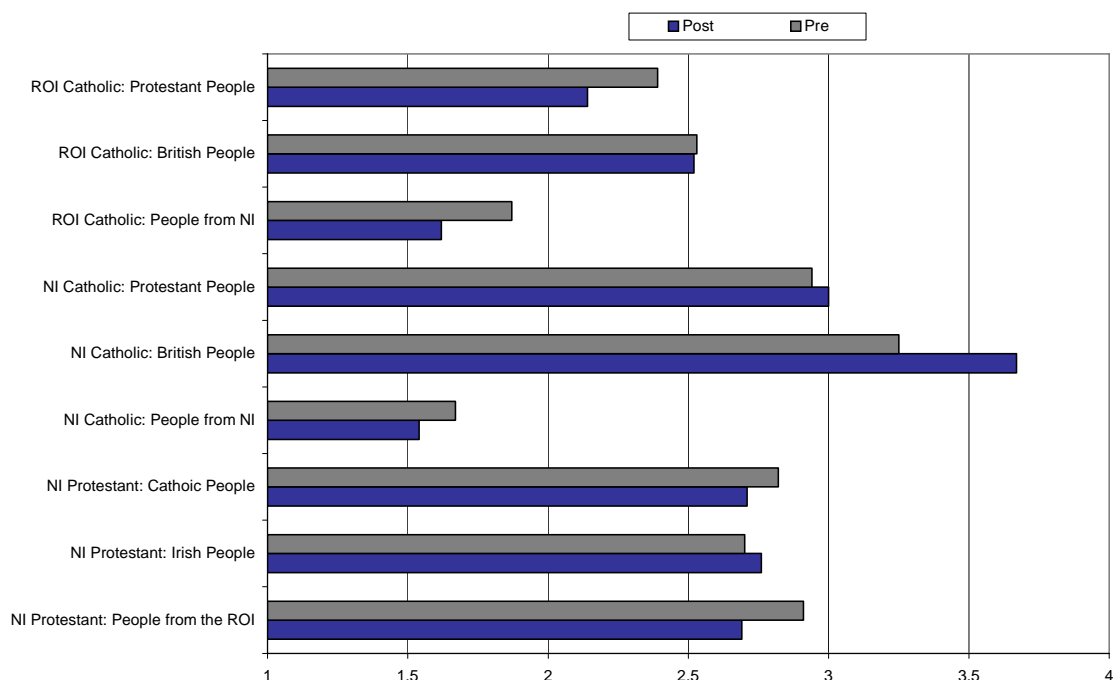

Figure 2: Average Social Distance Levels Based on Religion and Place of Residence at Pre and Post Programme Times

Before commenting on the pre-post effects three more general observations concerning the average level of social distance expressed by students are warranted. First, among Northern Protestants there was relatively little differentiation between the average levels of social distance expressed toward Catholic People, Irish People and People from the Republic of Ireland. All groups were rated similarly and the average score in each case lies close to 3 indicating a level of social distance corresponding to "would have them as next-door neighbours". Second, in the case of Northern Catholics the highest average level of social distance was found in relation to British People, closely followed by Protestant People. The average level of social distance toward these two groups of people was substantially higher than that expressed toward People from Northern Ireland. Third, the pattern of results among Southern Catholics was similar to that of their Northern counterparts, though the average levels were lower in the case of British People and Protestant People.

The analysis of pre-post changes showed that it is only among Southern Catholics that statistically significant changes are found. These changes occurred in relation to a reduction in the level of social distance expressed toward Protestant People and People from Northern Ireland. Levels of social distance toward British People remained virtually identical. The changes expressed here are consistent with the qualitative responses of Southern Catholics indicating greater understanding and respect for people from other religions (Protestants) and people from the Northern Ireland as a result of participating in Civic-Link. They are also likely reflect the fact that through the partnering process 12 Southern Catholic Schools are partnered with Protestant schools in Northern Ireland and a further seven are partnered with Integrated Schools in Northern Ireland.
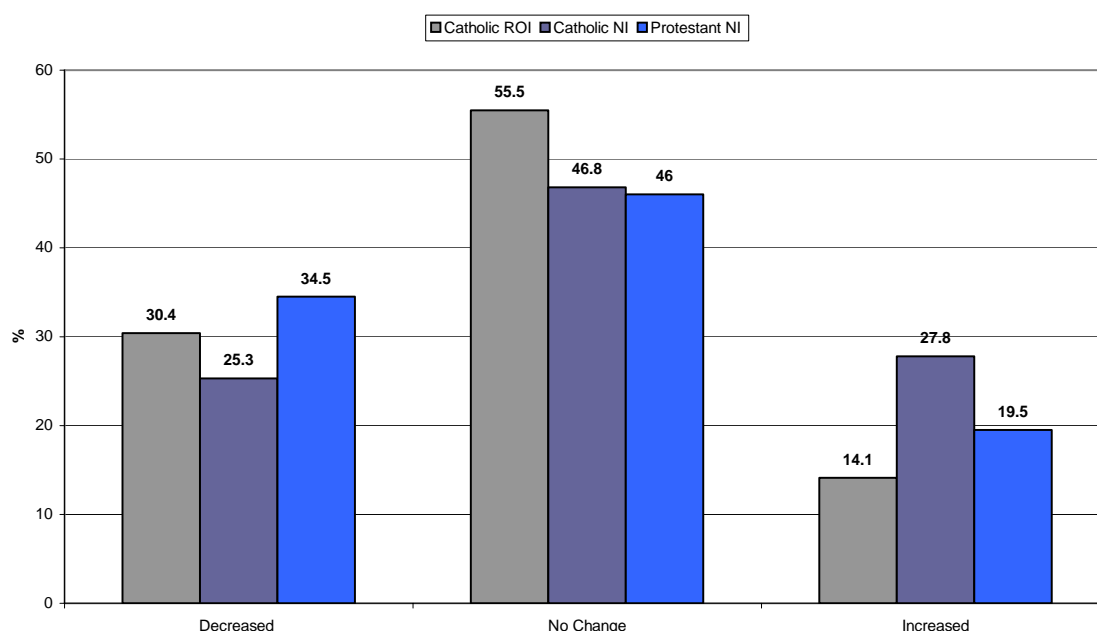

Figure 3: Changes in Social Distance Levels Between Pre and Post-Programme Times among Southern Catholics, Northern Catholics and Northern Protestants
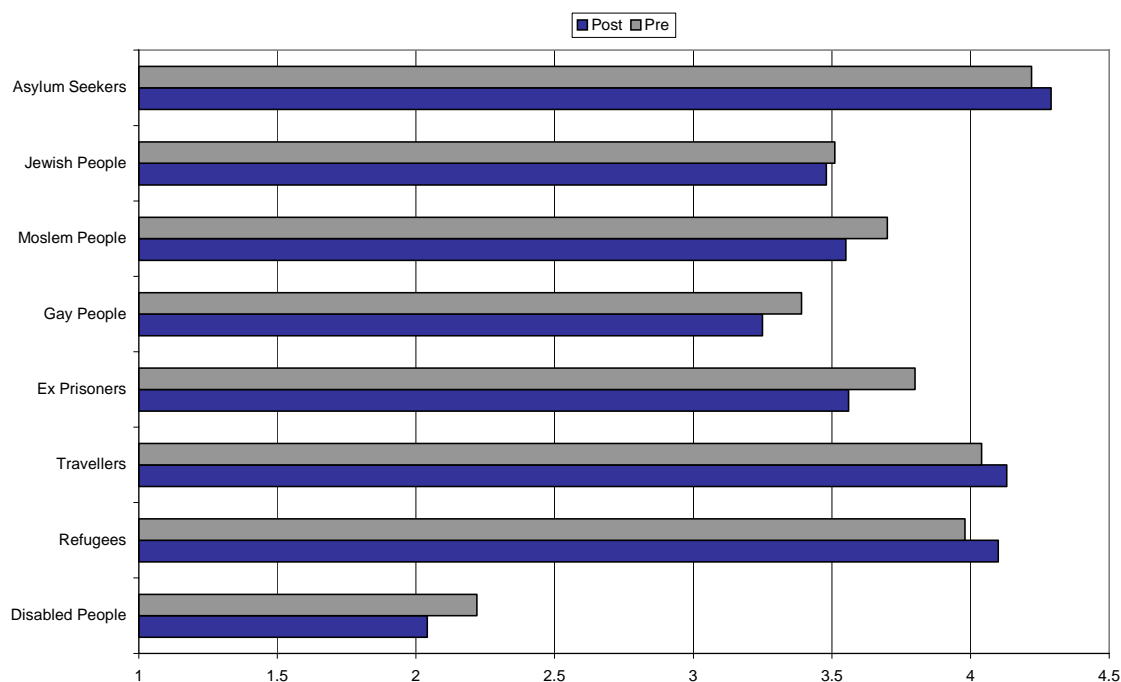
Figure 4: Social Distance Scores Toward Eight Groups of People at Pre and Post-Programme Times

Despite the absence of statistically significant change, Northern Protestants reported consistent reductions in social distance between pre and post-programme times in relation to Catholic People, Irish People and People from the Republic of Ireland. This was not the case among Northern Catholics. This group of Civic-Link participants reported increased social distance toward British People and a slight increase in respect of Protestant People between pre and post-programme times. In this context it must be noted that, for the most part, Northern Catholic Schools are partnered with Southern Catholic Schools and consequently while there is a North-South dimension to the partnership this is not accompanied contact with students from Protestant Schools.

A slightly different perspective on the pattern of pre-post changes is shown by the results presented in Figure 3. This figure shows the proportion of students in each sub-group whose social distance scores decreased, remained the same or increased between pre and post-programme times. In terms of assessing the impact of participation in Civic-Link, the main finding is that for the majority of students completing pre and post-programme questionnaires there was no significant change in the level of social distance expressed toward Protestant People in the case of Catholic students and toward Catholic People in the case of Protestant students. Using these figures to assess the impact of Civic-Link shows that positive outcomes are confined to between one quarter and one third of participating students. Of note in this regard, however, is the finding that it is among Northern Protestant students that the highest proportion (35%) of students reporting decreased levels of social distance is found. The decrease in social distance occurring among these students in absolute terms is large as it involves moving at least one point lower on the social

distance scale (e.g., from only being "willing to work with a Catholic Person" (4) to being "willing to have Catholic People as next-door neighbours" (3)).

The average levels of social distance expressed toward eight other groups of people at pre and post-programme times are shown in Figure 4. This figure shows that, with the exception of disabled people, comparatively high levels of social distance were expressed toward all of the groups. Moreover, no statistically significant changes were found in the average levels of social distance expressed between pre and post-programme times. This pattern of findings indicates that Civic-Link is not significantly impacting in the area of promoting an "acceptance of diversity" among participating students when this is assessed in terms of social distance expressed toward a number of religious, ethnic and minority groups. As indicated below, however, the interpretation of this finding is not straightforward as a number of factors both within Civic-Link and control schools were found to influence levels of social distance.

4.1.2   Social Distance (Comparison with Control Schools)

The results of a basic analysis comparing students in Civic-Link Schools with their counterparts in control schools are presented in Tables 3 and 4. This analysis parallels that reported earlier in that it controls for the religion and place of residence of students. Looking at the main effect of participation in Civic-Link it can be seen that it is only in the case of Catholic students that statistically significant differences from their counterparts in control schools are found. These differences are found in relation to average levels of social distance expressed towards Protestant People, Catholic People and People from Northern Ireland. When the figures are viewed by place of residence it can be seen that the main factor underpinning the overall significant effect is the lower average social distance scores of Southern Catholic students in Civic-Link schools compared to their counterparts in control schools. Among Protestant students no significant differences were found between students in Civic-Link schools and control schools though in this case it is notable that Protestant students in the Republic of Ireland participating in Civic-Link report lower levels of social distance toward all three groups than their counterparts in control schools.

Table 3
Social Distance of Catholic Students Toward Protestant People, British People and People from Northern Ireland by Civic-Link Participation and Location

		Control Schools	*Civic-Link*	*Statistics*
Protestant People				
	ROI	2.79	2.13	
	NI	2.20	2.68	
	ALL	**2.57**	**2.30**	F=6.95 (P<.01)
British People				
	ROI	3.09	2.43	
	NI	3.07	3.35	
	ALL	**3.08**	**2.70**	F=8.39 (P<.01)
People from NI				
	ROI	2.17	1.56	
	NI	1.45	1.63	
	ALL	**1.90**	**1.58**	F=21.54 (P<.001)

Table 4
Social Distance of Protestant Students Toward Catholic People, Irish People and People from ROI by Civic-Link Participation and Location

		Control Schools	Civic-Link	*Statistics*
Catholic People				
	ROI	2.06	1.66	
	NI	2.53	2.59	
	ALL	**2.48**	**2.45**	F=1.00 NS
Irish People				
	ROI	1.29	1.14	
	NI	2.72	2.75	
	ALL	**2.57**	**2.50**	F=1.00 NS
People from ROI				
	ROI	1.59	1.10	
	NI	2.72	2.69	
	ALL	**2.59**	**2.45**	F=0.68 NS

A series of analyses was undertaken to explore the possible causes of the limited programme effects observed in the case of the pre-post comparisons reported earlier and in the case of the Civic-Link versus control school analysis presented in Tables 3 and 4. One of the major factors identified in these analyses was the consistent relationship between the number of exchanges that students experienced while participating in Civic-Link and their scores on a number of the measures being used to assess the impact of Civic-Link. A second factor identified was the status of schools in terms of whether they are designated as disadvantaged or not, though in this case the effect was confined primarily to levels of social distance. As there was no significant relationship between these two variables they can be viewed as having independent effects on social distance. The relationship between the number of number of exchanges and levels of social distance is examined first.

Noting the above points, five sub-groups of students were created based on whether or not students in control schools had undertaken classes in social, civic, political or community relations issues and, in the case of Civic-Link students, the number of exchanges they had undertaken. The impact of this categorisation is seen in Tables 5 and 6 and Figure 5. In broad terms, the pattern of results that emerges is that participants in Civic-Link undertaking two exchanges report lower social distance levels that their counterparts undertaking one or no exchanges. This is particularly evident in the case of Protestant students from Northern Ireland amongst whom average social distance levels are at least one point lower in the group undertaking two exchanges when compared to their counterparts undertaking no exchanges,. Moreover, in comparison to students in control schools, Civic-Link students who had undertaken two exchanges generally report lower social distance levels than students in control schools who had undertaken classes in civic, social political or community relations issues and substantially lower social distance levels than students in control schools who had not undertaken such classes. The two groups of students reporting the highest levels of social distance are the minority of Civic-Link students who had no experience of a North-South exchange and students in control

schools who had not undertaken classes in social, civic, political or community relations issues.

Table 5
Social Distance of Catholic Students Toward Protestant People, British People and People from Northern Ireland by Civic-Link Participation (Controlling for Number of Exchanges and Participation in SCPCR) and Location

		Control Schools		Civic-Link			Statistics
		No SCPCR	SCPCR	0 EXCH	1 EXCH	2 EXCH	
Protestant People							
	ROI	3.59	2.61	3.20	2.22	1.91	
	NI	2.25	2.16	2.79	2.84	2.55	F=6.37
	ALL	**2.72**	**2.51**	**3.08**	**2.39**	**2.11**	(P<.001)
British People							
	ROI	3.92	2.91	2.91	2.43	2.34	
	NI	3.06	3.02	3.47	3.51	3.20	F=3.29
	ALL	**3.36**	**2.94**	**3.08**	**2.73**	**2.61**	(P<.01)
People from NI							
	ROI	2.93	2.00	2.04	1.61	1.45	
	NI	1.41	1.44	2.21	1.49	1.61	F=8.91
	ALL	**1.94**	**1.87**	**2.09**	**1.58**	**1.50**	(P<.001)

Table 6
Social Distance of Protestant Students Toward Catholic People, Irish People and People from ROI by Civic-Link Participation (Controlling for Number of Exchanges and Participation in SCPCR) and Location

		Control Schools		Civic-Link			Statistics
		No SCPCR	SCPCR	0 EXCH	1 EXCH	2 EXCH	
Catholic People							
	ROI	4.00	1.80	2.40	1.53	1.43	
	NI	2.78	2.21	3.23	3.25	2.12	F=3.64
	ALL	**2.81**	**2.13**	**3.11**	**2.70**	**2.08**	(P<.01)
Irish People							
	ROI	1.00	1.33	1.20	1.12	1.14	
	NI	2.94	2.43	3.83	3.22	2.22	F=4.58
	ALL	**2.89**	**2.20**	**3.46**	**2.55**	**2.14**	(P<.001)
People from ROI							
	ROI	1.27	1.27	1.20	1.06	1.14	
	NI	3.06	2.16	3.67	3.19	2.17	F=6.09
	ALL	**3.08**	**1.97**	**3.31**	**2.51**	**2.10**	(P<.001)

As noted in the introductory overview of Civic-Link, the exchanges between partner schools are a central element in the design of the initiative as they bring together the contact and relationship building element of Civic-Link and the action learning and

public policy focus of the initiative. However, not all schools and not all students within schools participating in exchanges experience the full programme of two exchanges. The actual figures are one in ten (10.1%) students did not participate in any exchange, one in three (32.2%) participated in just one exchange and 57.7% participated in two exchanges. Moreover, there is evidence of a lower level of exchanges in Phase 3 schools (i.e., schools that only entered Civic Link in the 2001 / 2002 school year). This may indicate that schools need more that one year to establish themselves in terms of capacity to fully implement the Civic-Link programme particularly the exchange element.

A further factor possibly accounting for the weak effects of Civic-Link on social distance when compared to control schools is that students in control schools could have participated to varying degrees in classes that covered civic, social, political and community relations types issues. It is reasonable to expect that this participation would be reflected in their scores on a range of measures used in the evaluation. To investigate this students in control schools were divided into two sub-groups on the basis of their answers the following question: *Have you participated in any classes concerning social, civic, political or community relations issues during the past three years?* As will be shown in the analyses reported below there is clear evidence of differences between the responses of students who had undertaken such classes and those students who did not take classes covering these issues.
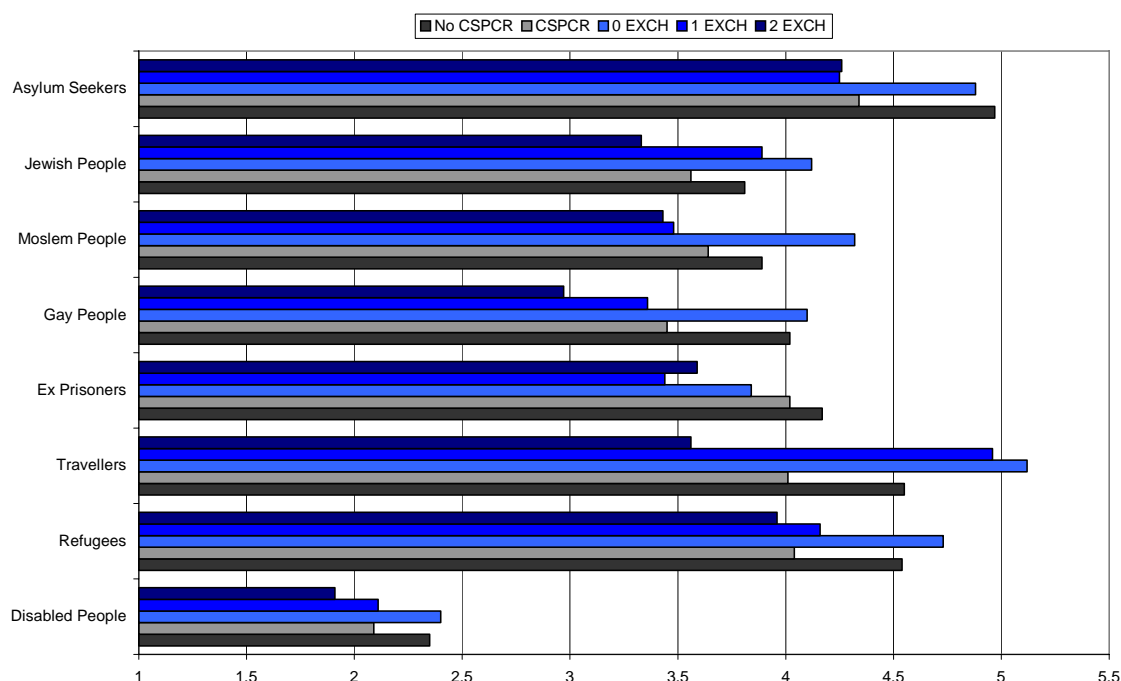

Figure 5: Social Distance Levels Toward Eight Religious, Ethnic and Minority Groups Controlling for Number of Exchanges in Civic-Link Schools and Participation in Civic, Social, Political or Community Relations (CSPCR) Issues in Control Schools

This overall pattern of the relationship between number of exchanges (in the case of students in Civic-Link schools) and participation in civic, social, political or community relations issues (in the case of students in control schools) prevailed among Catholic and Protestant students in both Northern Ireland and the Republic of Ireland respectively. It also was found in relation to social distance levels expressed toward eight religious, ethnic and minority groups (see Figure 5). This consistency of results points to the importance of experiencing the full programme of two exchanges in the case of Civic-Link students and highlights the role of participating in civic, social, political or community relations issues in the case of control students. Moreover, the pattern of results points to the positive impact of participation in Civic-Link (for the majority of students) when compared to students in control schools who had not undertaken classes in civic, social, political or community relations issues.

