**Project overview**

This research project is a part of the Freedom of Religion or Belief Network (FoRBLN), supported by an international consortium and funded by UK Aid from the UK government. As part of this project, we will conduct two research studies to uncover the social mores that support societal hostility towards groups and individuals on account of their religion or belief. The project will consist of two studies which will be conducted in four countries: Gambia, Pakistan, Tanzania and Uganda. Each of these countries currently experiences ethnic, religious or political tensions.

The first study will be conducted online among people from the general population of each of the countries mentioned above. We aim to verify whether restrictions on religious freedoms and discrimination on these grounds may be due to social divisions within a given society. In addition, we will verify whether affiliation in a given social group and potential links with other groups can influence leadership style. **[Feb 2022 Update: The data for this study has already been collected using Qualtrics panels and is now being analyzed].**

The second study will focus on the issue of barrier-crossing leadership. This is a leadership style that is characterised by taking into account the perspective of those outside the group. This type of leadership can be particularly important in bridging social divides in a country. In our study, we will consider a number of psychological variables, related to the relationship with one's own group and another group, which can potentially shape the barrier-crossing style. The study will involve two components a 20-30 minute survey targeting community members (target N = approx. 500) and a related survey conducted via a semi-structured interview with those who have leadership roles in their local communities - e.g., local politicians, religious leaders, or leaders of workers' groups (target N = approx. 20-50).

**Theoretical Background**

This project seeks to collect data from a diverse array of relevant communities cross-culturally and internationally to help produce relevant data on ingroup bonding, intergroup relations, social cohesion, and religious freedom. The projects’ overall goal is to explore a new synthesis of theoretical models derived from a combination of work in cognitive anthropology with Modes Theory (Whitehouse, 2004), social psychology with Identity Fusion (Swann, 2008), leadership psychology with Barrier Crossing Leadership (Cowan, 2017). Addressing these issues in the context of collective imagistic experiences and examining how these interact with perceptions of freedom of religious belief.

This theory driven approach is intended to be complemented by a complementary effort to use survey collection to identify issues and needs of the communities and leaders involved and to refine research questions and hypotheses centered on what we learn. In our past research, leaders were categorized a priori by Michael Cowan based on his personal knowledge of each leader and whether they clearly fit the barrier-bound vs. barrier-crosser mold. One sub-goal of the project is to develop scales that appropriately classify both community members and leaders’ relevant experiences and endorsement of Barrier Bound vs. Barrier Crossing leadership. Cowan has defined (via personal communication) the Barrier crossing leadership as being characterized by “the capacity to bring together members of different groups to agree on a common course of action. They do so by: Understanding through observation and conversation what leaders of other groups seek to achieve and why and how much it matters. Being clear with other leaders about his or her own group’s interests and priorities and why they matter… At the heart of good barrier-crossing leadership is the capacity to “get” the other’s concerns as they experience them, in both content and feeling, and convey that you do: What matters to them and what and how intensely do they feel about it?... Barrier-bound leaders do all the things listed above, but their interlocutors are members of their own group. For them, other groups are irrelevant, or polite acquaintances, or opponents or enemies.”

The research thus aims to address the following key questions:

1. What role do imagistic group experiences play in fostering identity fusion vs. group identification bonds directed at the ingroup vs. outgroup.
2. How far do attitudes towards and experiences of Barrier Crossing leadership lead to improved intergroup attitudes and behaviors.
3. Whether individual empathetic abilities moderate the effects of imagistic experiences and/or barrier crossing leadership.
4. How far the evidence from the cross-cultural sample supports the theoretical model outline by Modes Theory

**Survey Instruments**

We plan to conduct our studies either using online platforms or written materials, with the help of trained research assistants. For community leaders, we will provide adjusted questions that are contextually appropriate and allow for elaboration but cover the survey content listed below.

Our survey consists of questions that address:

**Barrier crossing leadership** - in order to assess peoples’ leadership style we will ask several questions related to their potential role as a leader in the past.

* We ask them to describe the most important role as a leader that a participant had in the past, how many people approx. he/she represented and what kind of people he/she were leading (e.g., religious group, sports team, employees)
* We will suggest but also ask participants to select a relevant ingroup that they identifies as their own group and a related outgroup.
* A novel twelve item scale that assesses i) endorsement of Barrier Bound vs. Barrier Crossing leadership and ii) experiences with Barrier Bound vs. Barrier Crossing leadership in their ingroup

**Imagistic experiences** - to examine the effects of emotionally rich group relevant experiences, we will ask participants to respond to selected events that relate to group divisions. If the event selected is not suitable, we will ask participants 12-items that are designed to assess the event in terms of emotional impact, memory and reflection, perception of shared experience, and personal consequentiality. These are all factors identified as important to imagistic experiences in Harvey Whitehouse’ Modes Theory (Whitehouse, 2004).

