



DESIGNING, IMPLEMENTING, AND EVALUATING THE IMPACT OF SOCIAL MIXING PROGRAMMES:

A TOOLKIT FOR IOM AND ITS PARTNERS



The opinions expressed in this publication are those of the authors and do not necessarily reflect the views of the International Organization for Migration (IOM). The designations employed and the presentation of material throughout the report do not imply expression of any opinion whatsoever on the part of IOM concerning the legal status of any country, territory, city or area, or of its authorities, or concerning its frontiers or boundaries.

IOM is committed to the principle that humane and orderly migration benefits migrants and society. As an intergovernmental organization, IOM acts with its partners in the international community to: assist in meeting the operational challenges of migration; advance understanding of migration issues; encourage social and economic development through migration; and uphold the human dignity and well-being of migrants.

The publication is made possible through the Migration Resource Allocation Committee (MiRAC). Contributors to the MiRAC include: Austria, Belgium, Cyprus, Denmark, France, Ireland, Lithuania, the Kingdom of Netherlands, Norway, Portugal, the Philippines, Qatar Fund for Development, Sweden, Switzerland, the United Kingdom, the United States of America. The opinions expressed herein are those of the authors and do not necessarily reflect the views of the Migration Resource Allocation Committee (MiRAC) or its contributors.

Publisher:

Regional Office for South-Eastern Europe, Eastern Europe and Central Asia

Dampfschiffstrasse 4 / 10-11

1030 Vienna

Austria

Tel.: +43 1 581 22 22

Email: rovienna@iom.int

Website: <https://rovienna.iom.int/>

This publication was issued without formal editing by IOM.

This publication was issued without IOM Research Unit (RES) endorsement.

Layout: Amela TIGANJ

Required citation: Tropp, L. R. and L. Morhayim, 2022. *Designing, Implementing, and Evaluating the Impact of Social Mixing Programmes: a Toolkit for IOM and its Partners*. International Organization for Migration (IOM), Vienna.

ISBN 978-92-9268-688-8 (PDF)

IOM © 2022



Some rights reserved. This work is made available under the [Creative Commons Attribution-NonCommercial-NoDerivs 3.0 IGO License](https://creativecommons.org/licenses/by-nc-nd/3.0/igo/legalcode) (CC BY-NC-ND 3.0 IGO).*

For further specifications please see the [Copyright and Terms of Use](#).

This publication should not be used, published or redistributed for purposes primarily intended for or directed towards commercial advantage or monetary compensation, with the exception of educational purpose e.g. to be included in textbooks.

Permissions: Requests for commercial use or further rights and licensing should be submitted to publications@iom.int.

* <https://creativecommons.org/licenses/by-nc-nd/3.0/igo/legalcode>

PUB2022/194/R



DESIGNING, IMPLEMENTING, AND
EVALUATING THE IMPACT OF
SOCIAL MIXING PROGRAMMES:
A TOOLKIT FOR IOM AND ITS PARTNERS

University of
Massachusetts
Amherst



Foreword

For decades, IOM has run projects and implemented activities to counter xenophobia, address biases, and promote more positive and evidence-based narratives of migration and migrant communities. In a world where we see increasing polarization, both between and within communities, our work in this field is more important than ever. Investing in policies and programmes that promote social cohesion is therefore critical to support long-term stability and development. This is also in line with the Global Compact for Safe, Orderly and Regular Migration under objectives 16 and 17, with the aim to “empower migrants and societies to realize full inclusion and social cohesion”.

In 2021, we launched the publication *The Power of Contact* which highlighted the theoretical underpinnings of IOM’s social mixing programming, provided empirical evidence for the value and effects of inter-group contact, and shared good practices and lessons learned from IOM’s global experiences. This new Toolkit for Designing, Implementing, and Evaluating Social Mixing Programmes builds on *The Power of Contact*, providing IOM and its partners with more detailed guidance and tools for the implementation and, in particular, the evaluation of social mixing programmes.

At IOM, we recognize the importance of having a strong evidence base for our programming and activities as we strive to be an organization that is constantly learning, applying the latest knowledge and insights in our programmes, and contributing to the global knowledge base in the field of migration and integration. This toolkit assists practitioners in using the latest knowledge in the field to enhance the design and implementation of social mixing activities and, equally as important, provides tools and guidance for evaluating the impact of our activities. Using these tools, practitioners and researchers can continue to build our knowledge and understanding of when, how, and to what extent social mixing can be an effective tool to improve perceptions and attitudes across groups, and particularly between migrant and host communities, to foster social cohesion. Already in missions where the toolkit has been piloted, programmes have been adapted and refined based on the evidence collected, to enhance their impact and value.

The toolkit forms part of IOM’s Diversity, Inclusion, and Social Cohesion (DISC) Initiative, a global programme for research, capacity-building and support to IOM’s Member States and relevant partners in the areas of migrant integration, inclusion, and social cohesion.

I invite you all not only to read the toolkit but also to apply the knowledge and tools within your work so that we can all contribute to building our knowledge base and continuously improving our value and impact for migrants and the communities we serve.



Ugochi Daniels
Deputy Director General Operations
International Organization for Migration



CONTENTS

FOREWORD	ii
ACKNOWLEDGEMENTS	iv
INTRODUCTION	v
1. THEORIES UNDERLYING SOCIAL MIXING PROGRAMMES: SOCIAL COHESION AND INTERGROUP CONTACT	1
1.1. SOCIAL COHESION	4
1.2. INTERGROUP CONTACT THEORY AND RESEARCH	11
1.3. EXAMPLES OF IOM SOCIAL MIXING PROGRAMMES	15
2. DESIGNING AND IMPLEMENTING SOCIAL MIXING PROGRAMMES	20
2.1 PRINCIPLES FOR DESIGNING SOCIAL MIXING PROGRAMMES	23
2.2. RECRUITING PARTICIPANTS FOR SOCIAL MIXING PROGRAMMES	40
3. EVALUATING THE IMPACT OF SOCIAL MIXING PROGRAMMES	47
3.1. BASIC CONSIDERATIONS FOR EVALUATING THE IMPACT OF PROGRAMMES	50
3.2. DESIGNING IMPACT EVALUATIONS OF SOCIAL MIXING PROGRAMMES	52
3.3. MODES OF SURVEY ADMINISTRATION	63
3.4. PROJECT MANAGEMENT AND DATA ORGANIZATION	66
4. MEASURING THE EFFECTS OF SOCIAL MIXING PROGRAMMES	72
4.1. CORE OUTCOMES OF INTEREST FOR SOCIAL MIXING PROGRAMMES	76
4.2. ADDITIONAL CONCEPTS TO AID INTERPRETATION OF THE EFFECTS OF SOCIAL MIXING PROGRAMMES	82
4.3. ADDITIONAL CONCEPTS RELEVANT TO SOCIETAL INSTABILITY	87
4.4. ADDITIONAL CONCEPTS RELEVANT TO CONTEXTS OF CIVIL CONFLICT	90
4.5. ADDITIONAL CONCEPTS FOR RELATIONS BETWEEN MIGRANT AND RECEIVING COMMUNITIES	94
CONCLUSION	101
BIBLIOGRAPHY	104

ACKNOWLEDGEMENTS

We wish to acknowledge and express our appreciation to all IOM staff who have worked with us in developing and refining survey items included in this toolkit, and especially those focused on Labour Mobility and Social Inclusion (LMI) at the IOM Regional Office for South-Eastern Europe, Eastern Europe, and Central Asia (situated in Vienna, Austria), IOM's Global Migration Data Analysis Centre (GMDAC), IOM Headquarters and IOM's Diversity, Inclusion, and Social Cohesion Initiative ([DISC Initiative](#)) and IOM offices and local organizations working on social mixing programmes in several countries (including in Bosnia and Herzegovina, Ecuador, Türkiye, and Tunisia).



Twenty young persons, half IDPs and half local community members, participated in a painting training followed by an opportunity to showcase their skills by painting murals in Malkohi, Nigeria. © IOM 2021/Natalie OREN.

Introduction

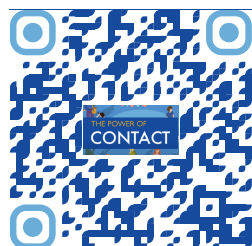
Rising levels of xenophobia globally and in “migration hotspots” have the potential to create social instability, growing divisions, and, in the worst cases, violence. In such cases, investing in policies and programmes aimed at promoting social cohesion between migrants and host communities is critical to supporting long-term stability and development. Facilitating meaningful social interaction of people of different backgrounds is thus an increasingly important tenet of mainstream programming and policies aimed at promoting migrant inclusion and broader social cohesion at the local, national and even global levels. The International Organization for Migration (IOM) implements a variety of projects and activities around the world designed to promote social cohesion through intergroup contact that bring together participants from different ethnic groups or migrant and host communities. Through this work, IOM engages with various target groups in different contexts.