4.1.3   Disadvantaged School Status and Social Distance

The breakdown of schools according to their disadvantaged status, location and whether they are Civic-Link or control schools is shown in Table 7. Overall, approximately two in five schools (i.e., 38.0%) in Civic-Link are designated as disadvantaged on the basis of data available. The data used to classify schools were based on the proportion of students in receipt of free school meals among schools in Northern Ireland (i.e., schools were designated as disadvantaged when at least one third of students were in receipt of free school meals).[1] The designated status of the schools by Department of Education and Science was the basis for classifying schools in the Republic of Ireland.

Table 7
Breakdown of Schools Participating in Evaluation by Disadvantaged Status of School and Location

	Republic of Ireland	Northern Ireland
Civic-Link Schools		
Not Disadvantaged	28 (31.0%)	25 (15.6%)
Disadvantaged	16 (18.0%)	21 (20.0%)
Total	44	46
Control Schools		
Not Disadvantaged	9 (23.7%)	12 (31.6%)
Disadvantaged	10 (26.3%)	7 (18.4%)
Total	19	19

Note: Percentages represent the cell total as a proportion of total schools in Civic-Link and control schools respectively.

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[1] It must be acknowledged that taking 33% as the threshold at or above which schools in Northern Ireland are designated as disadvantaged is somewhat arbitrary. With regard to this issue it can be noted that 10 of the 25 schools designated as disadvantaged had at least 50% of students in receipt of free school meals and 12 of the 21 schools not designated as disadvantaged had 15% or less of their students in receipt of free school meals. The possible effects of re-categorisation were examined and the results show that the relationships reported using the threshold of 33% are detecting the impact of disadvantaged status and that increasing the threshold or creating a three level variable would confirm the relationships reported here.

Table 8
Social Distance of Catholics Toward Protestant People, British People and People from Northern Ireland by Status of School and Civic-Link Participation

		Not Disadvantaged	Disadvantaged Schools	Statistics
Protestant People				
	C-L	1.91	2.80	C-LvCTRL 5.75 (P<.05)
	CTRL	2.64	2.51	Sch Stat 19.85 (P<.001)
	ALL	**2.20**	**2.67**	Interaction 24.59 (P<.001)
British People				
	C-L	2.32	3.20	C-LvCTRL 8.83 (P<.01)
	CTRL	3.19	2.98	Sch Stat 12.58 (P<.001)
	ALL	**2.66**	**3.10**	Interaction 21.14 (P<.001)
People from NI				
	C-L	1.48	1.72	C-LvCTRL 17.76 (P<.001)
	CTRL	1.93	1.87	Sch Stat 2.56 NS
	ALL	**1.65**	**1.79**	Interaction 4.00 (P<.05)

Table 9
Social Distance of Protestants Toward Catholic People, Irish People and People from Republic of Ireland by Status of School and Civic-Link Participation

		Not Disadvantaged	Disadvantaged Schools	Statistics
Catholic People				
	C-L	2.11	3.38	C-LvCTRL 0.54 NS
	CTRL	2.29	2.68	Sch Stat 14.12 (P<.001)
	ALL	**2.18**	**2.95**	Interaction 4.07 (P<.05)
Irish People				
	C-L	2.11	3.58	C-LvCTRL 0.18 NS
	CTRL	2.58	2.56	Schstat 9.80 (P<.01)
	ALL	**2.28**	**2.96**	Interaction 10.84 (P<.01)
People from ROI				
	C-L	2.13	3.34	C-LvCTRL 0.06 NS
	CTRL	2.48	2.72	Sch Stat 10.77 (P<.001)
	ALL	**2.25**	**2.96**	Interaction 5.00 (P<.05)

The results of the analysis of the relationship between the disadvantaged status of schools and levels of social distance are presented in Tables 8 and 9. In both Civic-Link and control schools average levels of social distance are significantly higher among students in schools designated as disadvantaged than among their counterparts in schools that are not designated as disadvantaged. From the results concerning Catholic students presented in Table 8 there is evidence that the positive effect of Civic-Link participation on reducing social distance toward Protestant People

and British People is confined to Civic-Link students attending schools not designated as disadvantaged. This relationship holds for both for Catholic students in Northern Ireland and the Republic of Ireland (see Tables 2A and 2B in Annex 2).
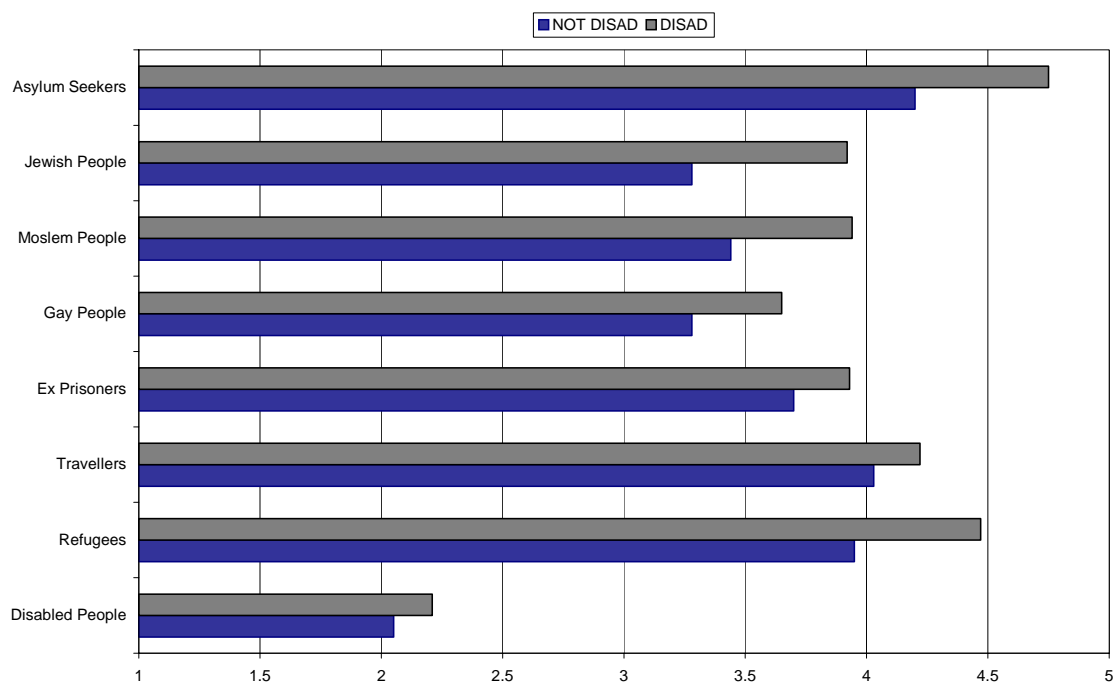

Figure 6:   Social Distance Levels Expressed Toward Eight Religious, Ethnic and Minority Groups by Disadvantaged Status of Schools

The results of an analysis confined to Protestant students show that for these students also the positive effect of participation in Civic-Link on reducing levels of social distance toward Catholic People and People from the Republic of Ireland is confined to students in schools not designated as disadvantaged (see Table 9). This relationship holds for Protestant students in Northern Ireland (see Table 2C in Annex 2).

The levels of social distance toward a number of religious, ethnic and minority groups reported by students in disadvantaged schools are significantly higher than the levels reported by their counterparts in non-disadvantaged schools (see Figure 6). Analysis of the impact of participation in Civic-Link on levels of social distance toward these groups showed that, in comparison to students in control schools, Civic-Link students reported significantly lower levels of social distance in relation to three of the eight groups (i.e., disabled people, gay people and ex-prisoners). However, it is among students in Civic-Link schools not designated as disadvantaged that the main positive effect is found (see Table 2E in Annex 2).

Overall, there is evidence that students in disadvantaged schools report higher levels of social distance toward members of a number of religious, ethnic and minority groups and that the main impact of Civic-Link in this regard is confined to schools not designated as disadvantaged.

4.1.4 Analysis of Students Expressing Maximum Social Distance (Note: This analysis is undertaken on the sub-group of 792 students completing both Pre and Post-Programme Questionnaires)

One of the criticisms sometimes made of initiatives seeking changes in attitudes and behaviours between conflicting groups is that they have little impact on persons holding extreme views. To examine this issue in the context of Civic-Link, Catholic and Protestant students expressing maximum social distance toward their peers of the other religion, either at pre or post-programme times, were identified. This group amounted to a total of 72 students corresponding to one in ten (10.7%) of all students providing responses at pre and post-programme times (excluding the small number of students of other religions in the sample). The results of an analysis based on these students are presented in Table 10.

Table 10
Analysis of Sub-Sample Expressing Maximum Social Distance either at Pre or Post Programme

	Total Extreme either at Pre or Post	*Decreased Social Distance*	*No Change*	*Increased Social Distance*
	% of All	*% Decreasing*	*% No Change*	*% Increasing*
NI Protestants	13.8	16.6	41.7	41.7
	(12)	(2)	(5)	(5)
NI Catholics	17.1	29.6	29.6	40.8
	(27)	(8)	(8)	(11)
ROI Protestants	0	0	0	0
ROI Catholics	7.7%	27.3	51.5	21.2
	(33)	(9)	(17)	(7)
All	10.7	26.4	41.7	31.9
	(72)	(19)	(30)	(23)

Overall, 7.3% of students expressed maximum social distance in their responses to the pre-programme questionnaire. Of these, a total 38.8% (i.e., 19/72) reported decreases in social distance in their response to the post-programme questionnaire. However, the majority (i.e., 61.2%) remained unchanged in terms of the level of social distance they reported. This latter group corresponds to 4.5% of the total number of students in the analysis and these students can be viewed as representing young people holding extremely prejudiced views of their peers of the other religion. It is notable that the vast majority of these students are young men (only 3 of the 30 students in this group are young women) and almost all (25 of the 30) come from schools designated as disadvantaged. Between pre and post-programme times a total of 23 students corresponding to 3.4 per cent of all students in the analysis reported an increase in social distance such that at post-programme they expressed maximum social distance.

In order to explore the actual nature of the views held by students expressing maximum social distance the qualitative data on their views / characterisations of young people were examined (see Annex 3). This fills out the quantitative analysis reported above and throws light on the manner in which students holding extreme views characterise their peers based on religion and place of residence as well as the changes that took place between pre-and post-programme times.

What is striking about the views of this group of students is the extent to which the national, religious, and cultural traditions of the respective groups are used both in a negative manner and in a way which underpins the maintenance of social distance between the groups on the basis of nationality and religion. It must also be noted that while the number of students expressing these views is small in the context of the total numbers of students participating in Civic-Link, the persistence of such views is likely to provide the vanguard for the perpetuation of inter-group prejudice and sectarianism. In this regard, effectively challenging the persistence of these views represents an important challenge for interventions operating with peace-building and inter-community objectives.

4.2 The Community You Live In (Pre-Post and Control School Comparisons)

The pre-post analysis results presented in Table 2F in Annex 2 show that, with the exception of one item, statistically significant and positive pre-post changes were found on all of the items. This provides strong evidence that participants in Civic-Link make statistically significant gains in relation to their beliefs regarding playing an active role in the communities in which they live, their knowledge of their communities, and in their capacities to improve the quality of life of their communities.

A similar pattern was found in the results of the analysis comparing students participating in Civic-Link with students in control schools (see Table 11). The findings show that students participating in the full programme of two exchanges had the most positive profile in terms of their perceptions of being prepared for and having the resources and sense of responsibility to play a positive role in the community where they live. Also, this sub-group of Civic-Link students differed from the sub-group in the control schools that had undertaken classes in social, civic, political or community relations issues. This difference indicates that Civic-Link is providing a set of positive outcomes that is not associated with other forms of civic, social, political or community relations education.

In general, Civic-Link students undertaking a single exchange have a similar or slightly better profile on all of the items concerned with the *Community in Your Live In* than students in control schools who had undertaken classes in social, civic political or community relations issues. It should be noted, however, that the minority of Civic-Link students not undertaking an exchange had similar or slightly poorer scores than their peers who had not undertaken classes in civic, social, political or community relations.

Table 11
Comparison of Control Schools and Civic-Link Schools on Items Concerning
The Community You Live In

	Control Schools		Civic-Link		
	No CSPCR	*CSPCR*	*0 EXCH*	*1 EXCH*	*2 EXCH*
I feel that I know my own community well. (% Agreeing)	**74**	**80**	**72**	**79**	**86**
I want to make my community a better place to live. (% Agreeing)	**67**	**77**	**72**	**79**	**85**
I don't feel I belong in the community where I live. (% Disagreeing)	74	71	68	71	78
I am interested in what is going on in the community where I live. (% Agreeing)	**51**	**63**	**49**	**63**	**76**
I don't know how to go about making my community a better place to live. (% Disagreeing)	**17**	**19**	**20**	**22**	**33**
I feel that I have a valuable role to play in my community. (% Agreeing)	**14**	**27**	**28**	**30**	**38**
I know very little about the problems experienced in my community. (% Disagreeing)	**43**	**48**	**33**	**51**	**60**
It is not my responsibility to help make the community where I live a better place. (% Disagreeing)	**44**	**57**	**44**	**60**	**70**
I don't have enough information to play a part in improving life in my community. (% Disagreeing)	**21**	**24**	**17**	**29**	**38**
I have ideas about how to make my community a better place to live in. (% Agreeing)	**36**	**47**	**35**	**49**	**60**
Whatever I do, it won't make any difference to my community. (% Disagreeing)	**32**	**46**	**33**	**51**	**57**
I know who makes decisions that affect my community. (% Agreeing)	**35**	**41**	**34**	**46**	**56**

Note: All items in **bold text** are significant at P <.0001.

Table12
Comparison of Control Schools and Civic-Link Schools on Items Concerning
The Culture and Traditions of Different Groups of People

	Control Schools		Civic-Link		
	No CSPCR	*CSPCR*	*0 EXCH*	*1 EXCH*	*2 EXCH*
Knowing the culture and traditions of other people helps you understand their point of view. (% Agreeing)	**80**	**87**	**76**	**91**	**89**
The culture and traditions of other people are of no interest to me. (% Disagreeing)	**53**	**64**	**57**	**73**	**79**
Where I live would be a better place if everyone shared the same culture and traditions. (%Disagreeing)	**42**	**56**	**36**	**52**	**51**
Where I live means that I am influenced by several cultures and traditions. (% Agreeing)	34	36	29	37	42
I have my own culture and tradition and see no need to learn about the culture and traditions of other people. (% Disagreeing)	**55**	**67**	**59**	**71**	**78**
Having different cultures and traditions in a country means that there will always be conflict between them. (% Disagreeing)	**27**	**33**	**19**	**33**	**38**
It is not my responsibility to learn about the culture and traditions of other people. (% Disagreeing)	**42**	**53**	**39**	**58**	**68**
Having people of different cultures and traditions in a country is good for everyone. (% Agreeing)	**45**	**55**	**54**	**61**	**66**
My culture and traditions are not respected by other people. (% Disagreeing)	**42**	**56**	**35**	**49**	**57**
Knowing about the culture and traditions of other people helps you to get on better with them. (% Agreeing)	65	74	64	72	74

Note: All items in **bold text** are significant at P <.0001.

4.3   Culture and Traditions of Different Groups of People (Pre-Post and Control School Comparisons)

Statistically significant changes were found in relation to three of the 10 items concerning the culture and traditions of different groups of people on the basis of pre-post comparison (see Table 2G in Annex 2). These items included the positive value of a knowledge of the culture and traditions of people as an aid to understanding their point of view. At post-programme time Civic-Link students also expressed a greater interest in and a greater sense of personal responsibility to learn about the culture and traditions of other people. The items on which no statistically significant change was found between pre and post-programme times broadly concerned attitudes toward cultural diversity.

The results of the analysis comparing students participating in Civic-Link with students in control schools (see Table 12) show that, with two exceptions, there are significant differences between the sub-groups. The pattern of the findings here mirrors that found in relation to the items concerning *The Community You Live In.* The results show that students participating in the full programme of two exchanges had the most positive profile in terms of their views of and respect for the culture and traditions of different groups of people. Also, it was only this sub-group of Civic-Link students that differed from the sub-group of students in control schools that had undertaken classes in social, civic, political or community relations issues. In general, there was little difference between Civic-Link students participating in no exchanges and students in control schools reporting that they had not undertaken classes in civic, social, political or community relations issues. When combined with the findings in relation to civic participation (i.e., *The Community You Live In)* this points to the importance of full programme implementation, incorporating two exchanges, for the full impact of Civic-Link to be realised.

4.4   What You Have Learned in School (Pre-Post and Control School Comparisons)

The results of the pre-post comparison showed that statistically significant change occurred between pre and post-programme times on five of the 12 items concerning school-based learning (see Table 2H in Annex 2). This positive change is found in relation to items concerning the capacity to "make the community where I live a better place", learning how to present "my ideas to other people", knowing where to source relevant information for community action, knowing who makes decisions that affect community life, and knowledge of the culture and traditions of different groups of people.

The results of the comparison with students in control school presented in Table 13 show a statistically significant main effect for nine of the 12 items concerning school-based learning. The results show that Civic-Link students completing the full programme of two exchanges, and to a lesser extent students participating in one exchange, fair better than their counterparts in control schools undertaking social, civic, political or community relations classes. Both of these sub-groups report a substantially higher level of school-based learning than students in control schools reporting that had not participated in classes concerning civic, social, political or community relations issues.

Table 13
Comparison of Control Schools and Civic-Link Schools on Items Concerning
What You Have Learned in School

All % Agreeing	Control Schools		Civic-Link		
	No CSPCR	CSPCR	0 EXCH	1 EXCH	2 EXCH
I have learned to understand people who have different ideas from myself.	**79**	**85**	**71**	**83**	**89**
I have learned to understand politics and how to make political decisions.	**29**	**42**	**29**	**44**	**47**
I have learned how to play a full and responsible role in society.	**47**	**60**	**47**	**53**	**61**
I have learned to co-operate and work together with other students.	91	94	80	93	93
I have learned how to contribute to making my community a better place to live.	**38**	**51**	**50**	**60**	**72**
I have learned how to present my ideas to other people.	**68**	**79**	**60**	**77**	**87**
I have learned to value and respect other people's point of view.	83	89	85	88	91
I have learned where to find information on the community where I live.	**39**	**48**	**44**	**60**	**70**
I have learned about the culture and traditions of different groups of people in society.	**63**	**70**	**60**	**76**	**80**
I have learned about who makes decisions that affect life in the community where I live.	**41**	**48**	**48**	**58**	**64**
I have learned to be concerned about what happens in other countries.	**58**	**75**	**70**	**69**	**76**
I have learned how to listen to other people's point of view.	82	89	71	88	89

Note: All items in **bold text** are significant at $P < .0001$.