**Identity fusion and group Identification** - we will measure social bonding with relevant ingroup and outgroups using shortened versions of the verbal identity fusion scale (4 items) and group identification (4 items). Following this we have 14 items that probe attitudes and experiences with ingroups and outgroups addressing valenced contact (whether past interactions with the outgroup have been positive or negative), collective victimhood perception (whether the participant perceives the outgroup has historically treated their ingroup poorly), and general evaluations of intergroup respect, trust & hostility.

**Freedom of religious belief**– to assess people’s perceived freedom of religion in their country and community we use a shortened version (8 items) of the Social perception of religious freedom scale (Breskaya & Gjordan, 2019). We will also use a shortened version of the Religious Discrimination scale (6 items) to assess whether people experienced discrimination regarding their religious affiliation.

**Empathizing Ability**– to enable us to examine potential mediating or moderating effects of empathetic abilities we collect use a shortened version of the Interpersonal Reactivity Index (Davis, 1980) to measure individual level perspective taking and empathetic concern traits.

**Intergroup Marriage & Children**– we will ask participants whether they are married, if their spouses come from the same background, and their attitude towards their spouses’ group. Following this we ask four novel items that are designed to explore attitudes towards intergroup marriages and their potential to resolve group conflicts.

**Demographic factors** - we will also ask our participants to provide their gender, age, approximate level of wealth, education, ethnicity, employment type, and religious affiliation.

A copy of the full questionnaire follows on the next page.

**Leadership & Group Attitudes**

**Informed Consent Form**

**Name: Dr. Christine Mbabazi Mpyangu**

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**Study Title: Leadership & Group Attitudes**

**Introduction**

You are invited to take part in this study. Please read this Informed Consent Form in full before deciding whether to participate in this research. The study is sponsored by Dr Christopher Kavanagh (University of Oxford) and conducted by the principal investigator Dr Christine Mbabazi Mpyangu (Makerere University).

**Background Information**

This research is focused on examining opinions and experiences related to leadership, and attitudes towards various groups.

**What the participant would be asked to do**

If you choose to participate in this 20-minute online survey, you will be asked to complete some questions relating to leadership, the groups you identify most closely with, your bonds with these groups, religion, personality, intergroup marriages, and some demographic questions (such as your age).

**Risks and benefits of being in the study**

There are no anticipated risks for completing the questionnaire. If you wish, you may choose to withdraw your consent and discontinue your participation at any time during the study without penalty

You will be paid for your participation in this study. In addition, survey responses gathered may be of value not only to the wider community, but to you, your family, and your friends.

**Confidentiality**

Every effort is made to ensure the confidentiality of your data. Your original responses are stored on a password-protected server (that guarantees full compliance with European privacy laws, namely the "EU-US Privacy Shield” 2016), and a password-protected computer. Only the research team will have access to this original data. The survey software automatically collects your IP address for the purposes of preventing data fraud, but your responses will be anonymised and stripped of all identifying information after collection, and before analysis. The anonymised data will be viewed by members of the research team and research collaborators and will ultimately be deposited in open-access public repositories (such as the Open Science Framework) to facilitate further research and analysis.

Note that the University of Oxford is the data controller for the purposes of the Data Protection Act 1998. The data that we collect from you may be transferred to, and stored or processed at, a destination inside and outside the European Economic Area ("EEA"). By submitting your personal data, you agree to this transfer, storing or processing. All research data and records will be stored for a minimum retention period of 3 years after publication or public release of the work of the research.

**Voluntariness**

Your participation is voluntary, and you may refuse to participate without penalty at any given time during the experiment. Furthermore, you may also skip any questions or tasks that make you feel uncomfortable and discontinue your participation at any time. Note that, because the survey is conducted anonymously, it is not possible to remove your data after you have completed the questionnaire.

**Compensation /Reimbursement**

You will be paid UGD XX for your participation in this study.

**Feedback/Dissemination**

The research may be published online and in print in academic journals, professional publications, blogs, and other mediums.

**Ethical Clearance**

This study has been approved by Makerere University School of Social Sciences Research Ethics Committee and Uganda National Council for Science and Technology.