In 2021, IOM launched the publication **The Power of Contact** which highlighted the theoretical underpinnings of IOM’s social mixing programming, provided empirical evidence for the value and effects of intergroup contact, and shared good practices and lessons learned from IOM’s global experiences. This toolkit serves as a companion guide to The Power of Contact.

Are you not familiar with the power of contact? Watch the video below...



Or scan the QR code



Access [The Power of Contact](#) directly.



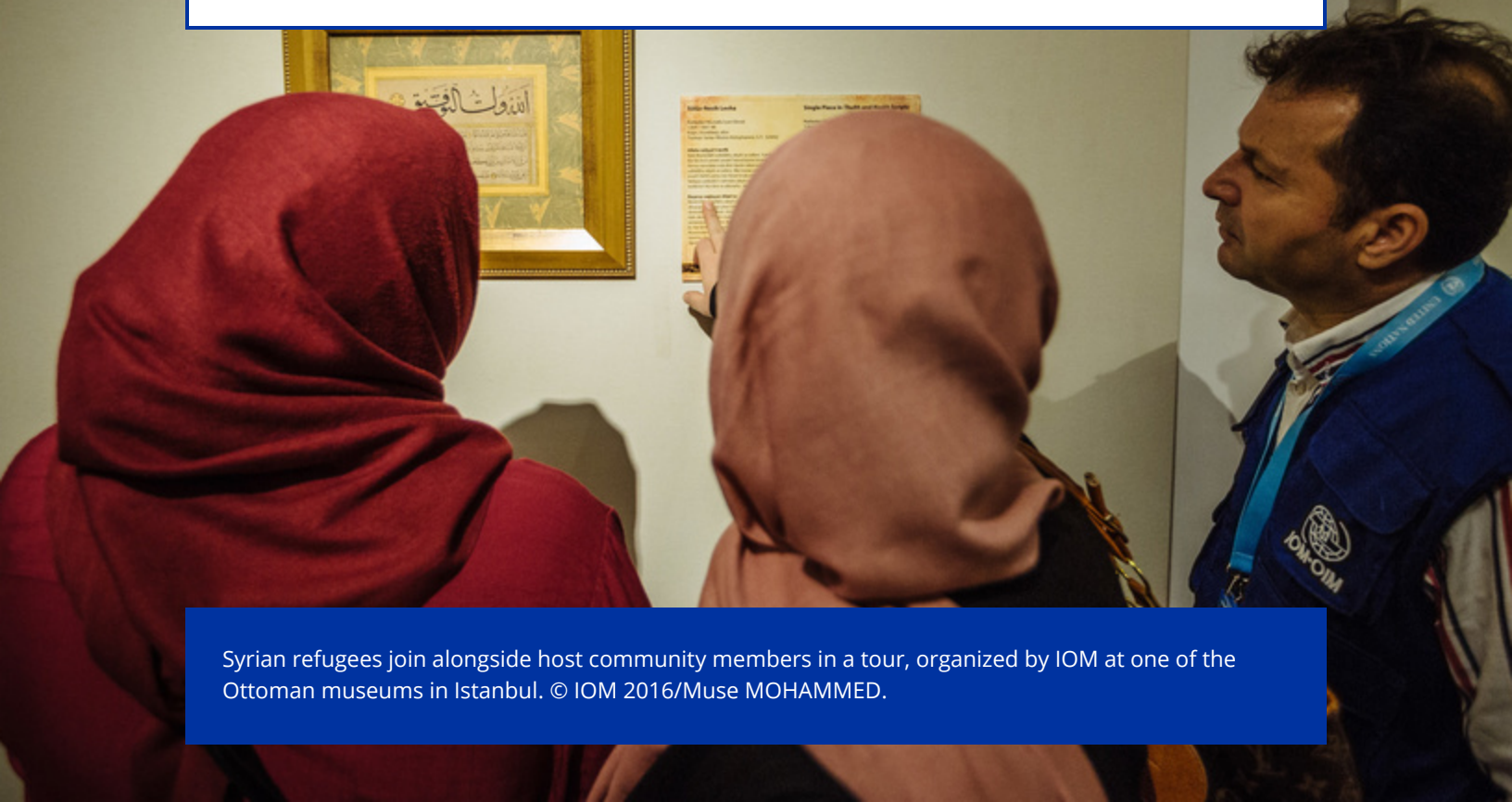
Why use this Toolkit

The toolkit provides project developers, managers and implementers with more detailed guidance about how to design, implement and evaluate the impact of social mixing activities by walking readers through the steps involved in each of these processes. Pooling insights gained from academic research and field experiences, it aims to provide IOM staff and partners with practical suggestions for developing impactful programmes and enhancing the effectiveness of existing programmes. Hence, this toolkit covers theory and research on social cohesion and intergroup contact and explains how this research and academic knowledge can inform and be applied within IOM's social mixing programmes.

The toolkit also covers how to evaluate the impact of activities on participants' perceptions and attitudes toward other groups, including specific instructions on how to design and conduct impact evaluations, concrete concepts to be measured and examples of survey questions to be used to measure these concepts. Impact evaluations can demonstrate the strengths of existing programmes as well as identify areas that might benefit from further refinement.

This toolkit will provide its readers with insights and concrete steps on scientific and evidence-based approaches to migrant inclusion and social cohesion through social mixing programmes. It also allows readers to learn from their programming and develop more impactful social cohesion activities, to contribute to academic knowledge and policy development on intergroup contact.

Whether you have just begun learning about social mixing programmes or you have considerable experience with them, it is our hope that this toolkit will help to support your efforts in designing, implementing, and evaluating the impact of social mixing programmes.



How this Toolkit is structured



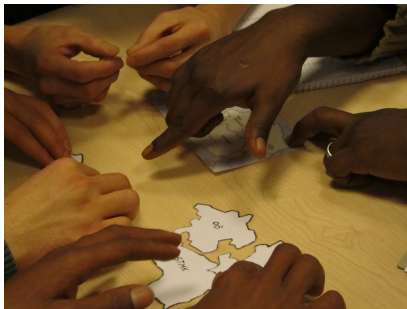
CHAPTER I

Chapter One provides an overview of theories underlying social mixing programmes, including definitions of social cohesion and key principles from research on intergroup contact.



CHAPTER II

Chapter Two describes how key contact principles can be used in practice when designing and implementing social mixing programmes.



CHAPTER III

Chapter Three outlines crucial factors to consider when evaluating the impact of social mixing programmes, along with strategies for project management when conducting impact evaluations of social mixing programmes.



CHAPTER IV

Lastly, Chapter Four focuses on how to assess desired outcomes of social mixing programmes, including descriptions of key concepts and sample survey items.

How to use the Toolkit?

It is recommended that you read through the IOM Toolkit sequentially to gain a good understanding of the overall concepts, and to refer to specific sections within the chapters as the need arises. Next to the main text, the IOM Toolkit has graphically marked key pieces of information that you can refer to, as you read through.



Blue text boxes highlight key information or provide additional information to complement the ideas and content in the main body of the text.



Yellow text boxes provide good practices and tips that relate to the discussion in the main body of the text.



Green text boxes contain resources pertaining to the specific topic mentioned above the box.



Red text boxes provide information on survey items for measuring the effects of social mixing programmes presented in Chapter four.