4.5   Behavioural Items Indicating Interest in Current Affairs and Community Life

The pattern of the results concerning civic and community action as well as school-based learning reported above indicates fairly consistent and substantial benefits for the majority of students participating in Civic-Link in comparison to students in control schools (particularly students with no exposure to classes in the areas of civic, social, political or community relations issues). On this basis one would also expect to see positive change in behaviours related to such views. This issue is examined here using a set of items assessing the frequency with which students engaged with information regarding civic and current affairs issues and the frequency with which they discussed what is going in the community where they live with a number of significant others including parents and teachers.

Table 14
Comparison of Control Schools and Civic-Link Schools in a Range of Behavioural Items Indicating Interest in Current Affairs and Community Life

	Control Schools		Civic-Link		
All % Reporting "Never"	**No CSPCR**	**CSPCR**	**0 EXCH**	**1 EXCH**	**2 EXCH**
Watching the news on TV	10	5	10	8	6
Listening to news on the radio	**29**	**17**	**27**	**20**	**17**
Reading the news sections of a newspaper	**34**	**24**	**27**	**29**	**24**
Watching a documentary programme about current affairs on TV	44	41	46	41	41
Using the internet to get information on current affairs	67	68	70	62	61
Discussing what is going on in the community with classmates	**37**	**29**	**44**	**29**	**23**
Discussing what is going on in the community with teachers	**65**	**46**	**45**	**31**	**28**
Discussing what is going on in the community with friends	29	23	38	31	24
Discussing what is going on in the community with parents	**30**	**20**	**39**	**27**	**22**
Discussing what is going on in the community with other adults	**56**	**38**	**58**	**43**	**43**

Note: All items in **bold text** are significant at P <.001.

While the results of the pre-post analysis provided limited support for behavioural change (see Table 2I in Annex 2) the results of the analysis comparing students undertaking Civic-Link with students in control schools (see Table 14) show that the former engage more frequently in behaviours related to supporting an interest in public life and community life than their counterparts in control schools who had not undertaken classes in civic, social, political or community relations issues. However,

there was little difference between students participating in Civic-Link and students in control schools who had undertaken classes in civic, social, political or community relations issues.

One final observation regarding the results presented in Table 14 is that there is a substantial minority of students in all schools who have little actual engagement in behaviours related to supporting an understanding of public and community life.

4.6   Students' Assessments of the Benefits of Participating in Civic-Link

The two main overall trends evident in relation to students' self-assessment of what they gained as a result of participating in Civic-Link are that:

- approximately two-thirds reported positive gains in the area of enabling engagement with community life and an increased capacity to make the community were they live a better place; and,
- four in five reported positive benefits in terms of having a greater understanding of and respect for the culture and traditions of their partner school.

Table 15
Reported Impact of Civic Link on Enabling Action at Community Level and in Promoting Greater Understanding of and Respect for Culture and Traditions of Partner School by Religion and Location

		Catholic	*Protestant*	*Other*	*Total*
Civic-Link has helped me make my community a better place to live.					
Northern Ireland	No	23	50	46	35
	Yes, to some extent	72	42	45	58
	Yes, to a great extent	5	8	9	7
Republic of Ireland	No	36	89	57	40
	Yes, to some extent	57	11	41	53
	Yes, to a great extent	7	0	2	7
Civic-Link has helped me to better understand and respect the culture of young people in my partner school.					
Northern Ireland	No	17	25	27	22
	Yes, to some extent	62	53	51	57
	Yes, to a great extent	21	22	22	21
Republic of Ireland	No	20	43	32	22
	Yes, to some extent	52	46	54	57
	Yes, to a great extent	28	11	14	21

More detailed examination of the figures in presented in Table 15 shows that a lower proportion of Protestant students and students of other religions reported positive impacts from their participation in Civic-Link than their Catholic peers. This effect is observable among students from both Northern Ireland and the Republic of Ireland. As might be expected there was a strong relationship found between the number of exchanges in which students had participated and the proportion of students reporting positive benefits (see Figure 7). These findings again point to the role of the exchange programme in underpinning the positive effects of participation in Civic-Link.
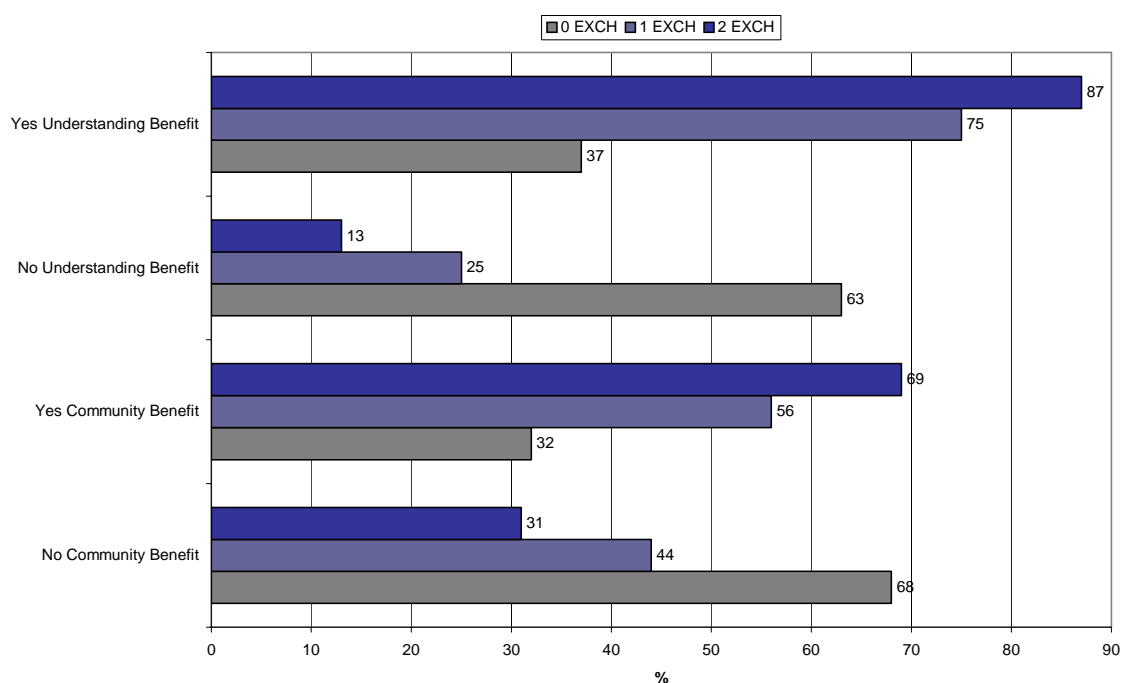
Figure 7: Reported Benefit of Participating in Civic-Link by Number of Exchanges in which Students Participated

An illustration of the actual benefits experienced as a result of Civic-Link as well as the main overall self-reported benefit is provided by the statements in Text Boxes 1 to 3. With respect to the illustrative statements in Text Box 1 it is evident that there are differences in the pattern of the actual benefits reported between students based on the religious tradition of their schools and whether they are from Northern Ireland or the Republic of Ireland.

Among students in Protestant schools in Northern Ireland there were frequent references to awareness of religious differences and to the role of the Civic-Link exchanges in improving their understanding of religious differences. The comments of this group of students also frequently made reference to becoming aware of the relative unimportance of religious differences in terms of inter-personal relations and friendships and to the fact that "people are people" no matter what their religion. Among these students also there were virtually no references to nationality (i.e., Irish people) or to cultural matters. The pattern of benefits here must be seen as reflecting the fact that most school partnerships for Protestant schools in Northern Ireland are with Catholic schools in the Republic of Ireland. The pattern of the

benefits reported among this group of students is also consistent with the results of studies showing that religion is a more important primary self-indicator for Northern Protestants than nationality. The converse is the case for Northern Catholics.

TEXT BOX 1: Main way in which Civic-Link has helped me to better understand and respect the culture and traditions of young people in Partner School:

Students from Northern Protestant Schools
- ✓ I learned in Civic-Link that the only things that are different are very small like accent, religion and where they come from. Doing things with them wouldn't be a problem.
- ✓ I learned that people are people no matter where they come from.
- ✓ I though that Wexford people were really nice and it doesn't matter what religion they are.
- ✓ Catholics have different beliefs than Protestants and I respect that more now than before the exchange.
- ✓ They have a different religion but when you're with them long enough you forget all about that stuff.

Students from Northern Catholic Schools
- ✓ We learned and began to understand why their culture is the way it is and vice versa.
- ✓ I realise that everyone is different and I respect that. That is what makes everyone unique. I understand that our partner school wasn't actually as different from us as I anticipated.
- ✓ We may differ in out cultural traditions but in many respects we share the same worries and fears. They also have the same interests and tastes in music, fashion etc.
- ✓ Now that I know the culture and traditions of people in our partner school it helps me to understand the differences between us and how stupid it is to fight with people of different religions. It also helped me to realise that not everything in life revolves around culture and traditions.
- ✓ I have learned to be more open-minded.

Students from Southern Catholic Schools
- ✓ I did not know much about the North before I started this but now I really do and how difficult it can be to get people to reconcile after so many years of hurt.
- ✓ I never new Protestants before and I thought they weren't very nice but now that I've met and talked to them I really think there sound.
- ✓ They are just the same as us and religious division is stupid.
- ✓ To me it does not matter what culture or traditions they have its personality and loyalty that matter.
- ✓ I always thought people were different but since the Civic-Link Project I respect other people's culture and traditions. We are all human and should understand each other.

Among students from Catholic schools in Northern Ireland there were limited references to benefits in the area of developing a knowledge, understanding of, or respect for the religious tradition of their partner school. This is attributable to the limited number of school partnerships in which a Catholic Northern school is partnered with a Protestant school in the Republic of Ireland. The references in the majority of the statements of these students were to gaining an understanding of people of different cultures and people living in different situations from themselves. These statements were accompanied by references to becoming aware of similarities between the interests and lives of their peers in their partner school and their own interests and lives and, to a lesser extent, to becoming more open-mined, tolerant and understanding.

TEXT BOX 2: Main way I have made a positive contribution to making The community where I live a better place as a result of Civic-Link

✓ I made a positive contribution by bringing up and doing something about all the litter around here,
✓ We have started a recycling project which will hopefully be expanded and will help the community.
✓ I am more aware of issues relevant to people in my community and am interested in what goes on. I like reading the local paper now too!
✓ We and our partner school came to a decision on how to prevent teenagers from drinking. As a result of our project we think we've done our best.
✓ We are helping our wildlife not to die out. We are starting to make a wildlife garden in our school.

Students from Catholic Schools in the Republic of Ireland reported the most varied set of benefits with respect to Civic-Link enabling a better understanding of and respect for the culture of young people in their partner school to be acquired. This reflects the religious mix of school partnerships available to Catholic schools from the Republic of Ireland. Students in this group made frequent references to becoming more aware of "life in Northern Ireland", to gaining an understanding of why there was inter-community conflict, and of the reasons why "Protestants and Catholics do not get on with one another in the North". The other comments made with a degree of frequency focused on people being the same no matter "where they are from or what religion they are".

As might be expected the self-reported responses regarding how "Civic-Link helped me make my community a better place to live" all referred to the particular projects that were undertaken by students. An illustrative sample of these is presented in Text Box 2.

TEXT BOX 3: Main benefit gained from involvement in Civic-link

Friendship
- ✓ I made friendships with different people and now I know that I can take a step further and make my community a better place to live.
- ✓ I have gained many friends that I can trust and know that there will be no difficulties with friendships because we know how to respect and understand each other.
- ✓ I made new friends.

Realisation of Similarity of People
- ✓ I came to the conclusion that no matter whether you lived North or South of the border we are all young people who liked similar activities and were friendly and good fun.
- ✓ I learned that no matter our religion we are all human and don't deserve to be treating each other differently
- ✓ I've learned not to judge people just by religion or where they come from. People are all the same no matter where they are from.

Confidence
- ✓ I learned that every little thing counts and that everything you do will help especially if you have the courage and confidence to do it. Civic-Link gave me the confidence and made me more motivated to take some action.
- ✓ I became a lot more confident within myself and made lots of friends from other religions.
- ✓ I have become more confident in meeting and making friends with new people from different backgrounds and religions.

Meeting People and Learning from Them
- ✓ The chance to meet other people and to share our ideas with them
- ✓ I got to meet new people and learned a lot about the education system and how it differs from ours.

Co-operating with Others
- ✓ How to work with people you don't know very well and getting to know what is going on in their lives.
- ✓ Teamwork. Learned that we all need to pull together to achieve success.

Cross-Border Learning (Southern Schools)
- ✓ I am more aware of the issue in the North. Before I just thought that Catholics and Protestants not tolerating each other was stupid but now I understand why there is such trouble. Without Civic-Link I would never know or experience the huge divide that exists.
- ✓ I learned a lot about the North and realised that there is still a lot of tension up there.

Analysis of students' reports of the main benefit they obtained from participating in Civic-Link led to six broad categories of benefit being identified (see Text Box 3). The most frequently reported of these benefits was to "making friends" or to the opportunity to meet new people. A second category of benefit is illustrated by statements emphasising the similarity of young people in terms of their interests, hobbies and lifestyles regardless of where they are from or their religion. Other statements in this category referred to becoming more "open-minded" and to "respecting" young people from different backgrounds to themselves. The third category of benefit is illustrated by statements that contain references to becoming more "confident" as a result of participating in Civic-Link. The three other categories of benefit were not very frequently reported and they are based respectively on references to "meeting other young people and learning from them", "learning to co-operate with other young people" and, in the case of Catholic students from the Republic of Ireland, "learning about the North".

4.7 Correlates of Social Distance

The relationship between identity, levels of cross-community contact, civic participation and social distance are examined in this section. All of the analyses are based on the subset of students completing questionnaires at pre and post-programme times and the data are mainly based on their post-programme responses.

4.7.1 Identity and Social Distance

The pattern of responses to a question asking students to select and rank three descriptors that they would use to describe themselves to other people showed that, with the exception of Protestant students in the Republic of Ireland, the majority of students in all other groups, both at pre and post-programme times, choose the age related descriptor of "a teenager" as their primary self-indicator (see Tables 2J and 2K in Annex 2). The small group of Protestant students from the Republic of Ireland choose from a narrower range of descriptors than all other groups of students and showed a change over pre and post programme times. The latter is reflected in the substantial decrease in the proportion choosing "Irish" as their primary self-indicator being pre and post-programme times (i.e., from 60.0% to 31.3%), the increase in the proportions choosing "teenager" (from 26.7% to 37.5%) and the increase in the proportion choosing "Protestant" (from 13.3% to 25.0%).

In order of frequency, the other primary self-indicators chosen were mainly based on nationality and religion, though there is variation with respect to these indicators depending on the religion and place of residence. The main points of note in this regard are that:

- approximately one third of Catholic students in the Republic of Ireland, at both pre and post-programme times, chose the nationality based descriptor "Irish" as their primary self-indicator with only a minority of 4 / 5% choosing "Catholic" as their primary self-indicator;
- approximately two in five Catholic students in Northern Ireland chose either "Irish" or "Catholic" as their primary self-indicator at both pre and post-

programme times, with some level of decrease in the proportion choosing "Catholic" between pre and post-programme times; and.

- 16 / 17 % of Protestant students in Northern Ireland chose "Protestant" as their primary self-indicator at both pre and post-programme times with approximately one in ten choosing either "British" or "Northern Irish" as their primary self-indicator on both occasions.

The pattern of the findings in respect of identity among students in Northern Ireland is broadly consistent with previous studies. However, it is notable that, among both Catholic and Protestant students, comparatively small proportions choose religion as their primary self-indicator. The latter, however, in relative terms is greater among Protestant students.

In examining the relationship between identity and social distance the main focus of attention was on the estimating the extent to which students choosing a primary self-indicator based on religion differ from their counterparts who do not in terms of the levels of social distance they report. The main finding to emerge from the analysis is that students choosing religion as their primary self-indicator report higher levels of social distance: that is, Catholic students for whom religion is their primary self-indicator report significantly higher levels of social distance toward "Protestant People" than those who choose any of the other descriptors as their primary self-indicator with an identical and reciprocal relationship being found among Protestant students. The average levels of social distance reported by students for whom religion is their primary self-indicator is 3.26 in comparison to 2.27 among students choosing any other descriptor. This one point different corresponds to the latter group being willing to have "Protestant People " / "Catholic People", as the case may be, as "close friends", whereas the former group would be willing to have them as "next-door neighbours".

4.7.2   Social Interaction and Social Distance

One of the central assumptions of approaches to reconciliation and mutual understanding based in the "contact hypothesis" is that social distance and conflict is the outcome of fractured and divided patterns of social interaction. To explore this assumption an analysis of the relationship between levels of actual contact on a cross-community basis and levels of social distance was undertaken. To place this analysis in context, Figures 8 and 9 present the actual levels of social contact on a cross-community basis (taking religious affiliation as the underlying feature) reported by students at post-programme time. The overall pattern in relation to actual contact is broadly the same in both Northern Ireland and the Republic of Ireland with only a comparatively small proportion of students reporting very limited contact. What is notable, however, is that the degree of social contact - reflected in terms of personal relationships - reported by students attending disadvantaged schools is significantly lower than that reported by their peers attending schools not designated as disadvantaged.