**Contacts and Questions**

The researcher(s) conducting this study are mentioned below. You may ask any questions you have now. If you have any questions later, you may contact them at:

1. Dr Christine Mbabazi Mpyangu

Other details: Dept of Religion and Peace Studies, SLPA, CHUSS

Email: [cmpyangu@chuss.mak.ac.ug](mailto:cmpyangu@chuss.mak.ac.ug)

Telephone number: 0772436739

1. Dr Christopher Kavanagh

Other details: University of Oxford

Email: christopher.kavanagh@anthro.ox.ac.uk

If you would like to talk to someone other than the researcher(s) about; (1) concerns regarding this study, (2) research participant rights, (3) research-related injuries, or (4) other human subjects’ issues, please contact:

Assoc. Prof. Neema Stella

The Chair

Makerere School of Social Sciences

Research Ethics Committee

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And,

Dr. Ndemere Peter

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Email: [info@uncst.go.ug](mailto:info@uncst.go.ug)

**Statement of consent**

I have read the above information or had the above information read to me. I have received answers to the questions I have asked. I consent to participate in this research. I am at least 18 years of age.

Name of participant: ..................................................................................................................

Signature or thumbprint/mark of participant: ………………………………………………. Date: …………..

Name of Person obtaining Consent: ........................................................................................

Signature of person obtaining consent: ……………………………………………………..…… Date: …………..

**Witness of person in case person is Illiterate:**

Name of Witness: .....................................................................................................................

Signature or thumbprint/mark of witness: …………………………………………………… Date: ……...……

1. **Describe briefly the most important leadership role you have held in your life**

* examples may include roles at work, village, district, in any political parties, at community clubs or at school/university, church, etc.

1. **How many people's interests did you represent in this role? Please estimate if the exact number isn’t known.**
2. **What kind of people were you leading?**
   * For example: employees where you work, people in your congregation, members of political party, people who belong to your ethnicity, members of your sports team
3. **How did you achieve such a leadership role?**
   * For example: through election, through appointment, self-appointment, voluntarily

All people have communities and groups they belong to (**ingroups**) and those that they do not belong to (**outgroups**). Examples could include political groups, ethnic groups, or religious groups. Often different groups in a society can have different interests and these can be in conflict.

We want you now to think about <selected ingroup> which we have identified as a relevant ingroup for your community.

**5.** Would you agree that <selected ingroup> is your ingroup?

**Yes No**

If no, which ingroup would you consider more relevant for you?

For the rest of the survey when we reference your group, please take it to refer to either   
<selected ingroup> or the ingroup you selected as an alternative.

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **6.** | ***To what extent do you agree with the following statements? Good leaders should:*** | **Strongly disagree** | **Disagree** | **Somewhat disagree** | **Neutral** | **Somewhat agree** | **Agree** | **Strongly agree** |
| 1. **1.** | Seek out opportunities to bridge social divisions with their opponents, enemies, opposition groups, or other outgroups. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1. **2.** | Demonstrate willingness to compromise with their opponents, enemies, opposition groups, or other outgroups. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1. **3.** | Try to understand and empathize with their opponents, enemies, opposition groups, or other outgroups. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1. **4.** | Represent the interests of the communities and groups that they belong to even at the cost of other groups. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1. **5.** | Focus on building stronger relationships within the communities and groups they belong to rather than building stronger relationships with other groups across boundaries. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1. **6.** | Try to gain benefits for the communities and groups they belong to even at the expense of other groups. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **7.** | ***In your experience, to what extent do leaders from your ingroup engage in the following:*** | **Never** | **Very rarely** | **Rarely** | **Sometimes** | **Often** | **Very often** | **Always** |
|  | Seek out opportunities to bridge social divisions with their opponents, enemies, opposition groups, or other outgroups. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | Demonstrate willingness to compromise with their opponents, enemies, opposition groups, or other outgroups. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | Try to understand and empathize with their opponents, enemies, opposition groups, or other outgroups. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | Represent the interests of the communities and groups that they belong to even at the cost of other groups. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | Focus on building stronger connections within the communities and groups they belong to rather than building stronger relationships with other groups across boundaries. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | Try to gain benefits for the communities and groups they belong to even at the expense of other groups. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

**8.** We want you now to think about <your ingroup> and in particular to recall your experience of <selected event>, an event that we think has special importance for your community.

Before you answer can we check if you would agree this event had a significant impact on you?

**Yes £ No £**

If the answer was no, what is an alternative event with <your ingroup> that you would regard as being important and having a significant impact on you?

Thinking about the event identified above, please use the space below and spend a few minutes to describe the event and tell us how you feel about it. We are interested in what occurred, your experience of the event, as well as your later feelings and reflections. Feel free to include as much detail as you like.