Links to Toolkit chapters

INTRODUCTION

1. THEORIES UNDERLYING SOCIAL MIXING PROGRAMMES: SOCIAL COHESION AND 14 INTERGROUP CONTACT

1.1. SOCIAL COHESION

1.2. INTERGROUP CONTACT THEORY AND RESEARCH

1.3. EXAMPLES OF IOM SOCIAL MIXING PROGRAMMES

2. DESIGNING AND IMPLEMENTING SOCIAL MIXING PROGRAMMES

2.1 PRINCIPLES FOR DESIGNING SOCIAL MIXING PROGRAMMES

2.2. RECRUITING PARTICIPANTS FOR SOCIAL MIXING PROGRAMMES

3. EVALUATING THE IMPACT OF SOCIAL MIXING PROGRAMMES

3.1. BASIC CONSIDERATIONS FOR EVALUATING THE IMPACT OF PROGRAMMES

3.2. DESIGNING IMPACT EVALUATIONS OF SOCIAL MIXING PROGRAMMES

3.3. MODES OF SURVEY ADMINISTRATION

3.4. PROJECT MANAGEMENT AND DATA ORGANIZATION

4. MEASURING THE EFFECTS OF SOCIAL MIXING PROGRAMMES

4.1. CORE OUTCOMES OF INTEREST FOR SOCIAL MIXING PROGRAMMES

4.2. ADDITIONAL CONCEPTS TO AID INTERPRETATION OF THE EFFECTS OF SOCIAL MIXING PROGRAMMES

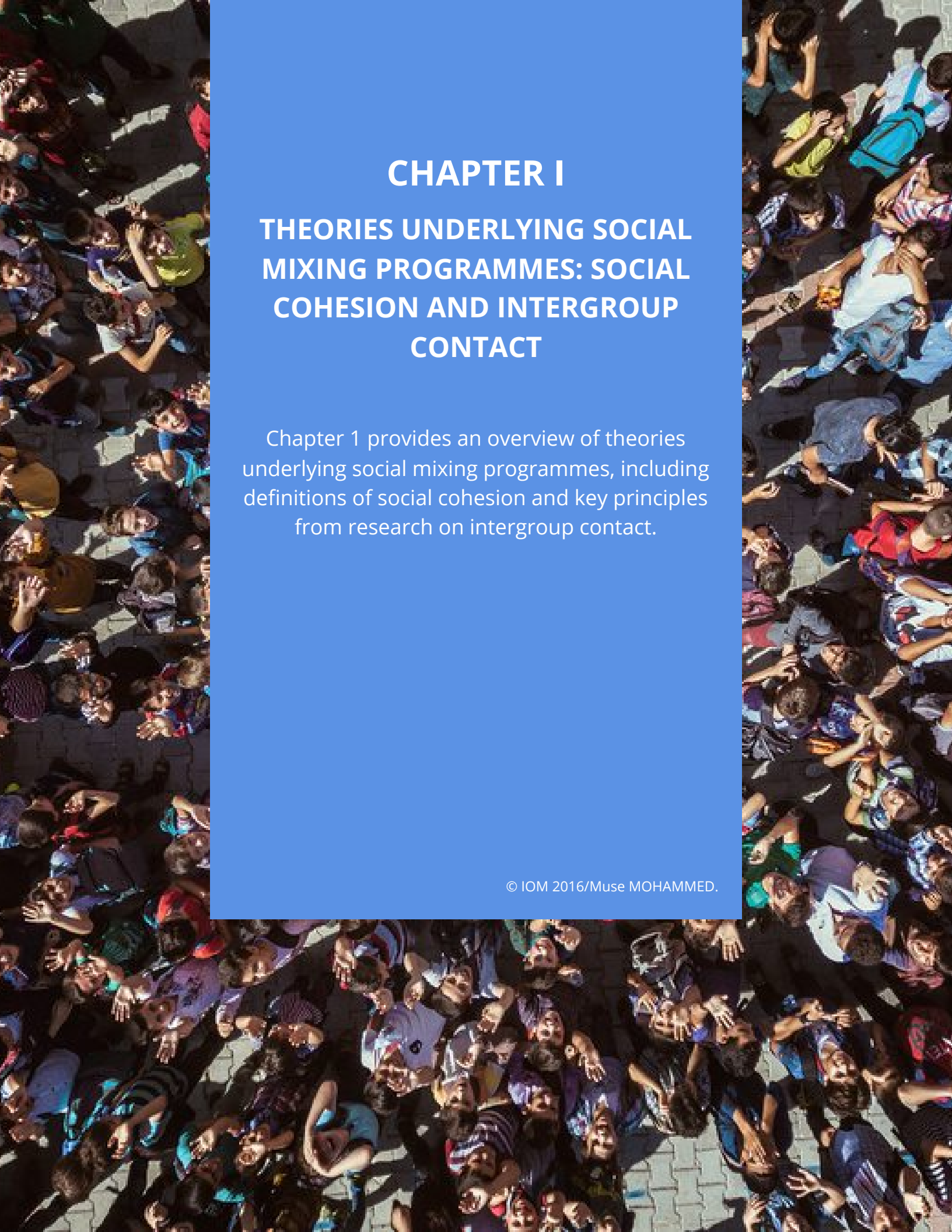
4.3. ADDITIONAL CONCEPTS RELEVANT TO SOCIETAL INSTABILITY

4.4. ADDITIONAL CONCEPTS RELEVANT TO CONTEXTS OF CIVIL CONFLICT

4.5. ADDITIONAL CONCEPTS FOR RELATIONS BETWEEN MIGRANT AND RECEIVING COMMUNITIES

CONCLUSION

BIBLIOGRAPHY



CHAPTER I

THEORIES UNDERLYING SOCIAL MIXING PROGRAMMES: SOCIAL COHESION AND INTERGROUP CONTACT

Chapter 1 provides an overview of theories underlying social mixing programmes, including definitions of social cohesion and key principles from research on intergroup contact.

1.


THEORIES UNDERLYING SOCIAL MIXING PROGRAMMES: SOCIAL COHESION AND INTERGROUP CONTACT



1.1. SOCIAL COHESION

1.2. INTERGROUP CONTACT THEORY AND RESEARCH

1.3. EXAMPLES OF IOM SOCIAL MIXING PROGRAMMES



Literature shows that there is a fragmented view of what social cohesion is. It is best defined by the absence of conflict or crime, a characteristic of society, a desire for affiliation, a group property, a degree of stability, the strength of connections, as a transient state/process, and the same as good relationships or a national identity (which might not be true in current multicultural societies).

Fonseca et al., 2019

1.1. SOCIAL COHESION

What is social cohesion?

Defining “social cohesion” is challenging because there is no commonly accepted definition and it is often confused with terms such as assimilation, cultural diversity, or multiculturalism. For this context, we are following the definition of IOM, which states that “while there is no one universal definition, social cohesion is usually associated with such notions as ‘solidarity’, ‘togetherness’, ‘tolerance’ and ‘harmonious co-existence’ ” (IOM, 2019a).

The concept describes the bonds that tie a community together through trust and common norms, and it is not exclusively associated with contexts of migration. It refers to the absence of fractures or divisions within a society or community and the ability to manage such divisions.

So, what characterizes a cohesive society?

First, a cohesive society creates a sense of belonging for all communities and promotes trust between them. Second, it values the diversity of people’s different backgrounds and circumstances. Third, it fights exclusion and marginalization and promotes positive relationships between people from different backgrounds. Finally, a cohesive society offers its members the opportunity for upward mobility and provides persons from different backgrounds similar life opportunities (IOM, 2022).

Fonseca et al. (2019) analysed different perspectives and studies on social cohesion and suggested that three perspectives are consistently used to study social cohesion: the individual level, the community level, and the institutional level.



Fonseca et al. (2019) conclude that “cohesion happens in the intersection of the three mentioned levels, and therefore all three levels need to be considered to understand social cohesion.”

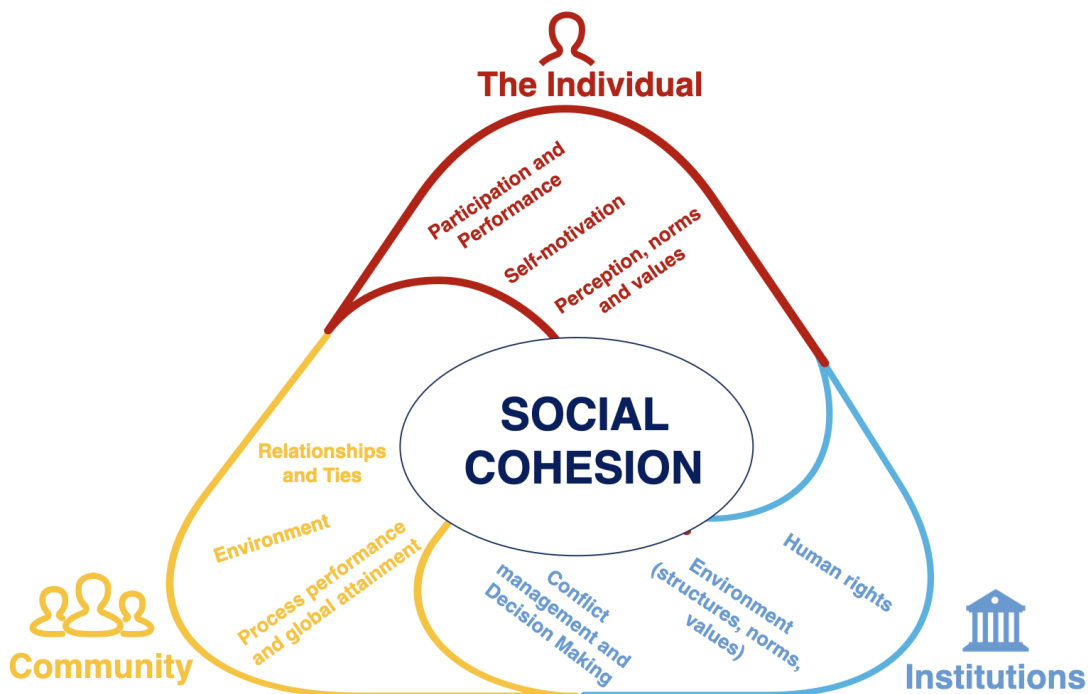
For example, a migrant might have the motivation to participate and perform in the host society, but if the formal structure of the country does not allow foreigners to act or organize themselves, then social cohesion is hampered.