When the relationship between actual levels of contact and social distance was analysed, the results clearly illustrate the presence of a significant relationship between these two variables (see Figure 9). Moreover, while the relationship between these two variables holds among Catholic and Protestant students, there is

evidence that lack of contact contributes to higher levels of reported social distance among Protestant students than among their Catholic counterparts.
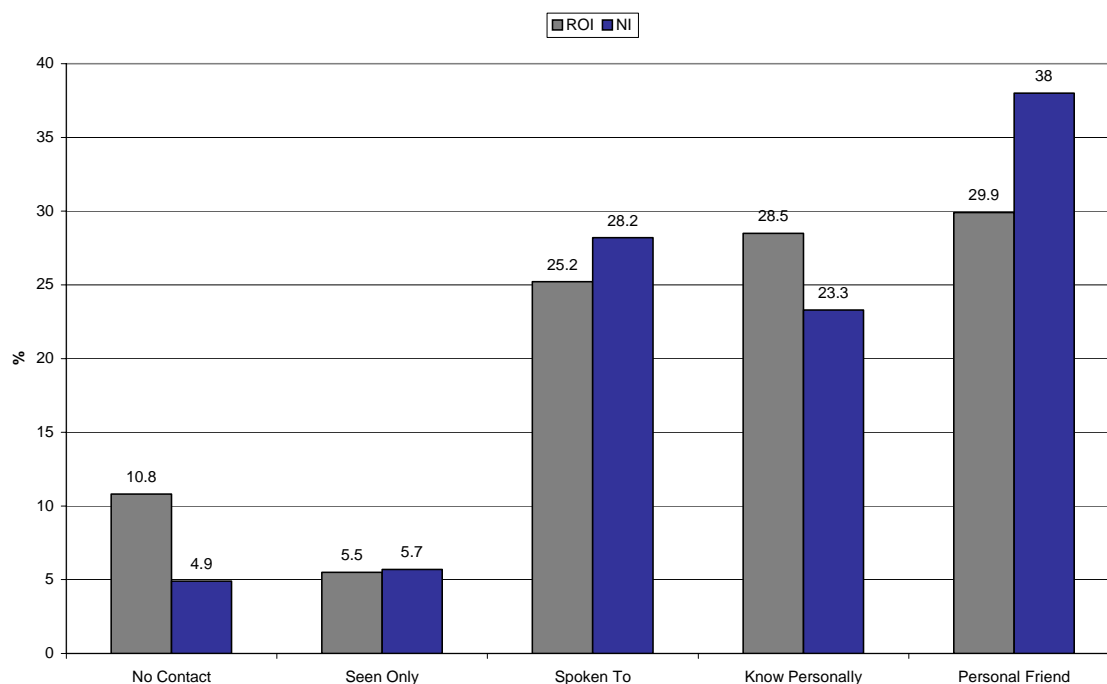
Figure 8: Reported Levels of Social Interaction / Contact on a Cross-Community Basis in Republic of Ireland and Northern Ireland
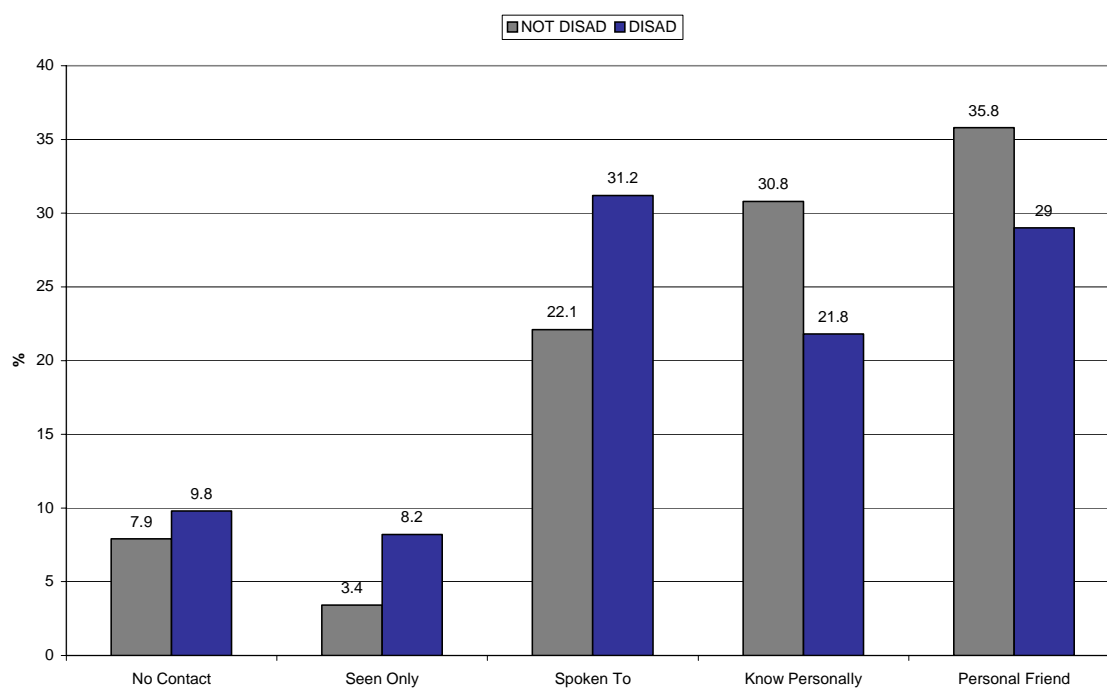
Figure 9: Reported Levels of Social Interaction / Contact on a Cross-Community Basis by Disadvantaged Status of School Attended by Students
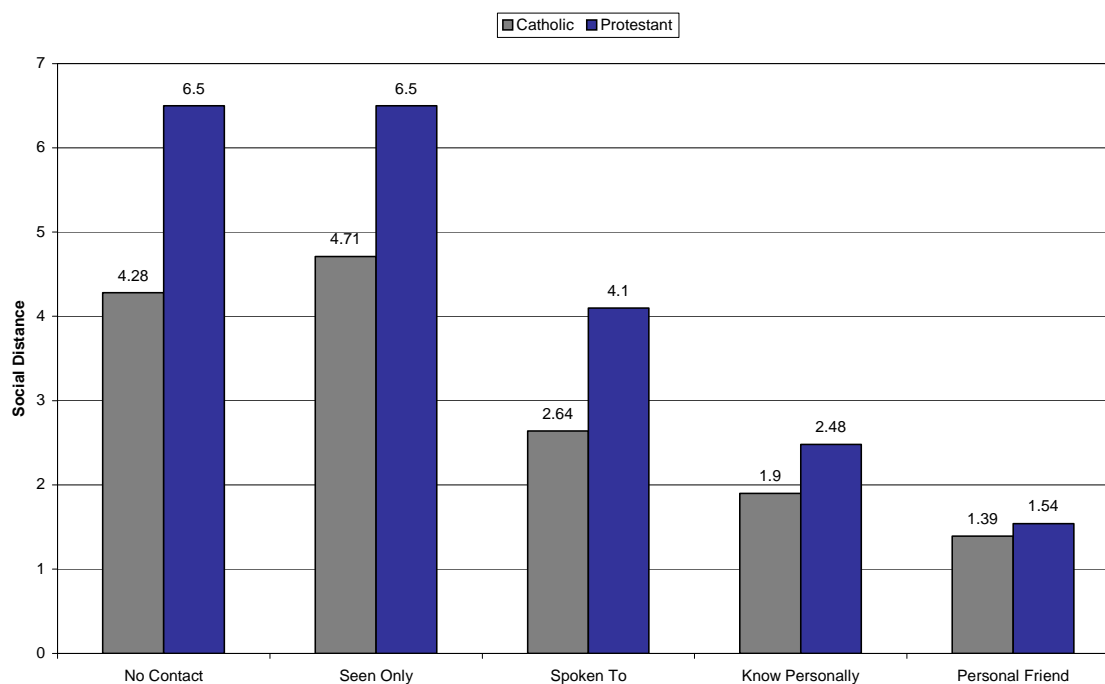
Figure 10: Relationship between Levels of Cross-Community Interaction / Contact and Social Distance Among Catholic and Protestant Students

In the context of the relationship between contact and social distance, the finding of lower levels of personal relationships on a cross-community basis among students attending schools designated as disadvantaged than among their peers attending schools not designated as disadvantaged points to the likely impact of this on the relationship between social distance and disadvantaged status reported earlier. This, in turn, indicates the greater relevance of Civic-Link for students attending disadvantaged schools who would appear to have fewer opportunities to establish personal relationships on a cross-community basis than their peers attending schools not designated as disadvantaged. Drawing on the findings in relation to the need for full programme implementation, in particular a programme of two exchanges, in order to achieve benefits in this area, these findings point to the particular need for full implementation in disadvantaged schools if positive outcomes are to be achieved.

4.7.3   Civic Participation, Mutual Understanding and Respect for Diversity

As indicated in the introduction to this report, Civic-Link seeks to achieve objectives that include fostering an interest in and capacity for civic action and participation and supporting the development of values in the areas of mutual understanding and respect for diversity. The nature and extent of the relationship between students' scores on civic participation and their reported levels of social distance are examined here.

Given the particular focus of Civic-Link on promoting mutual understanding between young people on a North-South basis the relationship between capacity for civic participation and mutual understanding - as indicated by social distance on the grounds of religion and nationality - is examined first. From the data presented in

Table 16 it can be seen that in all cases students with high scores on the indicator of capacity for civic action report lower levels of social distance than their counterparts with low scores. In three of the six comparisons made this difference reached statistical significance. While the overall pattern of the findings indicates a relationship between students' scores on capacity for civic participation and their reported levels of social distance on the grounds of religion and nationality, this relationship does not reach statistical significance among Catholic students from Northern Ireland.

Table 16
Average Social Distance Scores Among Students with Low and High Scores on Measure of Capacity for Civic Participation by Jurisdiction and Religion

	Low Capacity Civic Participation	*High Capacity Civic Participation*	*t*
Protestant Students (NI)			
Social Distance toward "Catholic People"	3.34	2.34	1.89 NS
Social Distance toward "Irish People"	3.57	2.21	2.62 p < .01
Catholic Students (NI)			
Social Distance toward "Protestant People"	3.24	2.72	1.66 NS
Social Distance toward "British People"	3.76	3.50	0.64 NS
Catholic Students (RoI)			
Social Distance toward "Protestant People"	2.53	1.81	3.61 p < .001
Social Distance toward "British People"	2.81	2.18	2.79 p < .001

The results of an analysis examining the relationship between capacity for civic participation and levels of social distance toward a number of religious, ethnic and minority groups is shown in Table 17. For seven of the eight groups included in the analysis there is a statistically significant relationship between students' ratings of their capacity for civic participation and their reported levels of social distance - high civic participation being associated with lower social distance. However, despite the presence of statistically significant relationships in the case of seven of the groups included in the analysis, the absolute size of the correlation coefficients is low indicating that there is only a weak relationship between students' ratings of their capacity for civic participation and respect for diversity as measured by their social distance scores toward eight religious, ethnic and minority groups.[2]

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[2] The square of a correlation coefficient provides an estimate of the size of a relationship between two variables. In this case of the significant correlation coefficients in Table 17, squaring the coefficients provides figures of between 3% and 6% indicating that the variables are only weakly related.

Table 17
Relationship Between Civic Participation and Social Distance

	Correlation Coefficients for Relationship between Capacity for Civic Participation and Social Distance Toward Eight Religious, Ethnic and Minority Groups
Disabled People	-.25[**]
Refugees	-.18[**]
Travellers	-.18[**]
Ex-prisoners	-.01
Gay People	-.21[**]
Moslem People	-.18[**]
Jewish People	-.20[**]
Asylum Seekers	-.19[**]

[**] P <.001.

Given the pattern of relationships found between capacity for civic participation and measures of social distance in relation to two relatively discrete sets of intergroup measures of social distance it was considered useful to explore the relationship between these two sets. The rationale for this analysis is to examine the extent to which levels of social distance in respect of the religious and nationality based focus of Civic-Link in relation to promoting mutual understanding are related to levels of social distance expressed toward eight religious, ethnic and minority groups that are not the specific focus of Civic-Link (the latter being taken as a measure of respect for diversity more generally). The results of this analysis are presented in Table 18. The general pattern of the findings here indicates that, with the exception of levels of social distance expressed toward members of the Traveller Community and ex-prisoners, there is a statistically significant and reasonably strong relationship between levels of social distance on a cross-community / cross-nationality basis and levels of social distance expressed toward the other groups examined.

Table 18
Relationship Between Social Distance on the Grounds of Religion and Nationality and Social Distance Toward Eight Religious, Ethnic and Minority Groups

	Social Distance on Ground of Religion (Protestant / Catholic)	*Social Distance on Ground of Nationality (British / Irish)*
Disabled People	.41[**]	.33[**]
Refugees	.47[**]	.48[**]
Travellers	.36[**]	.31[**]
Ex-prisoners	.27[**]	.24[**]
Gay People	.53[**]	.48[**]
Moslem People	.56[**]	.55[**]
Jewish People	.55[**]	.52[**]
Asylum Seekers	.46[**]	.44[**]

[**] P <.001.

Overall, the pattern of findings reported above shows that students' scores on indicators of capacity for civic participation and their scores on indicators of mutual understanding and respect for diversity, while related to one another, are relatively distinct. This is particularly the case among students in Northern Ireland - especially among Catholic students. This latter finding suggests that in areas where social relationships are rendered problematic by virtue of segregation and inter-group conflict, specific action is required to address the issues of prejudice and conflict on an inter-group basis. This provides support for the view that programmes aimed at promoting capacity for civic participation will not *necessarily* generate major benefits in the areas of mutual understanding / respect for diversity and vice-versa. What the findings also indicate, however, is that with the exception of ex-prisoners and members of the Traveller Community, Civic-Link is generating benefits in the area of respect for diversity in relation to a number of groups not specifically addressed as part of the core focus of the programme.

4.8 Teachers' Assessments of the Implementation and Impact of Civic-Link
This section presents the findings from the survey of teachers involved in delivering Civic-Link. Following a presentation of the findings concerning the implementation of Civic-Link, levels of support for the programme among school personnel, the community in which participating schools are located and parents are presented. The findings concerning teachers' assessments of programme impact are then presented.

4.8.1 Implementing Civic-Link: Initiation, Participation in Other "Optional" Programmes and Satisfaction with Levels of Programme Support and Challenges Arising in Implementing Civic-Link
In the majority (i.e., 60%) of schools, the school principal was the person who took primary responsibility for the decision to participate in Civic-Link. This was particularly the case among schools in Northern Ireland where in two-thirds (i.e., 67%) of schools the school principal was the primary initiator of the programme. The corresponding proportion among participating schools in the Republic of Ireland is exactly 50%. In almost all other schools it was the teacher responsible for delivering Civic-Link who also took primary responsibility for the decision to participate in Civic-Link.

The vast majority (i.e., 87.3%) of schools participating in Civic-Link were also involved in delivering at least one other "optional" programme and over half (i.e., 53.9%) of schools were delivering at least two other "optional" programmes. A breakdown of participation in the "optional" programmes being delivered is presented in Table 19. With the exception of programmes involving exchanges there was no significant difference between schools designated as disadvantaged and other schools in this regard. In the case of exchange programmes, schools not designated as disadvantaged were twice as likely to participate in another "optional" exchange programme as disadvantaged schools. The programmes concerned were mainly concerned with foreign language learning. Levels of participation in "optional" programmes did not vary significantly by jurisdiction or the religious tradition of schools.

Table 19
**Participation in Other "Optional" Programmes Among Schools Participating
in Civic Link by Disadvantaged Status of School**

	Not Disadvantaged	Disadvantaged	*Chi-Square*
Programmes in the area of reconciliation, mutual understanding, community relations	59.5	68.0	0.47 NS
Programmes in the area of citizenship / civic education	64.9	58.3	0.26 NS
Programmes involving exchanges	54.1	25.0	5.03 (P<.05)
Just one of the above	26.3	44.0	
Two of the above	26.3	40.0	
Three of above	31.6	8.0	6.79 NS

Just over half (i.e., 55.6%) of teachers devoted one class per week to teaching Civic-Link with a further one quarter (i.e., 28.6%) reporting that they provided two classes for Civic-Link each week. The remaining 15.8% reported providing more than two classes per week. Overall, the average amount of teacher time devoted to preparing for and delivering Civic-Link is 123 hours. This varied from a minimum of 66 hours to a maximum of 201 hours. Over half of all teachers surveyed indicated that they devoted between 100 to 150 hours to all activities associated with delivering Civic-Link. Despite the level of variation in the number hours teachers devoted to implementing Civic-Link this did not vary by jurisdiction, the socio-economic status of schools or the religious tradition of schools.

Table 20
Levels of Satisfaction with Programme Support from Co-Operation Ireland

	General Support	*Teaching Resources*	*Training*
Dissatisfied	1.6	0.0	3.2
Neither Satisfied nor Dissatisfied	1.6	1.6	3.2
Satisfied	22.2	30.2	22.2
Very Satisfied	74.6	68.2	71.4

Teachers' ratings of the support they received from Co-Operation Ireland in delivering Civic-Link indicated a high level of satisfaction with issues such as the overall level of support, the resource materials provided for their use, and the training they received to deliver Civic-Link (see Table 20). Examination of teachers' comments in relation to the nature and effectiveness of the support they received in implementing Civic-Link pointed to the particular value of the personal contact and support provided by the Development Officers (notably, the frequency of personal

contact and the practical assistance provided) and the usefulness of the Resource Pack in preparing for classes.

Qualitative analysis of teachers' comments on the challenges of delivering Civic-Link showed that among the 43% of teachers actually indicating the presence of particular challenges there were three main categories of challenge arising in delivering Civic-Link. In order of the frequency with which each of the challenges were cited these were:

- identifying, researching, and completing project work;
- preparing for the practicalities of student exchanges; and,
- addressing the issue of identity in exchanges with partner schools.

The challenge of undertaking the project work associated with Civic-Link was a common theme in the comments of teachers. The main issues arising included identifying a "suitable" or "researchable problem" while at the same time ensuring that the practical work associated with undertaking the project could be managed in the time available. The second challenge concerned the issue of preparing and planning for the practicalities of student exchanges with their partner school. The issues mentioned under this heading included the frequency of communication needed with colleagues in partner schools, the need to re-assure parents regarding arrangements for travel and accommodation, and preparing participating students for the exchange in terms of establishing "ground rules" for behaviour during the exchange. The third challenge identified concerned dealing with the issue of identify or "expressing identity" during exchanges with the partner schools. This was felt to be "problematic" both for Northern Protestant students meeting their Southern Catholic peers and for Southern Catholics meeting their Northern Protestant peers.

4.8.2 Support for Civic-Link: School, Community and Parents

Given the optional nature of participation in Civic-Link it is not surprising that teachers' responses indicated that, in most cases, they received a high level of support for the programme among personnel in the participating schools (see Table 21). This is particularly the case in relation to the levels of support teachers received from their school principal or senior management. There is some variation in the actual levels of support reported by teachers depending on the religious tradition of their school and whether it is located in the Republic of Ireland or Northern Ireland with the main notable trend being the somewhat lower levels of support teachers receive from their Board of Governors in schools of a Protestant tradition in Northern Ireland.

For the most part, teachers reported a low level of awareness of Civic-Link in the communities in which their schools were based with the highest levels of community awareness being reported by teachers in schools of a Catholic tradition (see Table 22). Given the nature of the programme it is not surprising to find that teachers reported that most parents were at least aware of their children's involvement in Civic-Link with levels of parental awareness being highest in schools in the Republic of Ireland.

Table 21
Levels of School Based Support Received by Teachers Delivering Civic-Link by Location and Religious Tradition of School

	Republic of Ireland			Northern Ireland		
	Cath	Prot	Other	Cath	Prot	Other
Board of Governors / Board of Management						
No Support	18.2	-	33.3	5.6	8.3	33.3
Some Support	18.2	-	0.0	11.1	41.7	16.7
High Support	22.7	-	0.0	44.4	33.3	33.3
Very High Support	40.9	-	66.7	38.9	16.7	16.7
School Principal / Senior Management						
No Support	4.3	-	0.0	0.0	0.0	0.0
Some Support	4.3	-	33.3	0.0	16.7	33.3
High Support	34.8	-	0.0	26.3	33.3	16.7
Very High Support	56.5	-	66.7	73.7	50.0	50.0
Other Teachers						
No Support	0.0	-	0.0	0.0	0.0	0.0
Some Support	34.8	-	0.0	52.6	58.3	33.3
High Support	30.4	-	66.7	26.3	33.3	16.7
Very High Support	34.8	-	33.3	21.1	8.3	50.0

Table 22
Levels of Awareness of Civic-Link in the Community and Among Parents

	Republic of Ireland			Northern Ireland		
	Cath	Prot	Other	Cath	Prot	Other
Community Awareness						
Generally Unaware	8.7		33.3	11.1	25.0	16.7
Some Awareness	60.9		0.0	66.7	58.3	83.3
High Level	30.4		0.0	22.2	8.3	0.0
Very High Level	0.0		66.7	0.0	8.3	0.0
Parental Awareness						
Generally Unaware	4.3		0.0	0.0	8.3	0.0
Some Awareness	26.1		0.0	47.4	41.7	33.3
High Level	34.8		33.3	26.3	25.0	66.6
Very High Level	34.8		66.7	26.3	25.0	0.0

Table 23
Levels of Support for Civic-Link in the Community and Among Parents

	Republic of Ireland			*Northern Ireland*		
	Cath	Prot	Other	Cath	Prot	Other
Community Support						
No Support	8.7		33.3	6.3	16.7	16.7
Some Support	52.2		0.0	62.5	50.0	50.0
High Level	26.1		0.0	25.0	16.7	33.3
Very High Level	13.0		66.7	6.3	16.7	0.0
Parental Support						
No Support	0.0		0.0	10.5	8.3	0.0
Some Support	30.4		0.0	26.3	41.7	33.3
High Level	34.8		33.3	42.1	25.0	33.3
Very High Level	34.8		66.7	21.1	25.0	33.3

Teachers' assessments of the level of support for Civic-Link indicate that for the majority of schools there is at least some level of support for the programme among the community in which the school is located (see Table 23). The majority of teachers also report that there is at least a "high level" of support for Civic-Link among the parents of students. With regard to this issue, the findings indicate that parental support for the programme is somewhat higher among the parents of children attending schools of a Catholic tradition than among their counterparts with children attending schools of a Protestant tradition. This pattern of findings is also broadly found in relation to teachers' assessments of levels of parental support for community relations and cross-border initiatives (see Tables 2L and 2M in Annex 2). No significant relationship was found between the disadvantaged status of schools and the level of community or parental support for Civic-Link or community relations initiatives. This would tend to point to the primary role of the religious tradition of the school in respect of the finding on this matter.