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **9.** | ***Continue thinking about the event you described above. To what extent do you agree with the following statements?*** | **Strongly disagree** | **Disagree** | **Somewhat disagree** | **Neutral** | **Somewhat agree** | **Agree** | **Strongly agree** |
|  | This event overall was unpleasant and challenging. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | This event overall was pleasant and enjoyable. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | My memory of this event is vivid and detailed. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I can remember clearly who I was with during this event. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I feel that this event similarly affected others in my ingroup. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I feel that this event is remembered similarly by others in my ingroup. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | This event was significant for me personally. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Without this event I would not be the person I am today. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I have spent a lot of time reflecting on the event I described. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I think about this event a lot more than other experiences in my life. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | This event is very important to the ingroup. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Without this event my ingroup would not be what it is today. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |

**10.** Thanks for telling us about your feelings about that event. Now we want to ask you some questions about how you feel more broadly in regard to <your ingroup> and a related outgroup.

By outgroup we mean a group from the same category as your ingroup that you do not belong to and also one that might be regarded as being in disagreement, opposition, or even in conflict with your ingroup. For example, for someone who has as their ingroup ‘Christians’ they might identify ‘Muslims’ as the corresponding outgroup. Alternatively, someone who identifies their ingroup as ‘Sunni-Muslim’ might feel that ‘Shia-Muslim’ are a more relevant outgroup. An example outside of religion could be a supporter of a specific political party who identifies a rival political party as their outgroup.

Based on our research we think that <selected outgroup> is a relevant outgroup for you, would you agree?

**Yes £ No £**

If the answer was no, what is an alternative group that you would think is a better choice for an outgroup?

In the following questions please understand that we are referring to   
your selected <ingroup> and <outgroup>.

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **11.** | **To what extent do you agree with the following statements?** | **Strongly disagree** | **Disagree** | **Somewhat disagree** | **Neutral** | **Somewhat agree** | **Agree** | **Strongly agree** | |
|  | I have a deep emotional bond with the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I am strong because of the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I make the [ingroup] strong. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I am one with the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I have a deep emotional bond with the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I am strong because of the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I make the [outgroup] strong. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I am one with the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** | |
|  | I identify with the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I have a lot in common with the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I connect with the values of the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I feel a sense of belonging with the [ingroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I identify with the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I have a lot in common with the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I connect with the values of the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |
|  | I feel a sense of belonging with the [outgroup]. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |  |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **12.** | **To what extent do you agree with the following statements?** | **Strongly disagree** | **Disagree** | **Somewhat disagree** | **Neutral** | **Somewhat agree** | **Agree** | **Strongly agree** |
|  | I am willing to work with the [outgroup] **cooperation-01** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | The [ingroup] can benefit from working with the [outgroup] **cooperation-02** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Historically, the [ingroup] has suffered from the behaviour of the [outgroup] **histofdiscrimination-01** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | The [outgroup] wants to harm the [ingroup]**-hostility-01** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | The [outgroup]’s gains are the [ingroup]’s losses**-hostility-02** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I want to fight the outgroup **fightoutgroup-01 unless it’s outlier?? look at factor structure/correlations. See if it’s a distinct concept** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |

14. Please indicate how you feel about the [outgroup] in general by crossing X the appropriate box in the response from the options below.

**When I think about the outgroup I feel:**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Very Negative | Moderately Negative | A little Negative | Neutral | A little Positive | Moderately Positive | Very Positive |
|  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Very Hostile | Moderately Hostile | A little Hostile | Neutral | A little Friendly | Moderately Friendly | Very Friendly |
|  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Very Suspicious | Moderately Suspicious | A little Suspicious | Neutral | A little Trusting | Moderately Trusting | Very Trusting |
|  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| A lot of Contempt | Moderate Contempt | A little Contempt | Neutral | A little Respect | Moderate Respect | A lot of Respect |
|  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Very Concerned | Moderately Concerned | A little Concerned | Neutral | A little unconcerned | Moderately unconcerned | Very unconcerned |
|  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Very Threatened | Moderately Threatened | A little Threatened | Neutral | A little Relaxed | Moderately Relaxed | Very Relaxed |
|  |  |  |  |  |  |  |

14. On average, how often do you have **Negative/Bad** contact with the outgroup?

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Never | Very Rarely | Rarely | Sometimes | Often | Very Often | Always |
|  |  |  |  |  |  |  |

15. On average, how often do you have **Positive/Good** contact with the outgroup?

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Never | Very Rarely | Rarely | Sometimes | Often | Very Often | Always |
|  |  |  |  |  |  |  |

This section relates to your experiences and views about religion and religious freedom. If you are non-religious, you can still answer the questions based on your current beliefs.