This means that, to participate in society, individuals need:

- Favourable communities (climate with compatible sets of norms and values);
- Institutions (formal structures, norms and values) that do not limit the individual's actions and choices.

The following illustration shows the connections and interdependencies between the individual, the community and institutions that need to be taken into account to better comprehend social cohesion.

Framework to characterize social cohesion



Source: IOM 2022 after Fonseca et. al., 2019.



If you want to learn more about social cohesion and its relations to the concept of integration and social inclusion, explore the links below:

[EMM 2.0 Handbook: Integration and Social Cohesion](#)

[World Migration Report 2020: Chapter 6: Migration, Inclusion and Social Cohesion: Challenges, Recent Developments and Opportunities](#)

[Global Compact thematic paper: Integration and Social Cohesion: Key Elements for Reaping the Benefits of Migration](#)

Linkages to the Global Compact for Migration and 2030 Agenda

The importance of social cohesion has been increasingly recognized by governments and other relevant stakeholders and is directly referred to in the Global Compact for Safe, Orderly, and Regular Migration and implicitly mentioned in the 2030 Agenda in several of the Sustainable Development Goals (SDG):

Which objective refers to social cohesion in the Global Compact for Migration?

Objective 16: Empower migrants and societies to realize full inclusion and social cohesion.



Under this Objective, countries are encouraged to commit to fostering inclusive and cohesive societies by empowering migrants to become active members of society and promoting the reciprocal engagement of receiving communities and migrants in the exercise of their rights and obligations towards one another.

In which SDG is social cohesion implicitly mentioned?

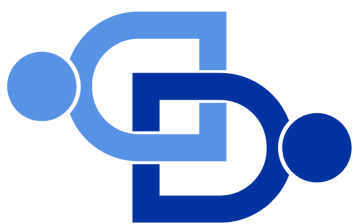


Find more information on Social Cohesion in the [SDGs](#) and the [Global Compact for Migration](#) under the provided Links.

Indicators of social cohesion

There is no universal set of standard indicators to measure social cohesion. This area has evolved with various stakeholders developing indicators and measures over the past decades. For the more incipient stages of defining and measuring social cohesion, we have seen a lot of overlap with general indicators for integration such as language acquisition, inclusion in the labour market, access to and availability of employment/training and social benefits, housing and education, level of participation in social, cultural and political life or level of discriminatory and xenophobic attitudes (Jensen, 2010). Over the last couple of years, several ways of measuring social cohesion have surfaced, paving the way for a more nuanced approach. We will look at three of these approaches below.

What indicators to use?



This depends mainly on the context and what is of particular interest to measure, whether it is access to services, levels of trust between groups, or amount of intergroup cooperation.

In most circumstances, a mix of more traditional inclusion indicators related to access to employment and education, and specific indicators of social cohesion (social relations, level of connectedness, participation in civic life) are used.



The Survey Bank on Migrant Integration and Social Cohesion developed by IOM is a good source of indicators that can be used to measure the results and impact of social cohesion programmes. Another useful source is the IOM / IPL Migrant Integration Index, which is a multidimensional measurement tool on migrant integration. See the links below:

[IOM Survey Bank on Migrant Integration and Social Cohesion](#)

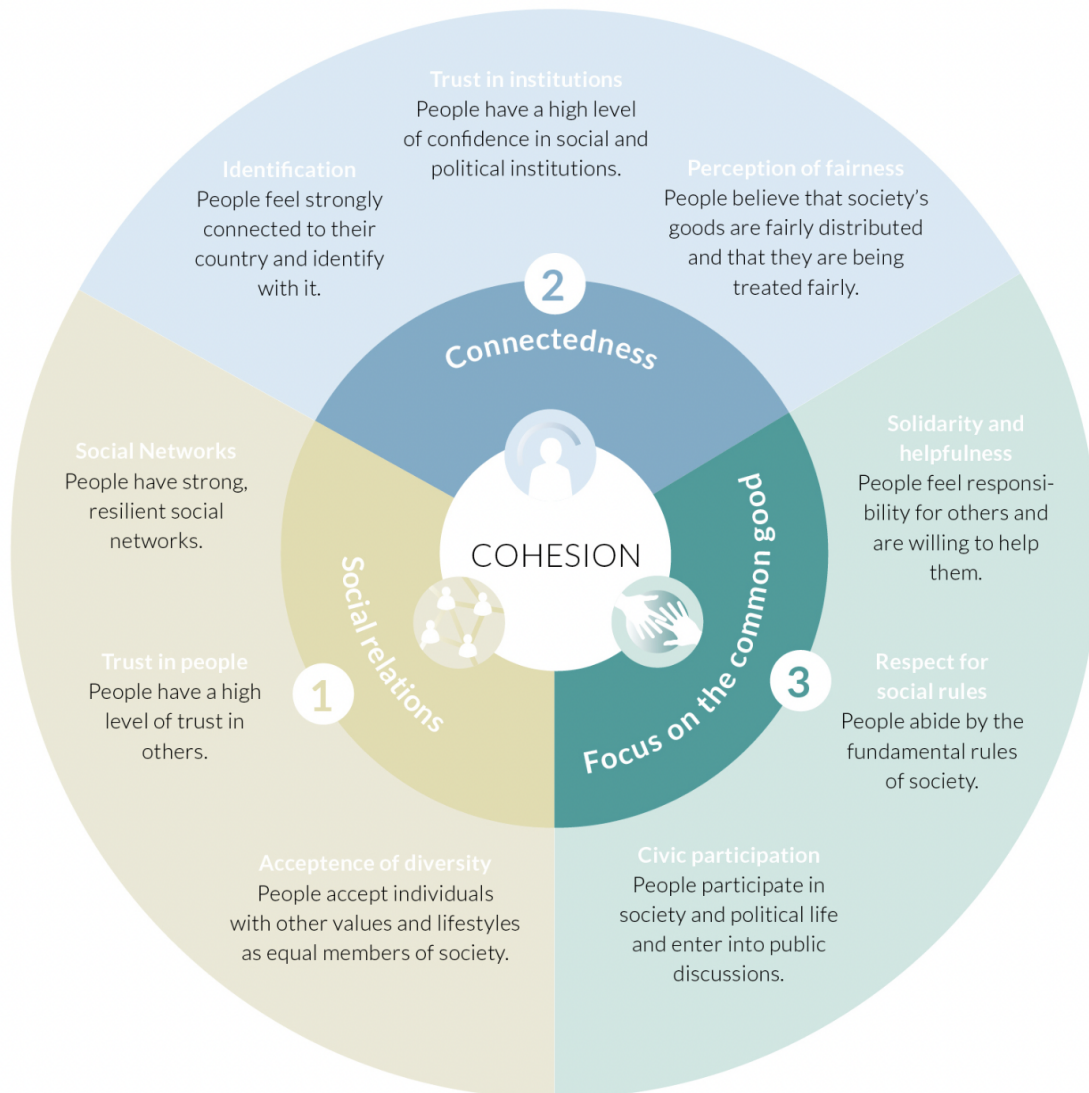
[IOM / IPL Migrant Integration Index \(only accessible with an IOM account\)](#)

Sample approaches to measurement of social cohesion

The Nine Dimensions of Social Cohesion

In 2012, the Bertelsmann Foundation developed a methodology to measure social cohesion in any place and at any given time based on their specific definition of social cohesion. According to this definition, a “cohesive society is characterized by resilient social relations, a positive emotional connectedness between its members and the community, and a pronounced focus on the common good.” These three aspects are divided into three sub-components, creating the Nine Dimensions of social cohesion, which you can see in the graphic below (Dragolov et al., 2013).