4.8.3   Teachers' Assessments of the Impact of Civic-Link

Teachers' assessments of the impact of Civic-Link indicate that its objectives for student learning are being at least realised "to some extent" in the vast majority of schools (see column "All Schools" in Table 24 over page). When the pattern of the findings in relation to teachers' assessments of the "full realisation" of programme objectives is examined it is clear that teachers consider the programme to be more effective in relation to achieving objectives in the areas of "North-South Mutual Understanding" and "Respect for Diversity " than in the areas of "Understanding of Citizenship" and "Capacity to Participate in Public Life". This pattern broadly held regardless of jurisdiction or the religious tradition of the participating schools. It is also consistent with the teachers' assessments of the challenges that they face in delivering Civic-Link notably, and as indicated above, the challenge of effectively organising and supporting project work on the part of students.

The trend described earlier in relation to the weaker impact of Civic-Link among students attending schools designated as disadvantaged is repeated in teachers' assessments of the impact of the programme. This is particularly evident in the

comparatively large percentage point differences in teachers' assessments of the extent to which programme objectives were "fully realised" with their students. With respect to three of the four objectives examined the proportion of teachers in schools designated as disadvantaged reporting that programme objectives were "fully realised" is 20 percentage points below that reported by their colleagues in schools not designated as disadvantaged.

Table 24
Teachers' Assessments of the Impact of Civic-Link

	Schools Not Disadvantaged	*Disadvantaged Schools*	*All Schools*
North-South Mutual Understanding			
Not at all realised	5.6	0.0	3.3
Realised to some extent	30.6	60.0	42.6
Fully realised	63.9	40.0	54.1
Respect for Diversity in Society			
Not at all realised	2.8	4.0	3.3
Realised to some extent	38.9	60.0	47.5
Fully realised	58.3	36.0	49.2
Understanding of Citizenship			
Not at all realised	0.0	4.0	1.6
Realised to some extent	56.8	64.0	59.7
Fully realised	43.2	32.0	38.7
Capacity to Participate in Public Life			
Not at all realised	5.6	0.0	3.3
Realised to some extent	58.3	84.0	68.9
Fully realised	36.1	16.0	27.9

Examination of the reasons teachers provided for their assessments of the effectiveness of Civic-Link did not directly address the differences found between students in schools not designated as disadvantaged and their peers attending schools designated as disadvantaged. In providing reasons for the effectiveness of Civic-Link, teachers consistently pointed to the value of the exchange element of the programme. They also noted that this element of Civic-Link is viewed much more positively by students than the project work element of the programme. Conversely, comments addressing the issue of why learning objectives were not fully realised pointed to three factors. Two of these factors concerned students: the young age of the students participating (i.e., 12 to 14 year olds); and classes of "less able" students. The latter factor was cited most frequently by teachers in schools designated as disadvantaged. The third factor identified concerned the partial implementation of the programme either in relation to the exchange element of the programme or time restrictions experienced in relation to delivering the full programme. Teachers indicating that programme objectives were not "fully realised" invariably referred to these factors as underlying their more limited effectiveness in securing programme objectives.

One final point should be noted in interpreting the findings concerning teachers' assessments of the impact of Civic-Link. This is that in the vast majority of cases teachers were not making their assessments on the basis of a formal assessment of their students' capacities and views at the end of Civic-Link. Given the absence of any formal student assessment procedures associated with the implementation of Civic-Link, it is likely that teachers' views on the extent to which they managed to implement the full programme of work associated with Civic-Link in the context of the school year is the major factor informing their views on the extent to which the objectives of the programme were realised.

5   CONTEXT, CONCLUSIONS, ISSUES ARISING AND RECOMMENDATIONS

Before drawing the findings of this evaluation together and identifying the main conclusions and issues arising it is useful to place the aims of Civic-Link and the design of the initiative in the context of the underlying aim of Civic-Link and the socio-political context in which the initiative operates.

5.1   The Context in Which Civic-Link Operates

The formal aims of Civic-Link have been presented in the opening paragraph of this evaluation. However, these formal aims can be seen as being embedded in and associated with a wider vision or aim in the area of developing an all island approach to fostering positive attitudes of mutual understanding, respect for diversity of cultural traditions, and civic responsibility among young people on an all island basis. This wider aim, which is part of the mission of Co-Operation Ireland, is clearly addressing a central challenge for education as identified by the UNESCO Report on Education for the 21st Century (*Learning: The Treasure Within*), that is, *learning to live together, learning to live with others*.

Civic-Link is operating in the context of the perceived value of supporting contact between young people on an all island basis as a means of supporting the peace process and developing relations and systems that operate on a cross-border basis. In terms of programme design, Civic-Link operates as a North-South initiative that incorporates an element of cross-community work on a North-South basis. The latter arises from the partnering of schools from different religious traditions on a North-South basis. Civic-Link in this context incorporates aims and actions oriented to supporting the development of mutual understanding between young people on a North-South basis and to a more limited extent on a cross-community basis. In other words, it incorporates a peace-supporting objective that is structured into its design. The partnering of schools and the reciprocal exchanges between partnering schools are seen as important elements in supporting the achievement of this objective. This aspect of the initiative makes it possible for Civic-Link to describe itself as a "peace-building initiative through the vehicle of civics education". The salient question for the evaluation in this regard is: *is Civic Link contributing to the achievement of mutual understanding and respect between young people North and South?* The findings on social distance with respect to nationality and religion among participating students North and South bear on this issue.

As outlined in the introduction, Civic-Link has clearly focused objectives in the area of developing young people's knowledge and capacities in the area of civic and community action and, more broadly, in the area of seeking to empower young people to action these values through their project work during their participation in Civic-Link. The methodology employed with respect to achieving these objectives incorporates an action-learning based approach and a residential exchange programme structured around the projects of partnering schools. This aspect of Civic-Link can be contrasted to approaches to civic education that rely predominantly on the use of classroom teaching as a means of delivering civic education. While there may be overlap in the learning objectives there are clear differences in approach and philosophy. While not among the primary objectives of this evaluation the design of the evaluation enabled comparisons to be made between students undertaking classes in some form of civic, social, political or community relations issues, students who had not undertaken classes covering such issues, and students undertaking Civic-Link. The findings from these comparisons enable the impact of Civic-Link to be assessed with respect to both of the other categories of students in control schools.

An additional point that should be noted in the context of the above is that Civic-Link is operating in the context of a number of other programmes that, to varying extents, share its objectives. These programmes include the *Schools Community Relations Programme*, *Education for Mutual Understanding* and *Personal Health and Social Education* in Northern Ireland and the *Civic, Social and Political Education* Programme in the Republic of Ireland. In addition, there are a number of other programmes that incorporate a cross-border dimension including *European Studies* and *Dissolving Boundaries*. As observed by Pollak (2000)[3], this situation has given rise to concerns about duplication of content and participating schools as well as raising questions about the sustainability of smaller programmes and programmes that are non-curricular.

An important issue that bears on the interpretation of the findings of the evaluation concerns the different political, social and economic contexts of participating schools and students in Northern Ireland and the Republic of Ireland. To fail to recognise the impact of years of inter-community conflict structured along the fault lines of nationality, religion and political goals on the experiences, expectations and attitudes of students from participating schools in Northern Ireland would be to ignore a central aspect of the real context within which Civic-Link operates. In this regard, it can be noted that a number of recent reviews of actual inter-community attitudes and behaviours and of programmes operating to promote improved inter-community relations have highlighted the persistence of the limited amount of cross-community contact that takes place - particularly among children given the segregated nature of the educational system in Northern Ireland - and the limited impact of many community relations initiatives based broadly on the contact hypothesis (e.g., Cairns and Hewstone, 2002; Hughes and Knox, 1997). These findings point to particular challenges for Civic-Link in operating to promote mutual understanding and respect for diversity among its participants from Northern Ireland.

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[3] A. Pollak (2000) North-South School, Youth and Teacher Exchanges: The Current Situation. Centre for Cross-Border Studies, Armagh.

Finally, developments in the Republic of Ireland particularly resulting from the recent reversal of emigration and the increase in immigration from Eastern European and African countries must been seen as part of the context within which students in schools in the Republic of Ireland operate. This development, together with evidence of the presence of racism and prejudice, point to potentially new challenges for Civic-Link in working with students from schools in the Republic of Ireland.

5.2   Conclusions in Relation to the Stated Objectives of Civic-Link

The overall pattern of the findings - and particularly the findings arising from comparisons with students in control schools not undertaking classes in civic, social, political or community relations issues - indicates that Civic-Link is achieving its objectives particularly when the full programme involving two exchanges is implemented. This general conclusion is based particularly on the strong evidence arising from both the pre-post and control group analyses showing that participation in Civic-Link results in statistically significant gains in:

- participants' beliefs regarding playing an active role in the community in which they live, their knowledge of their communities, and their competencies to improve the quality of life in their communities; and,
- participants' levels of interest in and sense of responsibility to learn about the culture and traditions of other people.

With respect to both of these areas students in Civic-Link undertaking at least one exchange (i.e., 90% of Civic-Link students) were found to have a more positive profile than students in control schools not undertaking classes in civic, social, political or community relations issues. Moreover, students undertaking the full programme of two exchanges show the most positive profile in respect of these issues with their scores, for the most part, being higher that students participating in other programmes with objectives in the area of social, civic, political and community relations objectives. In respect of two other areas (i.e., school based learning and behaviours related to an active interest in public and community life), while the results are less robust they point to positive effects among the majority of students participating in Civic-Link relative to students in control schools who had not undertaken classes in civic, social, political or community relations issues.

The findings from the survey of teachers are broadly consistent with the above but indicate that, in the view of teachers, Civic-Link is more effective in realising objectives concerning *North-South Mutual Understanding* and *Respect for Diversity* than objectives in the areas of promoting an *Understanding of Citizenship* and a *Capacity to Participate in Public Life*. As noted earlier, given that there are no formal assessment procedures associated with participation in Civic-Link, teachers' views on this matter are likely to be based, to a considerable degree, on the extent to which they implemented the full programme of work associated with delivering Civic-Link.

The findings concerning the impact of Civic-Link in the areas of promoting mutual understanding and respect for diversity as measured by the social distance scales used in this evaluation are complex. For the purpose of enabling the main trends to be summarised here it is useful to divide the findings into two sets. The first set

concerns levels of social distance expressed in respect of people based on their religion, nationality, and place of residence. This set of findings bears more directly on in the impact of Civic-Link in respect of its objectives in the specific area of promoting mutual respect and understanding between young people on a North-South basis. The second set concerns levels of social distance expressed toward members of eight religious, ethnic and minority groups and relates more broadly to the issue of respect for diversity.

The most general conclusion in respect of the findings concerning levels of social distance expressed toward groups of people based on their nationality and religion (i.e., Irish / British, Catholic / Protestant) is that the actual pattern of the findings observed is directly influenced by where students are from (i.e., the Republic of Ireland or Northern Ireland) and by their religious affiliation. Taking the findings of the pre-post analysis first, it is clear that it is only among Catholic participants from the Republic of Ireland that a statistically significant reduction in levels of social distance was found. This group of students expressed significantly lower levels of social distance toward *Protestant People* and *People from Northern Ireland* between pre and post-programme times. However, the findings from the pre-post analysis also show that it is among Northern Protestant students that the highest proportion of students reporting at least a one point reduction in levels of social distance based on religion is found. Given the context from which these students enter Civic-Link this is a substantial reduction in levels of social distance.

The findings of the control school analysis present a broadly similar picture. That is - and for the moment not taking into account the findings regarding the full implementation of Civic-Link - while Catholic and Protestant students in Northern Ireland participating in Civic-Link report similar levels of social distance as their counterparts in control schools, Catholic students in the Republic of Ireland participating in Civic-Link report lower levels of social distance than their counterparts in control schools.

A broad interpretation of these findings is that the North-South dimension of Civic-Link is working well, particularly for Catholic students from the Republic of Ireland but is working less well in the case of students from Northern Ireland, particularly Northern Catholic students. This is likely to reflect the substantial difference in the context from which students from Northern Ireland enter the programme. It also reflects the fact that, for the most part, Northern Catholic Schools are partnered with Southern Catholic Schools and consequently while there is a North-South dimension to the partnership this is not accompanied by contact with students from Protestant schools.

The findings concerning respect for diversity as measure by levels of social distance toward eight religious, ethnic and minority groups show that, with the exception of disabled people, no significant pre-post changes were found in the levels of social distance expressed. Moreover, the absolute levels of social distance expressed toward these groups of people were high. The findings from the control school analysis show that students in Civic-Link schools undertaking at least one exchange generally expressed lower levels of social distance toward the eight religious, ethnic and minority groups than their counterparts in control schools who had not

undertaken classes in civic, social, political or community relations issues. Moreover, students undertaking two exchanges generally reported lower levels of social distance - that is, showed greater respect for diversity - than students in control schools who had undertaken classes in social, civic, political or community relations issues. This latter finding points to the positive impact of Civic-Link in respect of this issue.

The final set of findings related to assessing the stated objectives of Civic-Link concerns the level and pattern of self-reported benefits reported by participants. Overall, the majority of participants reported positive benefits from participating in Civic-Link. However, again there is evidence that these self-reported positive assessments are more prevalent among Southern Catholic participants than among their Protestant peers living in Northern Ireland. The proportion of Catholic students from Northern Ireland reporting positive benefits fell between these two groups.

5.3 Conclusions in Relation to Factors Impacting on the Effectiveness of Civic-Link

The findings from the survey of students and from the survey of teachers involved in delivering Civic-Link are broadly consistent in showing that two factors impact on the extent to which Civic-Link is achieving its objectives. These factors are the extent to which students experience the full implementation of Civic-Link and the socio-economic / disadvantaged status of the schools.

In relation to the first of these factors the findings from the survey of students show that the impact of Civic-Link is closely linked to the full implementation of the initiative. This is evident especially in the pattern of findings concerning the number of exchanges in which students participate and the outcomes observed. In general, there was little difference between the responses of students participating in just one exchange and students in control schools. Also, the minority of Civic-Link students experiencing no exchange had a substantially poorer profile on a range of measures used in the evaluation compared to their counterparts experiencing one or two exchanges and, in general, they had similar or lower scores to control school students who had not undertaken classes in social, civic, political or community relations issues. One sub-group amongst whom the number of exchanges had a particularly strong impact on levels of social distance was Protestant students from Northern Ireland with students undertaking two exchanges reporting substantially lower levels of social distance toward Catholic People than their peers undertaking just one or no exchanges. Overall, the findings in respect of this issue highlight the strong relationship between full programme implementation and the securing of programme objectives.

The findings from the survey of teachers also point to the adverse impact of the partial implementation of Civic-Link on the achievement of programme objectives. Based on teachers' assessments, the main factor adversely impacting on the achievement of objectives in the areas of *North-South Mutual Understanding* and *Respect for Diversity* is the absence of a full exchange programme. In relation to realising objectives in the areas of *Understanding of Citizenship* and *Capacity to Participate in Public Life* the main implication of teachers' comments is that the

project work associated with the programme is particularly demanding, especially with younger and less able students.

In interpreting the overall pattern of the findings in relation to programme implementation it should be noted that in terms of evaluation methodology two factors can be identified as being among the predominant sources undermining or compromising the achievement of programme objectives: defective programme design in relation to programme objectives and partial or incomplete programme implementation. The effects of the latter source have been detected in this evaluation of Civic-Link though it should be noted that - in relation to the exchange element of the programme - just one in ten students reported participating in no exchange and one in three reported participating in just one exchange. The adverse effect of less than full implementation of the exchange element of the programme is highlighted particularly by the consistency of the findings in relation to full programme implementation.

The findings in relation to the disadvantaged status of schools indicate that Civic-Link is, in general, having a more positive impact in schools that are not designated as disadvantaged. This effect is mainly confined to the higher levels of social distance reported by students from disadvantaged schools than by their peers in schools not designated as disadvantaged. In this regard, it is notable that the higher levels of social distance reported by students in disadvantaged schools are found at both pre and post-programme times. Related to this, an important sub-set of findings is that the majority of students holding extreme views based on their reported levels of social distance are attending disadvantaged schools. Consistent with the findings from the survey of students are the findings from the survey of teachers which also indicate that the proportion of schools in which programme objectives are "fully realised" is substantially lower in schools designated as disadvantaged than in those that are not.

A number of findings indicate the possible factors underlying the comparatively weaker impact of Civic-Link in disadvantaged schools. From the teachers survey there is a clear indication that the one of the reasons for the less than full realisation of programme objectives in disadvantaged schools is the presence of "less able" students in these schools. A second factor is the lower levels of social contact on a cross-community basis - in particular the proportion reporting personal relationships on a cross-community basis - found among students attending disadvantaged schools. This is particularly the case in respect of students in disadvantaged schools in Northern Ireland. Third, and consistent with the latter finding, is that the findings of the survey of students point to the presence and prevalence of higher levels of social distance among students entering Civic-Link from disadvantaged schools. Overall, one of the clear implications of the pattern of findings concerning the socio-economic status of the schools is that students from disadvantaged schools enter Civic-Link with a different set of experiences and associated views than their counterparts attending schools not designated as disadvantaged. This, in turn, poses challenges for the implementation of Civic-Link with students in disadvantaged schools that do not arise with students attending schools not designated as disadvantaged.

5.4   Issues Arising and Recommendations

The conclusions drawn from the findings of this evaluation point to the need consider and address the more limited effectiveness of Civic-Link with students from both communities in Northern Ireland. In particular, the conclusions point to value of deepening the engagement of the initiative with students from Protestant schools and more generally with students from schools in which high proportions of students are from disadvantaged backgrounds. The conclusions also point to the need to consider the partnering process in relation to Northern Catholic schools. The issues that need to be considered in this regard include exploring the manner in which a North-South Initiative can effectively engage with and address inter-community issues that predominantly, though not exclusively, arise for young people in Northern Ireland. Addressing this issue will necessitate considering both the *number of schools* and the *mix of schools in terms of religious traditions* comprising partnerships in the programme. In this regard, the findings of the evaluation point to the more limited relevance of partnerships between schools of a similar religious tradition on a North-South basis and point to the need for partnerships ensuring both a cross-community and cross-border dimension.

A second issue for consideration arises from the inter-linking of actions seeking to meet objectives in the area of promoting civic responsibility and community action and objectives in the area of promoting mutual understanding and respect for diversity. The evidence from the survey of students points to the effectiveness of Civic-Link in relation to the former set of objectives and its more limited effectiveness in relation to the latter set of objectives, particularly for students not experiencing the full programme of two exchanges. More generally, and noting the nature of relationship between found between outcomes in these two areas, the findings raise the issue of the extent to which these two sets of objectives can be accommodated *effectively* within the same programme. This is likely to be particularly the case when societal and institutional factors render social contact and social relationships on a cross-community basis more problematic.