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **16.** | ***To what extent do you agree with the following statements?*** | **Strongly disagree** | **Disagree** | **Somewhat disagree** | **Neutral** | **Somewhat agree** | **Agree** | **Strongly agree** |
|  | It is important for everyone to be free to change their religion. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Children should be brought up in the religion chosen by their parents. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Everyone should be free to teach their religion, either in public or in private. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Everyone should be free to observe dietary practices prescribed by their religion. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Everyone should be free to have a wedding in conformity with their religious beliefs. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Everyone should be free to wear religious symbols and clothes openly in public. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | The state /government should educate the public to accept religious freedom. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | The state/government should not interfere with missionary activities in both majority and minority religions. | **1** | **2** | **3** | **4** | **5** | **6** | **7** |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **17.** | ***Please rate how often during your life you have had the following experiences:*** | **Never** | **Very rarely** | **Rarely** | **Sometimes** | **Often** | **Very often** | **Always** |
|  | I felt inclined to keep my religious affiliation private. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | I was afraid of others finding out about my religious beliefs. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | I was passed over for opportunities due to my religion. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | I sense hostility from others because of my religious affiliation. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | I have heard people make unfriendly remarks about my religion. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|  | Others hold negative stereotypes of people with my religion. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **18.** | ***The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you.   Strongly Disagree = Does not describe you well at all. Strongly Agree = Describes you very well.*** | **Strongly disagree** | **Disagree** | **Somewhat disagree** | **Neutral** | **Somewhat agree** | **Agree** | **Strongly agree** |
|  | I often have tender, concerned feelings for people less fortunate than me. - empathetic-01 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | When I see someone being treated unfairly, I sometimes don't feel very much pity for them. empathetic-02 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I would describe myself as a pretty soft-hearted person. empathetic-03 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I try to look at everybody's side of a disagreement before I make a decision. - perspective-01 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I sometimes try to understand my friends better by imagining how things look from their perspective. perspective-02 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I believe that there are two sides to every question and try to look at them both. perspective-03 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | When I'm upset at someone, I usually try to "put myself in his shoes" for a while. perspective-04 | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | I often have tender, concerned feelings for people less fortunate than me. - exclude?? | **1** | **2** | **3** | **4** | **5** | **6** | **7** |

1. **Are you married? Yes £ No £**

If yes, how long have you been married?

…does your wife/husband come from the same background as you? **Yes £ No £**

…how do you feel about the group from which your wife/husband belongs to?

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Very Negative | Moderately Negative | A little Negative | Neutral | A little Positive | Moderately Negative | Very Positive |
|  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **20.** | ***To what extent do you agree with the following statements?*** | *Strongly disagree* | *Disagree* | *Somewhat disagree* | *Neutral* | *Somewhat agree* | *Agree* | *Strongly agree* |
|  | Intergroup marriages in the general community help to heal intergroup conflicts | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Intergroup marriages amongst leaders help to heal intergroup conflicts | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Children of intergroup marriages are important for resolving & mitigating conflicts | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
|  | Children of intergroup marriages make better leaders | **1** | **2** | **3** | **4** | **5** | **6** | **7** |

1. **Please enter your age (in years)**
2. **Please enter your address:**

**Province:**

**City**

1. **What is your gender? Male £ Female £ Other £**
2. **How would you rate your approximate household level of wealth, relative to others in your society?**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Much lower | Slightly lower | Average | | Slightly higher | Much higher |
|  |  |  |  | |  |

1. **What is your socioeconomic status?**

|  |  |  |  |
| --- | --- | --- | --- |
| Lower middle | Middle | Upper middle | Upper |
|  |  |  |  |

1. **What is the approximate annual income of your household?**
2. **What is your highest completed level of education?**
3. **What is your ethnicity?**
4. **What is your current marital status?**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Single | Married | Divorced | Widowed | In a relationship (not married) | Other  (please specify) |
|  |  |  |  |  |  |

Other:

1. **How many children do you have? (If none, please enter 0)**
2. **What best describes your religious affiliation?**

**(Select the option that you feel most strongly applies)**

Christian – Catholic **£**

Christian – Protestant **£**

Christian – Other **£**

Buddhist **£**

Hindu **£**

Muslim – Sunni **£**

Muslim – Shia **£**

Jewish **£**

Sikh **£**

Atheist **£**

Agnostic **£**

Spiritual not Religious **£**

Traditional Animism **£**

None **£**

Other **£**

1. **What is your occupation?**
2. **What is your job’s nature?**

|  |  |  |
| --- | --- | --- |
| Government | Non-Government | Self-employed |
|  |  |  |