Areas and dimensions of social cohesion



Source: Bertelsmann Stiftung, 2018.

The Triad of Social Inclusion

The German Development Institute has proposed a definition that conceptualizes social cohesion as follows: Social cohesion refers to the vertical and horizontal relations among members of society and the state that hold society together. Social cohesion is characterized by attitudes and behavioural manifestations that include an inclusive identity, trust and cooperation for the common good.

The concept focuses on the interaction of three dimensions:

- Inclusive identity, which goes beyond personal identities and focuses on social identities such as membership or one's sense of belonging to different social groups;
- Trust, which includes trust in specific groups, in institutions or general trust in the society;
- Focus on the common good, meaning interests that transcend those of the individuals involved and a high level of solidarity based on willful rather than incentivized cooperation (Leininger et al., 2021).

The Scanlon-Monash Index

The Scanlon Index was developed for the Australian government but has been used in different contexts around the world. It creates rankings according to five key indicators of social cohesion: belonging, worth, social justice, participation, and acceptance.

- Belonging focuses on pride in the Australian way of life and culture, a sense of belonging and the importance of maintaining the Australian way of life and culture;
- Worth focuses on satisfaction with the present financial situation and an indication of happiness over the past year;
- Social justice focuses on views of the adequacy of financial support for people with low incomes, the gap between high and low incomes, and the level of trust in the Australian Government, among other indicators;
- Participation focuses on the level of civic engagement, such as whether the respondents voted in an election, signed a petition, attended a protest, or contacted a member of Parliament, among other indicators;
- Acceptance focuses on the level of rejection of outside groups, indicated by negative views of immigration from different countries, reported experience of discrimination in the last 12 months, disagreement with government support for ethnic minorities, or that life in the next three or four years will be worse (Markus, 2021).

Data using this index has been collected regularly over decades, allowing for broad analysis.

IOM and social cohesion programming

Considering that social cohesion is a cross-cutting and multi-sectoral issue, IOM's programming related to social cohesion is equally broad and implemented under multiple departments and in various contexts.

The two main IOM departments working on social cohesion explicitly are:

- The Department of Peace and Development Coordination and specifically within the Transition and Recovery Division and;
- The Department of Programme Support and Migration Management, specifically within the Labour Mobility and Social Inclusion Division and within the Migration Health Division, the Mental Health, Psychosocial Response and Intercultural Communication Unit.

Within the Transition and Recovery Division, IOM is implementing programmes in crisis, post-crisis, transitional, or fragile contexts related to both natural and human-made crises, including community engagement to improve inclusive participation and social cohesion, community-based planning and community stabilization interventions.



In these contexts, IOM's Community Stabilization Initiatives work across multiple sectors to address the numerous and complex drivers of instability and insecurity, focusing on using community engagement to improve inclusive participation and social cohesion. Whether through community-based public works or cooperative entrepreneurship, effective community stabilization interventions try to factor in how activities contribute to social relations, looking at how interventions can be designed to promote better social relations as well as the risks of exacerbating any existing divisions.

Within the Labour Mobility and Social Inclusion Division, IOM implements a wide range of services and interventions which support newcomers in all stages of the migration continuum while sensitizing host communities to the benefits of diverse societies. The Division's focus includes social mixing interventions, inclusion of minority groups, combating xenophobia, misinformation and hate speech, and provision of tailored pre- and post-arrival orientation.

Within the Mental Health, Psychosocial Response and Intercultural Communication Unit, IOM provides direct Mental Health and Psychosocial Support (MHPSS) to migrants, emergency-affected and host communities using a community-based approach. The unit's programmes include community stabilization, social cohesion and peace building activities which focus on (re) establishing social support structures, trust and social networks and improve the psychosocial well-being at individual and community level through culturally appropriate interventions. In general, social cohesion activities in IOM come in many different forms but are based on the common goal of bringing people together to promote positive social relations, connectedness and focus on the common good.

1.2. INTERGROUP CONTACT THEORY AND RESEARCH

What is intergroup contact?

Intergroup contact refers to situations when people from different social groups — such as racial, ethnic, religious, and/or national groups — interact with each other.

Since the 1940s, intergroup contact has been proposed as a strategy to reduce prejudice and improve attitudes and relations between groups. Much of IOM's programming around social mixing and social cohesion is based on the principles of intergroup contact theory and research. With its scholarship and evidence-base rooted in the field of social psychology, intergroup contact can be distinguished from other prejudice-reduction approaches, such as trainings designed to build empathy or intercultural awareness.

Typically, these other approaches lack active engagement between people from different groups and may only focus on fostering change among members of one community in relation to another — such as promoting host society members' empathy toward migrants and greater awareness of migrants' cultural practices.

What does the scientific evidence say about the effects of intergroup contact?

Decades of rigorous research, including hundreds of studies from dozens of countries, indicate that greater intergroup contact typically yields reductions in prejudice between groups (Pettigrew and Tropp, 2011). Importantly, this body of research shows that contact between individual members of different groups not only improves their attitudes toward one another, but each person's more positive attitudes toward the other also generalize into more positive attitudes toward the other's group as a whole.

The effects of intergroup contact can also be farther-reaching. For instance, the more people become aware that other members of their own groups have friendly contact with individuals from other groups, the more likely they are to develop positive attitudes toward those other groups as well. These are some key reasons why social mixing programmes are often used to reduce prejudice between groups: encounters between people from different groups not only serve to improve intergroup attitudes among those who interact with each other, but they can also serve to help others in their communities see relations between the groups in a more positive light.

Beyond reducing prejudice, newer generations of research also show that greater contact between groups can reduce feelings of threat and anxiety associated with group differences, along with building empathy and trust between members of different groups. More broadly, greater intergroup contact also tends to be associated with greater interest in the lived experiences of people from other groups, along with greater concern for their welfare and greater willingness to work toward peaceful solutions to conflicts.

Additional insights about intergroup contact



Watch the video where Professor Linda R. Tropp talks about research on intergroup contact, and how people from different groups may experience contact with each other.



Reflection: What is a key message that stays with you after watching the video?

Print this page, or use your own paper and pen to write down your reflections

Answer here

Principles for the practical application of intergroup contact theory and research

For such encouraging contact outcomes to emerge, we need to pay careful attention to how intergroup contact is structured during social mixing programmes. Extensive research indicates that contact between groups should follow several key principles to achieve its desired effects.

Repeated and sustained contact between groups over time

Instead of having contact programmes last only one day, activities should be planned so that people from different groups have repeated and sustained opportunities to interact with one another. The more people from different groups interact with each other, the deeper their relationships can grow. Thus, repeated contact experiences over time are very important for changing attitudes and building feelings of friendship and trust that will last beyond the programmed activities.

Equal status during contact

Although there may be differences in power or status between groups outside of the contact programme, people from different groups should be treated and regarded as equals when they interact with each other. For example, members of different groups should have equal opportunities to participate, as well as equal opportunities to contribute ideas and make decisions about programme activities. It is especially important to guard against assigning members of one group to be “helpers” and members of another group to be “recipients” of help; instead, it is preferable to plan activities where members of each group have something to contribute to the programme's activities and success.

Active engagement toward common goals

Contact programmes should be structured so that members of both groups must actively engage with each other during the programme's activities in order to meet common goals. Activities selected for contact programmes should be appealing to members of each group and require active participation — where they must work together to create something new and interesting — as compared to activities that would require less active forms of participation. Ideally, people from different groups would need to interact with one another, and rely on each other, in order to achieve their shared goals.

Intergroup cooperation

It is also important for members of different groups to engage with each other in ways that are collaborative rather than competitive. Programme activities should be designed to build cooperation and teamwork across group lines, in order to minimize the tendency for people from different groups to see each other in “us versus them” terms. Instead, through cooperative programme activities, people from different groups can learn to see each other and work together as part of the same team.

Support from community leaders and institutional authorities

The interactive, equal status, and collaborative contact activities described above are especially likely to improve attitudes between groups when community leaders and institutional authorities explicitly support this type of contact. The more that support for intergroup contact is expressed by community leaders and institutional authorities, the more people from different groups will see their participation in contact programmes as accepted, and the less concerned they will be about being rejected or excluded by their own group for engaging in intergroup contact. By endorsing these kinds of contact programmes, community leaders and institutional authorities can facilitate individuals’ participation and strengthen relationships across group lines.



The project "Painting dreams against the walls" aims to strengthen social cohesion in Bosnia and Herzegovina through the participatory creation of the street art. IOM 2022/IOM BiH.