In moving forward, it is important to note that the findings and conclusions of this evaluation do not point unequivocally to a particular course of action. However, as indicated above, the evaluation has pointed to two major issues that need to be considered in any re-focussing and development of Civic-Link and it has also highlighted a number of factors that impinge on the capacity of the programme to fully realise its objectives. However, in addressing these factors it is also necessary to take on board the funding context of Civic-Link - in particular the aspirations and expectations of funders in relation to the programme. - and developments and initiatives in relation to the school curriculum in areas related to Civic-Link. Taking these considerations into account, and noting the pilot nature of Civic-Link to date, one of the central challenges facing Civic-Link for the future is identifying the space in educational systems of Northern Ireland and the Republic of Ireland that provides the basis for both its relevance and sustainability.

In the light of these considerations and the findings of the evaluation there is a strong argument to be made for focusing the delivery of the programme on schools that are disadvantaged and ensuring that the partnering of schools provides a real

opportunity to address inter-community issues. The argument for focusing on disadvantaged schools has a number of strands. First, based on the findings in relation to inter-community understanding, respect for diversity and capacity for civic participation, it is students in these schools that would benefit most from the type of *additional input* that is provided by Civic-Link. Second, there is a lower level of actual social contact on a cross-community basis reported by students attending disadvantaged schools than by their peers attending schools not designated a disadvantaged. This, when linked with the positive findings in relation to the benefits of participating in two exchanges, points to the value to be derived from the personal contact element of the programme with these students. Third, the findings of the evaluation confirm that the most sectarian views both in Northern and Southern Ireland are held, for the most part, by students attending schools designated as disadvantaged. When combined, these strands of the argument also point to the greater value for money that would be derived from a more focused programme.

The findings of the evaluation also point to the likely challenges that would arise in the context of enhancing the cross-community element of Civic-Link particularly in targeting disadvantaged schools. These difficulties include evidence of a somewhat lower level of support for initiatives of the nature of Civic-Link among schools of a Protestant tradition in Northern Ireland and managing and addressing issues related to the expression of identity in the exchange element of the programme. More generally, the findings of the evaluation in relation to factors adversely impacting on programme effectiveness point to the need to consider the age profile of participants in Civic-Link. In this regard, the findings from the survey of teachers point to the greater difficulty of delivering the Civic-Link with younger and "less able" students and the likely gains in impact that would derive from focusing and developing the programme for a narrower age range. The latter would most likely be in the 14 to 16 year age range. Finally, given that it was teachers in disadvantaged schools that most frequently referred to the challenges of dealing with "less able" students, the effective implementation of the programme in disadvantaged schools will need to explicitly address this in order to secure positive programme impact.

ANNEX 1

QUESTIONNAIRES USED IN EVALUATION

CO-OPERATION IRELAND: CIVIC-LINK PROGRAMME

Pre-Programme Survey of Participants

SCHOOL ☐☐☐

Student ☐☐

In this survey we are asking you to tell us what your views are on a number of topics. The topics include the community where you live, how you see and get on with other groups of people, and what you have learned in school. Please remember that there are no right and wrong answers. It is your views that we are interested in. Nearly all of the questions can be answered by putting a ✓ in the box provided for your answer. At the end we ask you to tell us a little about yourself.

SECTION 1: The Community You Live In

Below is a list of statements about how you relate to the community you live in. Please read each statement and place a ✓in the box that best represents your view.

	Strongly Agree	*Agree*	*Neither Agree nor Disagree*	*Disagree*	*Strongly Disagree*
I feel that I know my own community well.	☐	☐	☐	☐	☐
I want to make my community a better place to live.	☐	☐	☐	☐	☐
I don't feel I belong in the community where I live.	☐	☐	☐	☐	☐
I am interested in what is going on in the community where I live.	☐	☐	☐	☐	☐
I don't know how to go about making my community a better place to live.	☐	☐	☐	☐	☐
I feel that I have a valuable role to play in my community.	☐	☐	☐	☐	☐
I know very little about the problems experienced in my community.	☐	☐	☐	☐	☐
It is not my responsibility to help make the community where I live a better place.	☐	☐	☐	☐	☐
I don't have enough information to play a part in improving life in my community.	☐	☐	☐	☐	☐
I have ideas about how to make my community a better place to live in.	☐	☐	☐	☐	☐
Whatever I do, it won't make any difference to my community.	☐	☐	☐	☐	☐
I know who makes decisions that effect my community.	☐	☐	☐	☐	☐

For how long are you living at your present address?

Number of years: _____

What do you like best about the community you live in?

_____

_____

_____

_____

_____

If there is one thing that you would change to make the community you live in a better place, what would it be?

_____

_____

_____

_____

_____

Have you ever been involved in any activity to make the community where you live a better place?

Never ☐

Yes, in the past ☐

Yes, at present ☐

IF YOU TICKED YES, PLEASE TELL US WHAT YOU DID OR ARE DOING NOW.

_____

_____

_____

_____

SECTION 2: The Culture and Traditions of Different Groups of People

Different groups of people each have their own culture and traditions. These cultures and traditions include how people dress, their religion and festivals, and their language. We would like to know how much you agree or disagree with each of the following statements about culture and tradition.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Knowing the culture and traditions of other people helps you understand their point of view.	☐	☐	☐	☐	☐
The culture and traditions of other people are of no interest to me.	☐	☐	☐	☐	☐
Where I live would be a better place if everyone shared the same culture and traditions.	☐	☐	☐	☐	☐
Where I live means that I am influenced by several cultures and traditions.	☐	☐	☐	☐	☐
I have my own culture and tradition and see no need to learn about the culture and traditions of other people.	☐	☐	☐	☐	☐
Having different cultures and traditions in a country means that there will always be conflict between them.	☐	☐	☐	☐	☐
It is not my responsibility to learn about the culture and traditions of other people.	☐	☐	☐	☐	☐
Having people of different cultures and traditions in a country is good for everyone.	☐	☐	☐	☐	☐
My culture and traditions are not respected by other people.	☐	☐	☐	☐	☐
Knowing about the culture and traditions of other people helps you to get on better with them.	☐	☐	☐	☐	☐

SECTION 3: Relationships with Different Groups of People

We all have different views about the amount of contact we would like to have with people from different groups. For each of the groups of people listed below, please place a ✓ in the box that corresponds to the <u>most</u> contact you would be willing to have with them.

	Would marry them or welcome them into my family	*Would have them as close friends*	*Would have them as next-door neigh-bours*	*Would work with them*	*Would welcome them to live in my country*	*Would only allow them visit my country*	*Would not allow them in my country*
Disabled people	☐	☐	☐	☐	☐	☐	☐
Protestant people	☐	☐	☐	☐	☐	☐	☐
Catholic people	☐	☐	☐	☐	☐	☐	☐
Refugees	☐	☐	☐	☐	☐	☐	☐
British people	☐	☐	☐	☐	☐	☐	☐
Irish people	☐	☐	☐	☐	☐	☐	☐
Travellers	☐	☐	☐	☐	☐	☐	☐
Ex-prisoners	☐	☐	☐	☐	☐	☐	☐
Gay people	☐	☐	☐	☐	☐	☐	☐
People from Northern Ireland	☐	☐	☐	☐	☐	☐	☐
People from the Republic of Ireland	☐	☐	☐	☐	☐	☐	☐
Moslem people	☐	☐	☐	☐	☐	☐	☐
Jewish people	☐	☐	☐	☐	☐	☐	☐
Asylum seekers	☐	☐	☐	☐	☐	☐	☐

How much personal contact do you have with people from each of the following groups of people?

	No contact at all	*I have seen someone but never spoken to them*	*I have spoken to someone occasionally*	*I know someone personally*	*I have someone as a personal friend*
Disabled people	☐	☐	☐	☐	☐
Protestant people	☐	☐	☐	☐	☐
Catholic people	☐	☐	☐	☐	☐
Refugees	☐	☐	☐	☐	☐
British people	☐	☐	☐	☐	☐
Irish people	☐	☐	☐	☐	☐
Travellers	☐	☐	☐	☐	☐
Ex-prisoners	☐	☐	☐	☐	☐
Gay people	☐	☐	☐	☐	☐
People from Northern Ireland	☐	☐	☐	☐	☐
People from the Republic of Ireland	☐	☐	☐	☐	☐
Moslem people	☐	☐	☐	☐	☐
Jewish people	☐	☐	☐	☐	☐
Asylum seekers	☐	☐	☐	☐	☐

SECTION 4: How You See Yourself and Others

Below is a list of ways that people could use to describe themselves to other people. Please pick out the three ways that you feel best describe "who you are" and place them in order of importance to you. Place the number 1 opposite the way you feel best describes you, place the number 2 opposite the next best way, and the number 3 opposite the third best way. If you don't feel any of the options on the list describe "who you are", you can write in your own descriptions at the bottom of the page.

I'm….

Upper class . . . .   _____

A teenager . . . .   _____

British . . . .   _____

A city person . . . .   _____

A European . . . .   _____

Irish . . . .   _____

Not a religious person . . . .   _____

Middle class . . . .   _____

Protestant . . . .   _____

Northern Irish . . . .   _____

An immigrant . . . .   _____

Working class . . . .   _____

Catholic . . . .   _____

A country person . . . .   _____

African . . . .   _____

A student . . . .   _____

Jewish . . . .   _____

A Member of the Traveller Community . . . .   _____

A religious person . . . .   _____

Other (please write it in):_____   _____

Other (please write it in):_____   _____

Other (please write it in):_____   _____

People have views about what different groups of people are like. These views might include what you think other people believe, what they do, where they live, and how they spend their time etc. For each of the following groups of young people we would like you to tell us what you think they are like. You can do this by completing each of the sentences with a word or a phrase. Please complete all of the sentences.

A typical Protestant young person living in Northern Ireland

is likely to be _____

is likely to believe _____

is likely to want _____

is likely to enjoy _____

is likely to join _____

is likely to play _____

is likely to live in _____

is likely to have _____

is _____

A typical Catholic young person living in Northern Ireland

is likely to be _____

is likely to believe _____

is likely to want _____

is likely to enjoy _____

is likely to join _____

is likely to play _____

is likely to live in _____

is likely to have _____

is _____

A typical Catholic young person living in the Republic of Ireland

is likely to be _____

is likely to believe _____

is likely to want _____

is likely to enjoy _____

is likely to join _____

is likely to play _____

is likely to live in _____

is likely to have _____

is _____

A typical Protestant young person living in the Republic of Ireland

is likely to be _____

is likely to believe _____

is likely to want _____

is likely to enjoy _____

is likely to join _____

is likely to play _____

is likely to live in _____

is likely to have _____

is _____

SECTION 5: What You Have Learned in School

In this section we would like to know what you have learned in school. Please read each of the statements listed below and place a ✓ in the box that corresponds to the way you feel about what you have learned in school.

	Strongly Disagree	*Disagree*	*Agree*	*Strongly Agree*	*Don't know*
I have learned to understand people who have different ideas from myself.	☐	☐	☐	☐	☐
I have learned to understand politics and how to make political decisions.	☐	☐	☐	☐	☐
I have learned how to play a full and responsible role in society.	☐	☐	☐	☐	☐
I have learned to co-operate and work together with other students.	☐	☐	☐	☐	☐
I have learned how to contribute to making my community a better place to live.	☐	☐	☐	☐	☐
I have learned how to present my ideas to other people.	☐	☐	☐	☐	☐
I have learned to value and respect other people's point of view.	☐	☐	☐	☐	☐
I have learned where to find information on the community where I live.	☐	☐	☐	☐	☐
I have learned about the culture and traditions of different groups of people in society.	☐	☐	☐	☐	☐
I have learned about who makes decisions that affect life in the community where I live.	☐	☐	☐	☐	☐
I have learned to be concerned about what happens in other countries.	☐	☐	☐	☐	☐
I have learned how to listen to other people's point of view.	☐	☐	☐	☐	☐

SECTION 6: Yourself

In this section we would like you to tell us a little about yourself.

Are you a boy or a girl?

Boy　　　　☐

Girl　　　　☐

1　　　　**What age are you? _____ Years**

2　　　　**Where were you born? Town / City: _____**

　　　　　　　　　Country:　　　_____

4a　　**What religion do you belong to?**

　　　　_____

4b　　How many of your friends belong to the same religion as yourself?

All are of the same religion　　　　　　　　　　　　☐

Most are of the same religion　　　　　　　　　　　☐

About half are the same and half are different　　☐

Most are of different religions　　　　　　　　　　　☐

All are of different religions　　　　　　　　　　　　☐

5a　　**What class / year are you in?**　　　　**Class / Year: _____**

5b　　**How many Civic-Link classes have you had so far this year? _____**

5c　　**What is your favourite school subject? Subject: _____**

5d　　**What grade / mark do you normally get in this subject? Grade/ Mark: _____**

5e　　**At what age do you plan to finish your education? _____ Years**

6   Please place a ✓ opposite the type of place where you live?

I live in ……..

The countryside . . . . ☐

A small town / village. . . . . ☐

The outskirts of a small town / village. . . . . ☐

A large town . . . . ☐

The outskirts of a large town . . . . ☐

An inner city estate . . . . ☐

A city street . . . . ☐

The suburbs of a city . . . . ☐

Other (please write in) _____ ☐

7   How often have you visited the following countries?

	Never	Just once	Twice	Three to five times	More than five times
England	☐	☐	☐	☐	☐
Northern Ireland	☐	☐	☐	☐	☐
Scotland	☐	☐	☐	☐	☐
Wales	☐	☐	☐	☐	☐
Republic of Ireland	☐	☐	☐	☐	☐

8   Have you ever been or are you at present a member of any of the following?

	I have never been a member	*I was a member in the past*	*I am currently a member*
Art, Drama or Music Club	☐	☐	☐
Boy Scouts or Girl Guides	☐	☐	☐
Computer Club	☐	☐	☐
Environmental Club or Group	☐	☐	☐
Local Youth Club or Group	☐	☐	☐
Sports Club	☐	☐	☐
Other club: please name:	☐	☐	☐

_____

9   About how often do you do each of the following?

	Never	*About once a week*	*Two or Three times a week*	*Almost everyday*	*Everyday*
Watch the news on TV	☐	☐	☐	☐	☐
Listen to the news on the radio	☐	☐	☐	☐	☐
Read the news sections of a newspaper	☐	☐	☐	☐	☐
Watch a documentary or programme about current affairs on TV	☐	☐	☐	☐	☐
Use the internet to get information on current affairs	☐	☐	☐	☐	☐

10   How often do you have discussions about what is happening in the community where you live with each of the following groups of people?

	Never	*About once a week*	*Two or Three times a week*	*Almost everyday*	*Everyday*
Your classmates	☐	☐	☐	☐	☐
Your teachers	☐	☐	☐	☐	☐
Your personal friends	☐	☐	☐	☐	☐
Your parents	☐	☐	☐	☐	☐
Other adults that you know	☐	☐	☐	☐	☐

The end, at last! We would like to thank you for your help with our survey.

EVALUATION OF CIVIC-LINK (2001 / 2002) QUESTIONNAIRE FOR TEACHERS

This questionnaire is designed to obtain the views and experiences of teachers who have been involved in delivering Civic-Link in the school year 2001 / 2002. We consider your views on the issues examined in this questionnaire to be essential in order to obtain a comprehensive understanding of the operations and impact of Civic-Link. We would like to assure you that in the analysis and presentation of the information provided no individual school or teacher will be identified. We would like to thank you in advance for your time and assistance.

Finally, if you have any queries regarding the questions in this questionnaire or you require clarification of the issues on which your views are being sought please contact Tom Ronayne at 01-8723100 or by email at tronayne@wrc.ie.

Name of School: _____

Type of School: _____

Religious Tradition / Ethos of School: _____

Is the School Co-Educational or Single Sex: _____

Is school located in:

Northern Ireland   1

Republic of Ireland   2

For schools in Northern Ireland: What proportion of pupils is in receipt of free school meals?

% of students: _____

For schools in Republic of Ireland: Is the school designated as disadvantaged by the Department of Education and Science?

No   1

Yes   2

CIVIC-LINK IN YOUR SCHOOL

1   What was the main reason your school participated in Civic-Link?

_____

_____

_____

_____

2   Who within your school was primarily responsible for the decision to participate in Civic-Link?

Board of Governors / Board of Management	1
School Principal	2
Civic-Link Teacher	3
Other: please describe	4

3   For how many years has your school been involved in Civic-Link?

Number of Years: _____

4a   Using the scale provided please indicate the level of support for Civic-Link. Please insert the number from the scale that best corresponds to your assessment.

Among Board of Governors / Board of Management	_____
From the School Principal / Senior Management	_____
From other teachers in the school	_____

Scale		
	Very High Level of Support	4
	High Level of Support	3
	Some Support	2
	No Support	1

4b   Should you wish to make a comment on the level of support for Civic-Link among the above groups please insert it below.

_____

_____

_____

_____

5   **Is your school currently involved in delivering other optional programmes in the areas of reconciliation / mutual understanding / cross-community relations?**

No   1
Yes   2   IF YES, please provide the names of these programmes.

_____

_____

_____

_____

6   **Is your school currently involved in delivering other optional programmes in the areas of citizenship / civic education?**

No   1
Yes   2   IF YES, please provide the names of these programmes.

_____

_____

_____

_____

7   **Is your school currently involved in delivering other optional programmes involving exchanges of students?**

No   1
Yes   2   IF YES, please provide the names of these programmes.

_____

_____

_____

_____

DELIVERING CIVIC-LINK (2001/2002): STUDENT PROFILE

8   **What year group of students participated in Civic-Link in the 2001 / 2002 school year?**

Year Group: _____

9   How many students were in the class?

Number of Boys   _____
Number of Girls   _____

10   What was the average age of students in the class?

Average age of students in Civic-Link class: _____

11a   How would you describe the socio-economic profile of the students in the class?

Predominantly upper or middle-class / non-manual   1
Mainly upper or middle class / non-manual   2
Mixed socio-economic backgrounds   3
Mainly working class / manual backgrounds   4
Predominantly working class / manual backgrounds   5

11b   Could you give an approximate indication of the proportion of students in the class from backgrounds that could be described as disadvantaged (e.g., parental unemployment or welfare dependence in household).

_____ %

12   Using the scale below, please indicate the general level of interest in Civic-Link among the students.

At the start of the programme   _____
Midway through the programme   _____
Towards the end of the programme   _____

Scale	*Very interested / very motivated*	5
	Interested / motivated	4
	Indifferent	3
	Low level of interest / low level of motivation	2
	Very low level of interest / very low level of motivation	1

13   What in your view was the main challenge faced by your students in participating in Civic-Link?

_____

_____

_____

_____

DELIVERING CIVIC-LINK: PLACE IN TIMETABLE AND TEACHING

14a   How many classes per week were devoted to Civic-Link?

Number of Civic-Link classes per week   _____

14b   Using the scale below, please indicate how adequate you consider this was in terms of securing the learning objectives of Civic-Link?

Just about right	4
Somewhat less than adequate	3
Inadequate	2
Very Inadequate	1

15a   Overall, approximately how many student contact hours (i.e., face-to-face teaching / facilitating / working on project but excluding actual exchanges and attending events with students) were devoted to delivering Civic-Link?

Number of student contact hours   _____

15b   Using the scale below, please indicate how adequate you consider this was in terms of securing the learning objectives of Civic-Link?

Just about right	4
Somewhat less than adequate	3
Inadequate	2
Very Inadequate	1

16   In terms of your own involvement in Civic-Link, how much time over the year was devoted to each of the following activities? Please provide an approximate number of hours in each case.

Preparing for classroom lessons	_____
Delivering classes	_____
Preparing for exchanges with partner school	_____
Participating in exchanges with partner school	_____
Preparing for Annual Showcase	_____
Participating in Annual Showcase	_____
Preparing for Local Panel Presentation	_____
Administrative tasks associated with Civic-Link	_____

17   How many exchanges did the class participate in?

Number of Exchanges: _____

18   Please describe, in order of importance, the main challenges you experienced in delivering Civic-Link.

1 _____

_____

_____

_____

2 _____

_____

_____

_____

3 _____

_____

_____

_____

DELIVERING CIVIC-LINK – COMMUNITY AND PARENTAL AWARENESS / SUPPORT

19   Using the scale below please describe the level of awareness of Civic-Link

Among the community that the school is operating in   _____
Among the parents of students   _____

Scale		
Very High Level of Awareness	4
High Level of Awareness	3
Some *Awareness*	2
Generally Unaware	1

20   Using the scale below please describe the level of support for Civic-Link

Among the community that the school is operating in   _____
Among the parents of students   _____

Scale		
Very High Level of Support	4
High Level of Support	3
Some Support	2
No Support	1
Other	0 Please describe on next page.

_____

_____

_____

_____

21   Using the scale below, please indicate the level of support for cross-community / community relations initiatives

Among the community that the school is operating in   _____
Among the parents of pupils   _____

Scale		
	Very High Level of Support	4
	High Level of Support	3
	Some Support	2
	No Support	1
	Other	0 Please describe below.

_____

_____

_____

_____

22   Using the scale below, please indicate the level of support for cross-border initiatives

Among the community that the school is operating in   _____
Among the parents of students   _____

Scale		
	Very High Level of Support	4
	High Level of Support	3
	Some Support	2
	No Support	1
	Other	0 Please describe below.

_____

_____

_____

_____

DELIVERING CIVIC-LINK: SUPPORT FROM CO-OPERATION IRELAND

23   Overall, how satisfied are you with the level of support you received from Co-Operation Ireland in delivering Civic-Link?

Very Satisfied	5
Satisfied	4
Neither Satisfied nor Dissatisfied	3
Dissatisfied	2
Very Dissatisfied	1

Please give the main reason for your reply.

_____

_____

_____

24   Overall, how satisfied are you with the resources (e.g., Resource Manual / teaching materials) you received from Co-Operation Ireland?

Very Satisfied	5
Satisfied	4
Neither Satisfied nor Dissatisfied	3
Dissatisfied	2
Very Dissatisfied	1

Please give the main reason for your reply.

_____

_____

_____

25   Overall, how satisfied are you with the training you received from Co-Operation Ireland in preparing you to deliver Civic-Link?

Very Satisfied	5
Satisfied	4
Neither Satisfied nor Dissatisfied	3
Dissatisfied	2
Very Dissatisfied	1

Please give the main reason for your reply.

_____

_____

_____

26 **In order of importance, what suggestions would you make to Co-Operation Ireland in order to improve their capacity to meet your needs as a teacher delivering Civic-Link?**

1 _____

_____

_____

_____

2 _____

_____

_____

_____

3 _____

_____

_____

_____

THE IMPACT OF CIVIC-LINK

27a **Using the scale below, please rate the extent to which you believe the following objectives were realised with students in your class.**

North-South mutual understanding   _____
understanding of and respect for diversity in society   _____
understanding of citizenship / civic participation   _____
capacity for participation in public life   _____

Scale		
	Fully realised	3
	Realised to some extent	2
	Not at all realised	1

27b **What is the main reason for your replies to the above?**

_____

_____

_____

_____

_____

_____

28   Please identify what in your view was the main benefit resulting from Civic-Link

For participating students:

_____

_____

_____

For the school as a whole:

_____

_____

_____

For you as a teacher:

_____

_____

_____

For the community in which your school is operating:

_____

_____

_____

PROFILE OF TEACHERS DELIVERING CIVIC LINK

29   How many years have you been employed as a teacher?

Number of years teaching: _____

30   What is the main subject that you currently teach?

Subject name: _____

31a   How many years have you been involved in delivering Civic-Link?

Number of years teaching Civic-Link: _____

31b   What was your role in delivering Civic-Link?

_____

32   What was the main reason you became involved in Civic-Link?

_____

_____

_____

33   Apart from Civic-Link, have you experience of delivering other programmes with learning objectives in the areas of

	No	*Yes*
promoting North-South mutual understanding	1	2
promoting understanding of and respect for diversity in society	1	2
promoting understanding of citizenship / civic participation	1	2
promoting capacity for participation in public life	1	2

IF YES to any of the above, please provide the names of the programmes.

_____

_____

_____

_____

FINAL COMMENTS AND OBSERVATIONS

Should you wish to make any further comments or suggestions on the issues covered in this questionnaire please provide these in the space provided below.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

ANNEX 2

ADDITIONAL TABLES REFERENCED IN REPORT

Table 2A
Social Distance of Catholics Toward Protestant People, British People and People from Northern Ireland by Disadvantaged Status of School and Civic-Link Participation (Students in Northern Ireland)

		Not Disadvantaged	*Disadvantaged Schools*	*Statistics*
Protestant People				
	C-L	1.93	3.28	C-LvCTRL 6.35 (P<.01)
	CTRL	2.28	2.11	Sch Stat 14.19 (P<.001)
	ALL	**2.11**	**2.78**	Interaction 20.59 (P<.001)
British People				
	C-L	2.43	4.08	C-LvCTRL 1.08 NS
	CTRL	3.12	3.00	Sch Stat 16.95 (P<.001)
	ALL	**2.79**	**3.62**	Interaction 20.36 (P<.001)
People from NI				
	C-L	1.57	1.67	C-LvCTRL 0.08 NS
	CTRL	1.37	1.54	Sch Stat 2.63 NS
	ALL	**1.47**	**1.62**	Interaction 0.11 NS

Table 2B
Social Distance of Catholics Toward Protestant People, British People and People from Northern Ireland by Disadvantaged Status of School and Civic-Link Participation (Students in Republic of Ireland)

		Not Disadvantaged	*Disadvantaged Schools*	*Statistics*
Protestant People				
	C-L	1.90	2.50	C-LvCTRL 22.83 (P<.001)
	CTRL	2.88	2.71	Sch Stat 4.92 (P<.05)
	ALL	**2.23**	**2.60**	Interaction 8.67 (P<.01)
British People				
	C-L	2.29	2.65	C-LvCTRL 19.60 (P<.001)
	CTRL	3.23	2.97	Sch Stat 0.54 NS
	ALL	**2.61**	**2.80**	Interaction 4.56 (P<.05)
People from NI				
	C-L	1.45	1.75	C-LvCTRL 36.71 (P<.001)
	CTRL	2.30	2.05	Sch Stat 0.62 NS
	ALL	**1.73**	**1.89**	Interaction 7.88 (P<.01)

Table 2C
Social Distance of Protestants Toward Catholic People, Irish People and People from Republic of Ireland by Disadvantaged Status of School and Civic-Link Participation (Students in Northern Ireland)

		Not Disadvantaged	*Disadvantaged Schools*	*Statistics*
Catholic People				
	C-L	2.20	3.53	C-LvCTRL 0.84 NS
	CTRL	2.29	2.83	Sch Stat 15.60 (P<.001)
	ALL	**2.24**	**3.13**	Interaction 2.82NS
Irish People				
	C-L	2.34	3.72	C-LvCTRL 0.42 NS
	CTRL	2.60	2.88	Schstat 11.05 (P<.001)
	ALL	**2.45**	**3.23**	Interaction 5.05 (P<.05)
People from ROI				
	C-L	2.37	3.47	C-LvCTRL 0.18 NS
	CTRL	2.52	2.95	Sch Stat 10.42 (P<.001)
	ALL	**2.43**	**3.17**	Interaction 2.01 NS

Table 2D
Social Distance of Protestants Toward Catholic People, Irish People and People from Republic of Ireland by Disadvantaged Status of School and Civic-Link Participation (Students in Republic of Ireland)

		Not Disadvantaged	*Disadvantaged Schools*	*Statistics*
Catholic People				
	C-L	1.73	1.00	C-LvCTRL 1.67 NS
	CTRL	2.33	2.00	Sch Stat 0.77 NS
	ALL	**1.79**	**1.82**	Interaction 0.10 NS
Irish People				
	C-L	1.12	1.33	C-LvCTRL 2.69 NS
	CTRL	2.00	1.14	Schstat 1.73 NS
	ALL	**1.21**	**1.18**	Interaction 5.67 (P<.05)
People from ROI				
	C-L	1.08	1.33	C-LvCTRL 0.47 NS
	CTRL	1.33	1.64	Sch Stat 0.47 NS
	ALL	**1.10**	**1.59**	Interaction 0.01 NS

Table 2E
Levels of Social Distance Toward a Number of Religious, Ethnic and Minority Groups by Disadvantaged Status of School and Participation in Civic-Link

		Not Disadvantaged	*Disadvantaged Schools*	*Statistics*
Disabled People	C-L	1.93	2.24	C-LvCTRL 8.89 (P<.01)
	CTRL	2.25	2.18	Sch Stat 8.44(P<.01)
	ALL	**2.05**	**2.21**	Interaction 13.44 (P<.001)
Refugees				
	C-L	3.82	4.58	C-LvCTRL 0.67 NS
	CTRL	4.15	4.34	Sch Stat 30.72 (P<.001)
	ALL	**3.95**	**4.47**	Interaction 8.97 (P<.01)
Travellers				
	C-L	3.98	4.24	C-LvCTRL 0.28 NS
	CTRL	4.10	4.19	Sch Stat 4.65 (P<.05)
	ALL	**4.03**	**4.22**	Interaction 0.80 NS
Ex-Prisoners	C-L	3.47	3.79	C-LvCTRL 25.17 (P<.001)
	CTRL	4.06	4.09	Sch Stat 4.51 (P<.05)
	ALL	**3.70**	**3.93**	Interaction 2.67 NS
Gay People	C-L	3.00	3.67	C-LvCTRL 17.01 (P<.001)
	CTRL	3.72	3.62	Sch Stat 12.69 (P<.001)
	ALL	**3.28**	**3.65**	Interaction 16.43 (P<.001)
Moslem People	C-L	3.31	3.99	C-LvCTRL 2.19 NS
	CTRL	3.64	3.88	Sch Stat 26.73 (P<.001)
	ALL	**3.44**	**3.94**	Interaction 5.39 (P<.05)
Jewish People	C-L	3.14	4.00	C-LvCTRL 2.28 NS
	CTRL	3.51	3.84	Sch Stat 45.90 (P<.001)
	ALL	**3.28**	**3.92**	Interaction 8.33 (P<.01)
Asylum Seekers	C-L	4.02	4.82	C-LvCTRL 3.84 (P<.05)
	CTRL	4.47	4.66	Sch Stat 32.73 (P<.001)
	ALL	**4.20**	**4.75**	Interaction 10.66 (P<.01)

Table 2F
Results of Pre-Post Analysis of Items Concerning *the Community You Live In*

	Pre	Post	T (P)
I feel that I know my own community well.	2.05	1.98	2.02 (P<.05)
I want to make my community a better place to live.	1.93	1.83	3.08 (P<.01)
I don't feel I belong in the community where I live.	3.97	3.94	0.61 NS
I am interested in what is going on in the community where I live.	2.35	2.22	3.22 (P<.001)
I don't know how to go about making my community a better place to live.	2.73	2.90	-3.97 (P<.001)
I feel that I have a valuable role to play in my community.	3.04	2.87	4.24 (P<.001)
I know very little about the problems experienced in my community.	3.21	3.38	-3.74 (P<.001)
It is not my responsibility to help make the community where I live a better place.	3.61	3.77	-3.40 (P<.001)
I don't have enough information to play a part in improving life in my community.	2.87	3.77	-3.40 (P<.001)
I have ideas about how to make my community a better place to live in.	2.71	2.61	2.2 (P<.05)
Whatever I do, it won't make any difference to my community.	3.28	3.45	-3.65 (P<.001)
I know who makes decisions that affect my community.	2.90	2.45	3.71 (P<.001)

Table 2G
Results of Pre-Post Analysis of Items Concerning the Culture and Traditions of Different Groups of People

	Pre	Post	T (P)
Knowing the culture and traditions of other people helps you understand their point of view.	**1.90**	**1.80**	**2.99 (P<.01)**
The culture and traditions of other people are of no interest to me.	**3.74**	**3.90**	**-3.98 (P<.001)**
Where I live would be a better place if everyone shared the same culture and traditions.	3.45	3.44	0.09 NS
Where I live means that I am influenced by several cultures and traditions.	3.01	2.93	1.86 NS
I have my own culture and tradition and see no need to learn about the culture and traditions of other people.	3.83	3.87	-1.68 NS
Having different cultures and traditions in a country means that there will always be conflict between them.	2.96	3.00	-0.98 NS
It is not my responsibility to learn about the culture and traditions of other people.	**3.47**	**3.62**	**-3.37 (P<.001)**
Having people of different cultures and traditions in a country is good for everyone.	2.31	2.31	0.14 NS
My culture and traditions are not respected by other people.	3.51	3.52	-0.30 NS
Knowing about the culture and traditions of other people helps you to get on better with them.	2.07	2.11	-1.21 NS

Table 2H
Results of Pre-Post Analysis of Items Concerning the Culture and Traditions of Different Groups of People

	Pre	*Post*	*T (P)*
I have learned to understand people who have different ideas from myself.	4.03	4.01	0.35 NS
I have learned to understand politics and how to make political decisions.	3.02	3.08	-1.18 NS
I have learned how to play a full and responsible role in society.	3.35	3.40	-1.26 NS
I have learned to co-operate and work together with other students.	4.33	4.28	1.28 NS
I have learned how to contribute to making my community a better place to live.	**3.37**	**3.58**	**-4.36 (P<.001)**
I have learned how to present my ideas to other people.	**3.82**	**3.93**	**-2.11 (P<.05)**
I have learned to value and respect other people's point of view.	4.17	4.14	0.68 NS
I have learned where to find information on the community where I live.	**3.33**	**3.55**	**-4.19 (P<.001)**
I have learned about the culture and traditions of different groups of people in society.	**3.55**	**3.86**	**-5.99 (P<.001)**
I have learned about who makes decisions that affect life in the community where I live.	**3.24**	**3.46**	**-4.01 (P<.001)**
I have learned to be concerned about what happens in other countries.	3.85	3.78	1.47 NS
I have learned how to listen to other people's point of view.	4.20	4.12	1.76 NS

Table 2I
Results of Pre-Post Analysis of Behaviours Related to Engagement with Public and Community Life

	Pre	*Post*	*T (P)*
Watching the news on TV	**3.42**	**3.28**	**3.04 (P<.01)**
Listening to news on the radio	**2.90**	**3.02**	**-2.19 (P<.05)**
Reading the news sections of a newspaper	**2.41**	**2.53**	**-2.54 (P<.01)**
Watching a documentary programme about current affairs on TV	1.94	1.94	0.14 NS
Using the internet to get information on current affairs	1.60	1.63	-0.63 NS
Discussing what is going on in the community with classmates	2.48	2.48	0.05 NS
Discussing what is going on in the community with teachers	2.07	2.11	-0.96 NS
Discussing what is going on in the community with friends	2.81	2.72	1.53 NS
Discussing what is going on in the community with parents	2.78	2.74	-0.67 NS
Discussing what is going on in the community with other adults	**1.92**	**2.03**	**-2.07 (P<.05)**

Table 2J
Primary Self-Indicators at Pre-Programme Time

	Southern Catholic	*Southern Protes-tant*	*Northern Catholic*	*Northern Protes-tant*
Upper class	0.0	0.0	1.4	0.0
Teenager	45.0	26.7	43.8	53.5
British	0.7	0.0	0.0	4.7
City person	0.2	0.0	0.0	0.0
European	1.2	0.0	0.0	0.0
Irish	39.5	60.0	17.8	0.0
Not a religious person	1.0	0.0	0.7	0.0
Middle class	1.0	0.0	1.4	4.7
Protestant	0.0	13.3	0.0	17.4
Northern Irish	0.0	0.0	1.4	4.7
Immigrant	0.0	0.0	0.0	0.0
Working class	0.2	0.0	0.7	1.2
Catholic	5.5	0.0	29.5	0.0
Country person	1.0	0.0	0.7	1.2
African	0.0	0.0	0.0	0.0
Student	2.6	0.0	0.7	2.3
Jewish	0.0	0.0	0.0	0.0
Member of Traveller Community	0.0	0.0	0.0	0.0
Religious person	1.0	0.0	0.0	7.0

Table 2K
Primary Self-Indicators at Post-Programme Time

	Southern Catholic	Southern Protes-tant	Northern Catholic	Northern Protes-tant
Upper class	0.7	0.0	1.3	3.2
Teenager	48.4	37.5	45.8	4.7
British	0.5	0.0	0.7	5.3
City person	0.9	0.0	1.3	0.0
European	1.4	6.3	0.0	1.1
Irish	35.8	31.3	20.9	0.0
Not a religious person	0.9	0.0	0.7	1.1
Middle class	0.2	0.0	0.7	1.1
Protestant	0.0	25.0	0.0	16.0
Northern Irish	0.0	0.0	3.9	4.3
Immigrant	0.0	0.0	0.0	0.0
Working class	0.5	0.0	0.0	0.0
Catholic	3.7	0.0	21.6	0.0
Country person	0.9	0.0	1.3	0.0
African	0.0	0.0	0.0	0.0
Student	3.9	0.0	1.3	1.1
Jewish	0.0	0.0	0.0	0.0
Member of Traveller Community	0.2	0.0	0.0	0.0
Religious person	0.2	0.0	1.3	4.3

Table 2L
Levels of Community and Parental Support for Cross-Community / Community Relations Initiatives

	Republic of Ireland			*Northern Ireland*		
	Cath	Prot	Other	Cath	Prot	Other
Community Support						
No Support	0.0		0.0	0.0	0.0	0.0
Some Support	43.5		0.0	31.6	45.5	66.7
High Level	34.8		0.0	47.4	27.3	33.3
Very High Level	21.7		100.0	21.1	27.3	0.0
Parental Support						
No Support	0.0		0.0	5.3	8.3	0.0
Some Support	26.1		0.0	21.1	33.3	16.7
High Level	47.8		0.0	42.1	25.0	16.7
Very High Level	26.1		100.0	31.6	33.3	50.0

Table 2M
Levels of Community and Parental Support for Cross-Border Initiatives

	Republic of Ireland			*Northern Ireland*		
	Cath	Prot	Other	Cath	Prot	Other
Community Support						
No Support	0.0		0.0	0.0	0.0	0.0
Some Support	39.2		33.3	21.1	50.0	50.0
High Level	30.4		0.0	52.6	50.0	50.0
Very High Level	30.4		66.7	26.3	0.0	0.0
Parental Support						
No Support	0.0		33.3	0.0	9.1	16.7
Some Support	26.1		0.0	26.3	36.4	16.7
High Level	52.2		0.0	36.8	45.5	16.7
Very High Level	21.7		66.7	36.8	9.1	50.0

ANNEX 3

RESULTS OF QUALITATIVE ANALYSIS OF STUDENTS EXPRESSING MAXIMUM SOCIAL DISTANCE LEVELS

Protestant Students Living in Northern Ireland (1 of 2)		
	Decreased Social Distance Between Pre and Post Programme Times	**Unchanged Level of Social Distance Between Pre and Post-Programme Times**	**Increased Level of Social Between Pre and Post Programme Times**
Self-Characterisation	This group used a variety of comments relating to their status as teenagers and also as members of the Protestant or Unionist community. This group wanted to get rid of Catholics, they enjoying the 12th of July and used inverted slurs (likely to be a straight person). Quite a number of references were made to being bitter or angry towards Catholics. When defining themselves in terms of the post-programme statements this self-characterisation changed quite a bit. They became a group who are worried about going into Catholic areas so as to avoid trouble. Instead of wanting rid of Catholics, they want Playstations and other items of popular culture. If bitter, they join paramilitary groups. They are likely to have Rangers Shirts and Union Jacks. Quite a number made reference to typical Protestant young people in NI as being nice or hard working people.	This group described themselves as teenagers and being from a Protestant tradition. A majority used non-sectarian statements referring to themselves as teenagers, wanting money, enjoying football, living in houses and owning pets, TV's and Playstations. Although all had comments that related too themselves within the parameters of being young, there were statements which related to Protestant and Unionist culture. They felt that a typical young Protestant person believes in their culture, enjoys rioting, and is likely to join the UVF. Many references were made to playing flutes, marching bands and wearing the sash. Some even made comments about owning guns. At post-programme time their presentation of themselves remained broadly unchanged.	This group used the most extreme statements at pre-programme time. There is no need to differentiate between Northern and Southern Catholics as both groups are seen in virtually identical lights. A lot of the language is hygiene based in terms of being dirty (Catholics) or clean (Protestants). In describing themselves, they are clean, religious people who believe Catholics are scum (or hate Catholics). They want to kill Catholics and enjoy rioting. They themselves are likely to join the UVF or UDA and live in the Shankill, Crumlin or North Belfast. Their post-programme statements are similar with references made to wanting Fenians instead of Catholics dead.
Typical Young Catholic Person Living in NI	Comments from this group were quite harsh regarding their peers. They felt that their Catholic peers were likely to be bitter, ugly, on the dole, scared of Protestants and members of paramilitary organisations. Many references were made to the Pope, church and religion. (e.g., likely to believe in the Pope, likely to want to go to Mass, join church, enjoy attending Mass). Again GAA, Gaelic and hurling featured strongly. In the final question many references were made to Catholic young people being on the dole and just having one sober parent (implying that one is not).	This group as a whole stereotyped Catholics using many obvious parts of their culture to so. Many references were made to paramilitary groups (is a member of, joining) such as the IRA, INLA and PIRA. Thugs, hoods and Taigs were also used in these comments. The GAA, Gaelic and Hurling (Hurly in the answers) were used as major definers of Catholics. A number of this group also made comments about family size (big families, 10 children). Derogatory statements included Catholics being scum, dirtballs, having eyes too close together or being ugly. These characterisations varied little between pre and post-programme times.	Catholics (North and South) are seen as scum, drug dealers, hoods and being dirty. They are likely to want Protestants dead, to join the IRA and live in the Falls, Ardoyne and Dublin. Again there is imagery in terms of the Church and in terms of GAA sports. References being made to Protestants having fathers and Catholics having none.