1. 3. EXAMPLES OF IOM SOCIAL MIXING PROGRAMMES

To illustrate, we present some examples of social mixing programmes implemented by IOM that incorporate principles of intergroup contact in practice.

Example 1: IOM Peru – The Ball Has No Flags initiative

The Ball Has No Flags initiative is part of the Barrio Seguro programme sponsored by Ministry of the Interior, to reduce violence and promote safety in Peruvian neighbourhoods. Alongside other activities, this initiative leverages Latin America’s most popular sport — football — to facilitate contact between local Peruvian youth and Venezuelan migrant youth. Due to a recent surge in migration, Perú has become one of the highest receiving countries of Venezuelan migrants, and host to the largest population of Venezuelan asylum seekers worldwide (USAID, 2022).

An evaluation study conducted by IOM Peru is a testament to the effectiveness of this social mixing programme. Over 80 per cent of the youth participants indicated that they:

“have more friends from other countries” and “are able to connect with boys and girls from other countries”

as a result of participating in The Ball Has No Flags initiative. Additional results from the evaluation showed that youth participants reported improved cooperation skills and strengthened certain values such as resilience, integration, and community cohesion.



IOM and UNHCR launch “The Ball Has No Flags Initiative” in Peru. © IOM/UNHCR 2019/Karla CERVANTES.



The Ball Has No Flags initiative embodies many key principles of intergroup contact:

Creating mixed teams

By creating teams with comparable numbers of Peruvian and Venezuelan youth, and requiring youth to attend practice and games with their fellow team members on a regular basis, this programme encourages repeated interactions to sustain contact between groups over time.

Equal status

All team members, whether Venezuelan or Peruvian, have equal status during contact, as is usual in any type of team sport.

Active engagement toward common goal

As Peruvian and Venezuelan youth play together on the same team with the goal of winning football games, as well as cheering on their team when not playing on the field, they enact active engagement toward common goals under conditions of intergroup cooperation.

Support from community leaders

Through support from Peruvian Ministry of the Interior, The Ball Has No Flags initiative enjoys support from community leaders and institutional authorities.

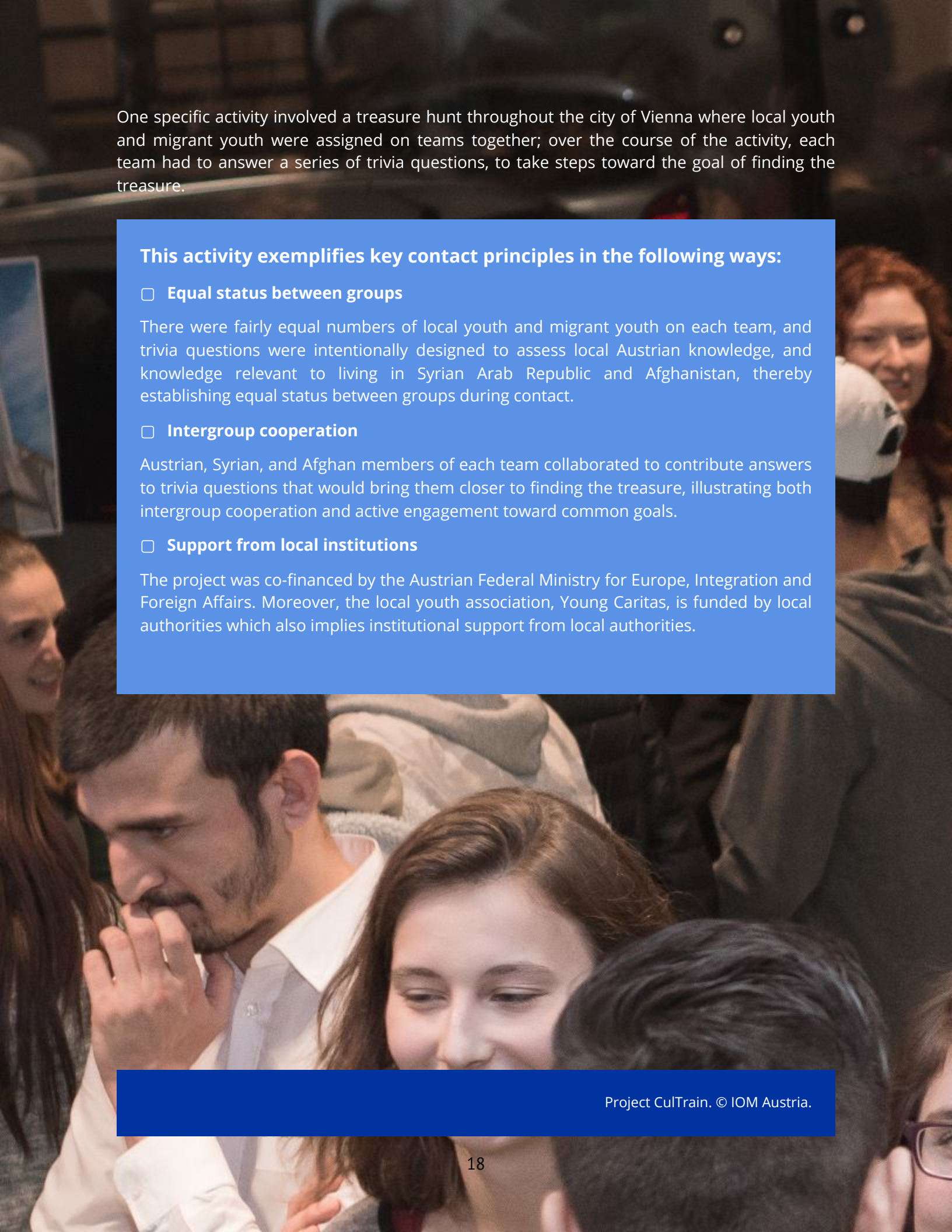
© IOM/UNHCR 2019/KarlaCERVANTES

Example 2: IOM Austria CulTrain – Cultural Orientation Trainings for Young Refugees

As part of a collaboration between IOM Austria and local Austrian youth organizations such as Young Caritas, Austrian Alpine Climbing Youth Association, and provincial scouts' associations, intergroup contact activities were designed to bring together local Austrian youth and migrant youth aged 14–27 who recently arrived in Austria.

These organizations had various reasons for participating: to raise youth awareness of the situation of migrants in Austria, to provide post-arrival orientation trainings to recent migrants, to help local youth organizations expand their membership to include young migrants, and to build trust between Austrian and migrant youth. As part of this programme, Austrian and migrant youth did various activities together such as pantomime, creating sculptures and quizzes with drawings.



A group of young people, including both local and migrant youth, are participating in a treasure hunt activity in Vienna. They are gathered around a table, looking at a map or document. The background shows a dimly lit room with other participants and a woman in a white hat.

One specific activity involved a treasure hunt throughout the city of Vienna where local youth and migrant youth were assigned on teams together; over the course of the activity, each team had to answer a series of trivia questions, to take steps toward the goal of finding the treasure.

This activity exemplifies key contact principles in the following ways:

Equal status between groups

There were fairly equal numbers of local youth and migrant youth on each team, and trivia questions were intentionally designed to assess local Austrian knowledge, and knowledge relevant to living in Syrian Arab Republic and Afghanistan, thereby establishing equal status between groups during contact.

Intergroup cooperation

Austrian, Syrian, and Afghan members of each team collaborated to contribute answers to trivia questions that would bring them closer to finding the treasure, illustrating both intergroup cooperation and active engagement toward common goals.

Support from local institutions

The project was co-financed by the Austrian Federal Ministry for Europe, Integration and Foreign Affairs. Moreover, the local youth association, Young Caritas, is funded by local authorities which also implies institutional support from local authorities.

Example 3: IOM South Sudan – Enhancing trust between women groups from IDP sites and host communities

IOM has been implementing an MHPSS programme in South Sudan since 2014. Following the outbreak of conflict and violence in 2013, millions of people were displaced internally and to neighbouring countries. In Upper Nile State, people have taken refuge in the Malakal United Nations Protection of Civilian (PoC) Site. Until today, tensions unfold between members of the ethnic group of Shilluk, who mainly reside in the PoC and the Padang Dinka, the main population group of the neighbouring town Malakal. Insecurity, issues over housing, land and property, unresolved grievances and lack of basic services hinder the Shilluk population to leave the PoC to return to Malakal town.

IOM's community-based MHPSS programme has established Recreational and Counselling Centres in both locations offering a wide range of activities including, counselling, support groups, creative and cultural activities, sports and play, and informal learning activities. Contacts between both communities were arranged whenever the security situation in the location and level of trust between both groups allowed it.