Protestant Students Living in Northern Ireland (2 of 2)		
	Decreased Social Distance Between Pre and Post Programme Times	**Unchanged Level of Social Distance Between Pre and Post-Programme Times**	**Increased Level of Social Between Pre and Post Programme Times**
Typical Young Catholic Person Living in ROI	There were a small number of statements to use in analysing pre-programme responses. Those statements that did appear presented the same view of young Catholics in the ROI as young Catholics living in the NI. The post-programme replies were scant also but none really showed an improved tolerance. Most referred to religious imagery again (Pope, church, Catholic) and the GAA. Overt abuse was also noted in this group (e.g., a typical Catholic in the ROI is a wanker).	At pre-programme the section concerning a Typical Young Catholic Living in the ROI was left unanswered in a lot of cases. For those who did respond the statements used varied widely. A number referred to Southern Catholics in similar terms used for Northern Catholics (this happened across all groups). There was an emphasis on agricultural imagery with references to Southern Catholics being farmers, owning animals, living in the countryside. Northern Protestants also made a number of references to Southern Catholics having money or wanting money.	Catholics (North and South) are seen as scum, drug dealers, hoods and being dirty. They are likely to want Protestants dead, to join the IRA and live in the Falls, Ardoyne and Dublin. Again there is imagery in terms of the Church and in terms of GAA sports. References being made to Protestants having fathers and Catholics having none.
Typical Young Protestant Person Living in ROI	In pre-programme statements young Protestants in the ROI were seen as oppressed or under duress. They were described as scared or sad. One made a reference to being likely to get shot when he is older if he doesn't move. They want to live in NI and are likely to enjoy football and Protestant culture. A number of references were also made to Southern Protestants believing in God and going to church. Many also believe that Southern Protestants live in Protestant areas. There was little variation between pre and post-programme characterisations.	In pre-programme statements a number of references were made to Southern Protestants being bullied, scared, or under duress in some way from Catholics. Young Protestants in the ROI were viewed as likely to want better lives - moving to Northern Ireland or Britain. Within sport they were seen to play soccer, hockey and rugby. They were likely to have money and nice houses. (Similar language to their own self-descriptors). Post-programme statements changed slightly with Southern Protestants being dividing into two groups. Those who remain similar to Northern Protestants (a small proportion) and a those described in similar terms to Southern Catholics - likely to join IRA; play Gaelic, hurling etc. Many were referred as being "Fenian lovers".	This group were described as oppressed or under duress in pre-programme statements. They were described as scared or sad. One made a reference to being likely to get shot when he is older if he doesn't move. Young Protestants in the ROI are seen as wanting to live in NI and to enjoy football and Protestant culture. A number of references were also made to Southern Protestants believing in God and going to church. Many also believe that Southern Protestants live in Protestant areas.

Catholic Students Living in Northern Ireland (1 of 2)		
	Decreased Social Distance Between Pre and Post Programme Times	**Unchanged Level of Social Distance Between Pre and Post-Programme Times**	**Increased Level of Social Between Pre and Post Programme Times**
Self-Characterisation	At pre-programme, this group saw themselves as cool, religious, Gaelic footballers and not gay. They believed Ireland does not belong to Britain and quite a few mentioned believing in Mary (presumably in a religious context). They wanted Protestants out and a United Ireland. They enjoy Gaelic and Saint Patrick's Day. They have a good sense of humour and a Tri-Colour and are kind, brilliant crack and, for some, likely to want to kill Protestants. At post-programme their statements became less direct. They were likely to be interested in their religion and smarter than Protestants. They believe in their religion and that Mary is the Mother of Christ. They want people to like them and they enjoy other people's company. A typical Catholic in the North was seen as someone who believed they had a God.	This group described themselves in somewhat similar terms as their Northern Protestant peers described them. The language used was mainly in terms of Catholicism, belief in God and Gaelic based sports. A lot of emphasis was placed on a United Ireland. This group believed and wanted this. They were likely to support Celtic, join the IRA, and to be anti-Protestant. For many, quite simply, they referred to their group as a kind, generous and beautiful people. In terms of post-programme statements little changed and the only new statements that appeared referred to being likely to believe in / join Sinn Fein, having a good sense of humour and that they were the best people about.	At pre-programme this group described themselves as friendly, Celtic supporters and bitter towards Protestants. They believed that Protestants are dumb and that Mary was a virgin. They wanted peace in their own country and Northern Ireland to become part of Ireland. They enjoyed staying friends with Catholics, joining peace rallies and were likely to live in Catholic Areas. They were likely to have bitterness or grudges towards Protestants, be discriminative and good friends to other Catholics. Post programme statements indicated that they were likely to be kind, believe in hunger strikes, want revenge, enjoy killing, join the IRA, have Tri-colours and to be Fenians.
Typical Young Protestant Person Living in NI	Pre-programme statements described young Protestants as likely to be cheeky, vandalisers or to be shot. They believe that Mary was not a virgin, in fighting and that the North of Ireland was theirs. They are likely to want to join the Orange Order, be ruled by England or to live in England. They were seen to enjoy Britain, Rangers playing, the 12th of July and disputes. They are likely to join the British Army, or the LVF, to play in marching bands and to have ugly attitudes, not be outgoing and not want to mix with Catholics. At post-programme time young Protestants in Northern Ireland were seen as being OK, believing in their religion, marching and fighting. They want people to like them and enjoy other people's company. Throwing bombs and marching on the Garvaghy Road were also mentioned as enjoyable things that young Protestants do. Northern Protestants were seen as likely to join youth clubs, play sports and have families. A minority of respondents did consider Protestants were people no different to Catholics except for their religion.	This group felt that Northern Protestants were likely to be hated by Catholic people, to be bitter regarding Catholics and to be bigots. They believe in a six county Ireland, want Catholics out and NI to remain under British rule. They enjoy rioting and violence and are likely to join Protestant paramilitary groups. They have Rangers posters in their bedrooms and a dad in the Orange Order. In post-programme statements this changed little with similar comments appearing in different forms. Young Northern Protestants are sectarian, believe in a divided Ireland and King Billy, are likely to want to beat up Catholics, enjoy rioting and to join the UVF. They play rugby are likely to live in the Shankill and have a sash. Generally they are not nice and prejudiced.	Young Northern Protestants were described as aggressive, Ranger's supporters and bitter towards Catholics. They were likely to believe that Catholics are bad or dumb, they want peace but also to stay part of Britain. They are likely to join Loyalist organisations, live in Protestant areas and are likely to have anger inside against Catholics, to hold grudges and to have a Protestant flag. Generally they are seen as prejudiced, not nice to Catholics and cheeky. At post-programme time they are described as ignorant, believe in the UDA, UFF and UVF, they want to kill Catholics, enjoy killing, join the UDA, live in Sandy Row and have Union Jacks.

Catholic Students Living in Northern Ireland (2 of 2)			
	Decreased Social Distance Between Pre and Post Programme Times	**Unchanged Level of Social Distance Between Pre and Post-Programme Times**	**Increased Level of Social Between Pre and Post Programme Times**
Typical Young Catholic Person Living in ROI	This was the clearest example of pre and post statements being unchanged. In pre-programme statements Northern Catholics felt that their Southern counterparts were likely to be good craic, smart people and Republicans. They believe in the faith, God and Mary and also that young Protestants are gay. They want lots of friends, Irish jerseys and a free country. They enjoy watching Ireland play football and Saint Patrick's Day. They live in communities, own Tri-colours and are cool, kind and likely to believe that all Protestants should live in England.	Northern Catholics felt that their counterparts in the ROI are good footballers, believe in God and want peace in Northern Ireland. They enjoy sport and their freedom, are likely to join anti-violence groups and live in a traditional Irish culture. At post-programme time this characterisation stayed the same. They felt that Southern Catholics were proud Irish people and lucky. They believe that they are nice people free from Britain, have friends from both religions and want a United Ireland. Again there was a considerable amount of agricultural imagery with references to farming, animals and the countryside being made (A typical Catholic in the ROI is likely to be a farmer).	No negative remarks were found here. Young Northern Catholics felt that Southern Catholics in pre and post terms were at peace, happy and nice people. They believed that Mary was a virgin, everyone is equally nice and in their own culture. They were likely to enjoy their freedom, socialising and killing soldiers. They played Gaelic and Hurling, lived in an Irish country or a Free State. They were likely to have friends of all religions and generally be at peace and be nice people.
Typical Young Protestant Person Living in ROI	Southern Protestants were characterised in similar terms to their Northern counterparts. In pre-programme statements young Protestants in the ROI were seen being boring peole and loners. Southern Protestants believe that Ireland is theirs and that Catholics are bad. They want to get out of the Republic, Union Jacks, England tops and some friends. They are likely to enjoy British holidays, watching England and Rangers play football and being lonely. They would join the British Army, soccer teams and the UVF. They are likely to play with guns. A typical Protestant in the South of Ireland was seen as boring and sad. Post-programme statements did not change this characterisation.	Pre-programme statements about Southern Protestants were moderate with many respondents simply referring to young Protestants in the South as belonging to Protestant churches or believing in Protestantism. Many felt that young Southern Protestants want peace in NI and are likely to join anti-violence groups. They are likely to play sport (although this was mainly soccer and not Gaelic). Statements became extremely varied at post-programme time. Many described Southern Protestants as nice people or friendly. They believed that they want to live in peace and enjoy Gaelic and hurling. They have friends of both religions and are the same as us. However, some were quite different in their replies. They described their Protestants peers as sectarian and afraid. The believe in the devil, or God to cover up. They want to take over the Republic, live in the North or get out. They are likely to enjoy a hiding, live in Protestant or low population areas. They are likely to have bullet wounds and be bad people on the run.	Southern Protestants were described in similar terms to their Northern counterparts. Additionally, young Protestants in the ROI were seen as out of place or stupid. Southern Protestants were described as hard nuts and people who believed that the Pope is wrong. They enjoyed killing Catholics, pain and were likely to join the UVF. They lived in the their own areas and were likely to have friends of other religions, Union Jacks and no brain cells. Generally, Southern Protestant young people were characterised as very judgemental and stupid.

Catholic Students Living in Republic of Ireland (1 of 2)		
	Decreased Social Distance Between Pre and Post Programme Times	**Unchanged Level of Social Distance Between Pre and Post-Programme Times**	**Increased Level of Social Between Pre and Post Programme Times**
Self-Characterisation	This group described themselves both at pre and post-programme times in the same manner. They felt that they were happy, normal and "just like me". They believed in God and having fun. They were likely to want to be themselves, enjoy music, sport and were likely to play everything. They lived in respectful areas and nice environments. They were likely to have nice friends, to be doing well in their lives so far and to be sound people.	**Self-Characterisation:** This group defined themselves as normal, proud, sensible and a sun loving people. They believe in God and Mary, think that life is great and want peace in the North. They were likely to enjoy their lives, join sports clubs, play football, Gaelic and hurling. They were likely to have, parents, families, cars, pets and, for some, no contact with Protestants. At post-programme time this group's self-description did not change dramatically. Although again they felt that they were normal and sound, they also mentioned being Republicans and white. They are likely to want a goodtime with girls, Protestants killed and a united Ireland. They enjoy sports, join clubs and play football and Gaelic. They have peace and quiet, are Republicans, and are loved by everyone.	In describing themselves at both pre and post-programme times this group avoided any sectarian, political or nationalist labels. They were outgoing, caring and well sound. They believe in God and religion, want a good time, girls and peace. They enjoy sports and socialising, joining clubs and bands. They playe Gaelic football and hurling, live at home and have many friends. Generally they felt that they were cool, prone to freedom of speech, lucky and guaranteed to fulfil life.
Typical Young Protestant Person Living in ROI	This group altered their statements quite a bit between pre and post-programme times. They felt that young Protestants living in the ROI were likely to be unpopular, rough, believe in the Queen and want to get thrown out of Southern Ireland. They wanted friends and everybody killed. They were likely to enjoy causing trouble and getting a beating. They join gangs, play war games, and live in places that nobody likes. They have no friends, are thugs, druggies, alcoholics, and are lucky to be alive. In post-programme statements young Protestants living in the ROI were seen as the same as me, Protestants believing in their own religion, wanting a peaceful life, enjoying music, playing sport, living in quiet areas and having nice families. Generally they were seen as sound people and someone you could get on with.	Southern Catholic young people felt that their Protestant peers were likely to be abused, afraid, selfish, full of hatred, annoying and hated by everyone. They believe that they are not wanted, to get beaten up and to hide their religion. They want to get out (of Southern Ireland) as fast as they can, to hurt Catholics, and to go back to Northern Ireland. They enjoy hurting Catholics, holidays in the Northern Ireland, and a lovely place to go back to in England. They were likely to join the Orange Order, play football and live in shacks. They had no contact with Catholics, a gun for security and a lot of people on their back. Generally they were seen as Unionists, the biggest scum on earth, always looking for a way out and scared for their lives.	This group were seen in similar terms in both pre and post-programme responses. They were sad, loners, English and active in groups. They believe in England, God and that the war will end. They want to not be in Ireland, have friends and to be happy. They enjoy football and sport. They join youth clubs, play soccer, live in the country, and have mansions because their ancestors were landlords. They are seen as likely to have pride and to be unlucky, to be uncool, and to get cancer.

Catholic Students Living in Republic of Ireland (2 of 2)		
	Decreased Social Distance Between Pre and Post Programme Times	**Unchanged Level of Social Distance Between Pre and Post-Programme Times**	**Increased Level of Social Between Pre and Post Programme Times**
Typical Young Catholic Person Living in NI	Similar views were found in both pre and post-programme statements. Young Northern Catholics were likely to be very nice, Celtic fans, scared and very different to me (i.e., a typical young Catholic living in the Republic of Ireland). They believed in peace, God and Ireland as a 32 county state. They wanted peace and friends. They enjoyed sports and life and were likely to join other Catholics communities and the IRA. They lived in the country or Catholic communities and were likely to have a brain, a cool accent, the same interests as us and a nice home and family. Generally they were likely to be kind, considerate and sound people like us.	Identical characterisations are present here at pre- and post-programme times. Young Northern Catholics were described as likely to be annoyed with Protestants, to be Republicans, to be brave and to be beaten up (by young Protestants). They are also likely to believe in God, that Protestants are wrong, in setting Ireland free, and that all Protestants are bastards. They want a new police service, freedom, to get rid of Protestants, peace, and for Ireland to win the World Cup. They are likely to join the IRA, Sinn Fein and enjoy going out without being attacked. They play Gaelic and hurling and live in Republican / Nationalist areas. They are likely to have no contact with Protestants and to have guns/weapons. Generally they were seen as courageous, Republicans, happy and very annoying to Protestants.	Pre and post-programme characterisations were quite similar. This group were likely to be seen as Nationalists, caring, understanding as well as being friendly, sound and good fair people. They believe in right rather than wrong, God, and that Protestants are not cool. They enjoy killing Protestants, sport and freedom of their own. They are likely to join the IRA, play football, games, Gaelic and hurling. They have Irish flags and a hatred for Protestants.
Typical Young Protestant Person Living in NI	In pre-programme responses Northern Protestants were characterised as being tough, noisy and Unionists. They believe that they are part of England, that they are welcome and generally better than everyone else. They enjoy killing and causing trouble, love and war. They are seen as likely to join the Orange Order, play with guns, live in rough communities and have no brains. They are also people who are likely to cause trouble. Post-programme characterisation indicated that young Northern Protestants are quite, very nice and no different to us. Although they still believed in being part of Britain, they wanted peace. They are likely to join a social club and the Orange Order. They live in Protestant areas, have cool accents, there own beliefs and are sound people.	At pre-programme time Southern Catholics felt that young Protestants living in Northern Ireland were rough, likely to believe in God, to be people who believe that Catholics are wrong and that killing Catholics is fun. They wanted money and to get rid of all Catholics in Northern Ireland. They are also likely to join clubs and play soccer. They live in Protestant areas and have no contact with Catholics. At post-programme time Southern Catholics said that young Northern Protestants believed in Protestants things and that they were better than themselves. Young Northern Protestants wanted to join together, have a good life, money and to play in a band. They were also likely to enjoy sports, debating and marching. They were likely to join the Orange Order, play sports, and to live in Protestant areas. They were also likely to use drugs, have petrol bombs and no friends.	Pre-programme responses indicated this group of young people were seen as Loyalists, friendly people, sound and happy. They believe in the Queen, England, God and their religion. They want peace or Catholics dead. They enjoy socialising and killing Catholics. They are likely to join the UVF, play football and live in a Protestant part of Northern Ireland. They have different beliefs (to us), are likely to be shot, to be sly and live their lives in different ways. Post-programme responses were not all as negative as expected. Some felt that they were simply Protestants, same as us or violent. They felt that Northern Ireland was part of Britain, believe in violence and that people from the Republic are boggers. They want either peace or nothing to do with Catholics. They enjoy sport and killing Catholics, are likely to join clubs, play a bad role in the community, have families and be a disgrace to Northern Ireland.