The activity exemplifies key contact principles in the following ways:

- Support from local authorities and institutions

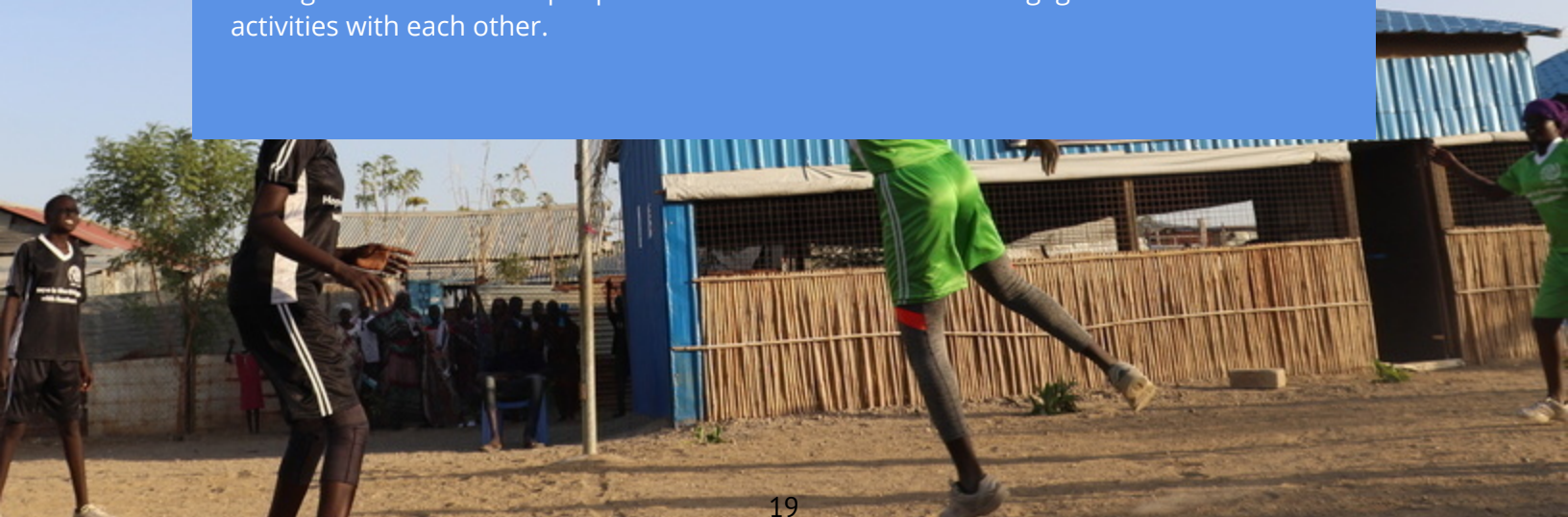
Before the encounters, representatives of both groups were trained on small-scale conflict transformation skills and on the role of past grievances and emotions in ongoing relations between the groups.

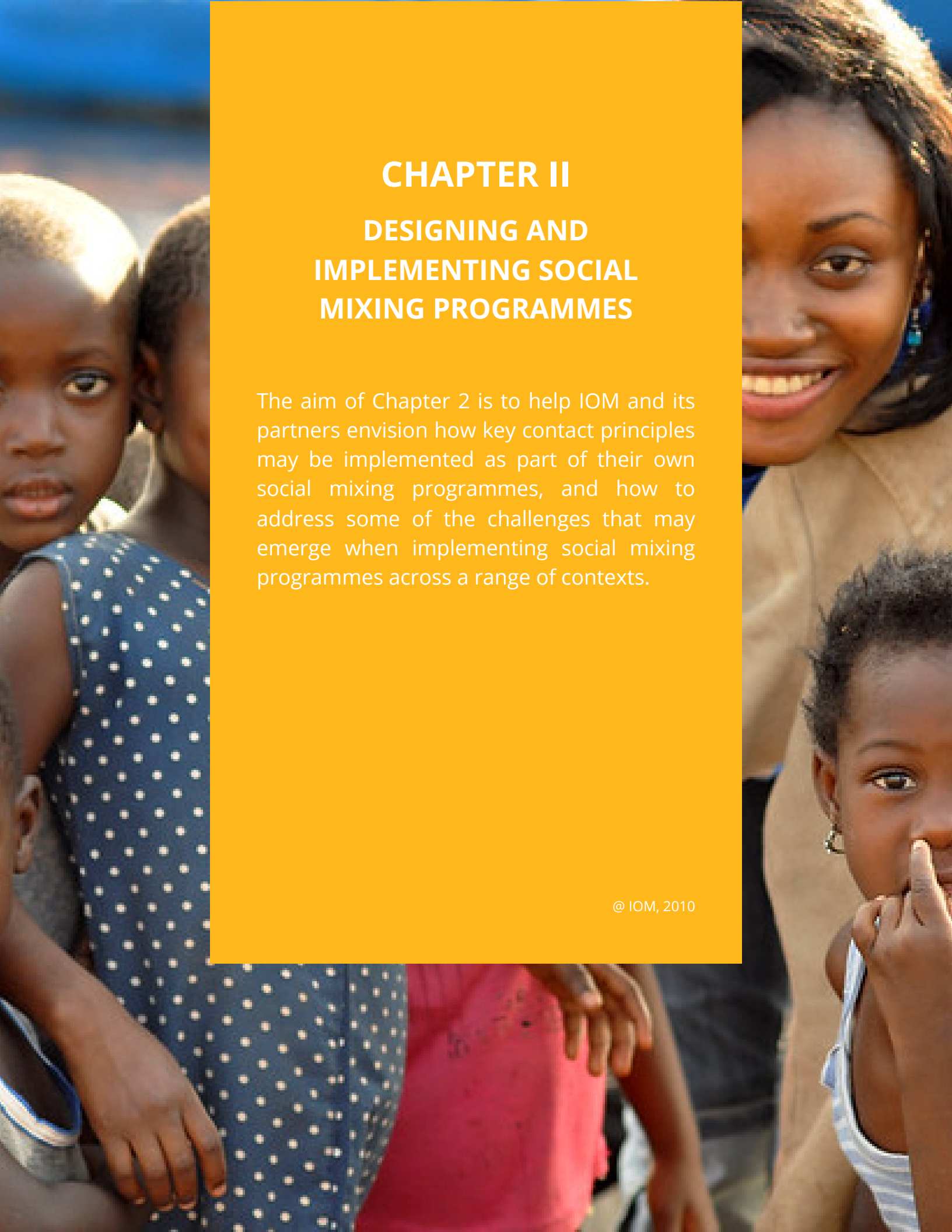
- Equal opportunities to participate

People from both communities were then invited to regular encounters in spaces accessible to each group, and where each group could feel safe.

- Intergroup cooperation

During these encounters people from different communities engaged in recreational activities with each other.





CHAPTER II

DESIGNING AND IMPLEMENTING SOCIAL MIXING PROGRAMMES

The aim of Chapter 2 is to help IOM and its partners envision how key contact principles may be implemented as part of their own social mixing programmes, and how to address some of the challenges that may emerge when implementing social mixing programmes across a range of contexts.

@ IOM, 2010



DESIGNING AND
IMPLEMENTING SOCIAL
MIXING PROGRAMMES

2.1. PRINCIPLES FOR DESIGNING SOCIAL MIXING
PROGRAMMES

2.2. RECRUITING PARTICIPANTS FOR SOCIAL MIXING
PROGRAMMES



So, what do we talk about in CHAPTER II?

Why don't you go ahead and listen to 71 seconds
of the AUDIO Introduction [Click HERE](#)

2.1. PRINCIPLES FOR DESIGNING SOCIAL MIXING PROGRAMMES

In this section, we review principles initially highlighted in Chapter 1 and offer recommendations for how these may be used to design social mixing programmes.

Repeated and sustained contact between groups over time

It takes time and consistent effort for people from different groups to get to know one another and build a sense of connection and trust. One meeting between members of different groups will typically not be enough to create the kinds of connections from which positive intergroup attitudes and trust can grow. We therefore recommend that social mixing programmes give people from different groups repeated opportunities for contact with each other, to cultivate deeper connections and feelings of trust across groups that will be more likely to last over time.

Especially in fragile, post-conflict settings, the frequency and intensity of social mixing activities may vary depending on the readiness of different groups to interact with each other. In more long-term programmes, groups may need to start building trust with "lighter" levels of engagement, such as recreational activities that involve both groups and encourage them to cooperate with each other. With time, and as more trust is established, programmes can evolve to include deeper levels of engagement between groups. Continuous programmes therefore should have potential sequences of programming in mind.



Recommended

Social mixing programmes where the same people from different groups have repeated opportunities to interact with each other over time – such as over many days, weeks, or even over many months.



Not Recommended

Social mixing programmes where people from different groups only meet each other once or only interact during a one-day activity.



You can find detailed information on MHPSS programming in:

[IOMs Manual on Community-Based Mental Health and Psychosocial Support in Emergencies and Displacement](#)

There are several strategies implementing partners can use to encourage participation in social mixing programmes over the long term:

Set the expectation for continued participation from the beginning of the programme

Inform participants of social mixing programmes that they are expected to attend and engage with others on a regular and consistent basis. Consider taking attendance at the start of each programme meeting, to remind participants of the expectation for regular participation.

Encourage participants to learn about and be accountable for each other

Begin programmes with “ice breakers” to help participants learn each other’s names and share “fun facts” about themselves with others. Remind programme participants that they will be engaging with the same people during future programme meetings, to motivate them to remember their names and fun facts. Assign participants to work collaboratively in pairs or in small groups so that they will feel more accountable to each other as their project progresses.

Foster participation throughout the programme using various forms of encouragement

Offer regular praise for people’s presence and active engagement in programme activities. Consider offering small prizes at the end of the programme as a way to express appreciation for regular participation. Provide opportunities for programme participants to showcase the work they have done in collaboration with others, through presentations or exhibitions to which their families and other members of the larger community will be invited.

Common Barriers:

What if the groups we seek to bring together for social mixing programmes live in different neighbourhoods?

Oftentimes, the greatest need for social mixing programmes emerges in spaces where social groups have little prior interaction with each other.



Seek to engage people in community spaces where they can feel safe and welcome such as in parks, community centres, and schools in their respective neighbourhoods.



Consider holding programme activities in locations that are accessible to members of both groups, or alternate meeting locations across the different neighbourhoods where participating groups reside.



When necessary, provide transportation options, carpool, or vouchers to make it possible for participants from different groups to attend programme activities together on a regular basis.



Equal status during contact

Oftentimes, people come to social mixing programmes as representatives of groups that hold different positions of power in society, due to a variety of reasons (for example, racial or ethnic background, citizenship or migration status, religious affiliation, or economic standing). Given these power differences in the larger society, we must do what we can to equalize the status of different groups within social mixing programmes so that, regardless of their background, all participants can feel equally included and respected as they take part in programme activities.



© Image by upklyak on Freepik



Recommended

Activities and norms that encourage members of different groups to work together collaboratively and in cooperation during social mixing programmes.



Not Recommended

Programme activities that amplify status differences between groups in the larger society, or that consist of charity from one group to another.

Here are some strategies implementers can use to equalize the status of different groups within the context of social mixing programmes:

Set ground rules for programme participation and reinforce through word and action that all participants are to be included and respected throughout programme activities

Regardless of background, all programme participants should feel respected and included during programme activities. Approximately equal numbers of people from each group should be included as programme participants and all should feel a sense of ownership and that they have something valuable to contribute. Participants from the different groups should also be equally involved in decision-making for programme activities, as well as in the collaborative activities that take place throughout the programme.

Ensure that community leaders and representatives from each group are involved in programme planning and facilitation

Take efforts to ensure that members of each community contribute their voice to programme design and implementation. Identify skilled facilitators who represent the different groups to be included in the programme, and who can effectively reinforce norms of inclusion, respect, and equal participation for all during programme activities.

Avoid assigning participants from different groups to roles that will have different levels of power, status, or influence during the programme

Rather than reinforce existing status or power differences in the larger society, efforts should be made to diminish their relevance during programme activities. People from each group should be able to contribute meaningfully to programme activities in some way. Facilitators should encourage programme participants to recognize that people from different groups can both give to each other and learn from each other.

Common Barriers

What can we do if people from participating groups differ in access to economic resources?



Provide all necessary supplies and materials for programme activities so that all participants will be able to participate fully without needing to contribute their own personal resources.



Importantly, programme activities should not be framed in terms of charity or gifts from one community to another. Even if well-intentioned, this approach might inadvertently create an unequal relationship between groups, whereby the more one group offers what they have to give, the more the other group ends up feeling put in the position of receiving others' charity.

The Intercultural School in a Multicultural Society” brings together Polish and migrant teachers and students through activities that foster the understanding of and respect for different cultural groups. © IOM 2013/IOM Poland

Active engagement toward common goals

When people from different groups first come together, they may be cautious about getting to know each other. Thus, social mixing programmes can be designed in ways that ensure members of different groups actually engage with each other during programme activities. One useful strategy is establishing a common goal that reflects the interests of the different groups, and that would require the groups to engage with each other in order to achieve it.

Often the common goal changes over time for example when social mixing programmes lead to joint initiative such as small-scale income-generating projects.



© Image by upklyak on Freepik



Recommended

Programme activities that require active participation toward common goals, such as those where members of different groups engage with each other to make music, perform a play, create art, build a playground, or prepare food for a festival.



Not Recommended

Programme activities that do not require active participation toward common goals, such as those where members of different groups simply attend a musical concert or play, visit an art exhibition or playground, or enjoy food at a festival.

Here are some strategies that programme organizers might use to equalize the status of different groups within the context of social mixing programmes:

Provide clear instructions so that programme participants know what to expect

People from different groups who do not already know each other may be hesitant to engage with each other or work together unless they are explicitly told to do so. Provide participants with clear instructions about the activities they will engage in and how they will be expected to work together in order to reduce any initial feelings of anxiety or discomfort.

Focus programme activities around participants' interests and hobbies, to encourage active engagement

Social mixing programmes can be targeted toward people from different groups who share interests in a variety of activities such as sports, cooking, music, theater, or other art forms. By providing participants with opportunities to pursue their interests during social mixing programmes, participants may become more willing to engage with people from different groups while actively participating in programme activities.

Consider designing social mixing activities around existing community needs

People from different groups may be more willing to participate in social mixing programmes if they directly address existing community needs — for example, building community gardens or new playgrounds, renovating historic buildings, or painting murals to beautify public spaces. The more social mixing programmes address community needs directly, the more likely diverse groups of people living in those communities will see benefits associated with participating in these programmes. Activities around community needs can also foster a sense of community belonging while providing new resources from which all groups in the community can benefit.

Common Barriers

What can we do if people from participating groups speak different languages?



Consider activities that can be completed with limited knowledge of another language, such as community gardening or mural painting.



Provide interpreters and bilingual materials, as needed, and include exercises that help people from the different groups to learn key words and phrases in each other's languages, and especially vocabulary relevant to the projects they will be working on together.



paint brush
(pincel)

For example: for a painting project you might teach “paint brush” = “pincel.”

Click [HERE](#) for more examples:

Alternative communication and artistic workshops for migrant and host communities population at the city of Guayaquil, Ecuador. © IOM 2021/IOM Ecuador.

Intergroup cooperation

Along with establishing common goals, we must also ensure that members of different groups work together collaboratively and in cooperation with each other to achieve these goals in order to yield positive outcomes from social mixing programmes. Different groups may initially be inclined to compete with each other when they come into contact, as a reflection of broader social conflicts or competitive norms that may exist in the larger society. It is therefore important to structure programme activities and norms that explicitly encourage cooperative relations between groups.



© Image by upklyak on Freepik



Recommended

Activities and norms that encourage members of different groups to work together collaboratively and in cooperation during social mixing programmes.



Not Recommended

Activities and norms that allow intergroup conflict and competition to thrive during social mixing programmes.

Below are some guidelines that may be useful to encourage cooperation across group lines during social mixing programmes:

Assign participants from different groups to mixed teams for programme activities

Require people from different groups to collaborate on projects during social mixing programmes, to minimize natural tendencies toward group segregation. Whether in pairs or in small groups, ensure that there are comparable numbers of people from each group in the team, so that representations of the different groups will be balanced.

Include team-building activities when people from different groups start to work together

Focus on breaking down any barriers that may exist in mixed teams by having all members of the team introduce themselves to each other. Use team-building strategies to get people from different groups talking with each other and ready to work together — for example, by describing some things that they have in common, or choosing a name for their team related to the project they will do together.

Have trained facilitators guide cross-group interaction

Especially in fragile, post-conflict settings or contexts in which tensions between groups persist, it can be useful to have well-trained facilitators guide people from different communities through activities that encourage cross-group interaction. Facilitators should be trained in Psychological First Aid to know how to approach a person in distress, and referrals should be available in case some programme participants need psychosocial support after the intervention.

Common Barriers:

What can we do if there is initial hesitance about working together across group lines?



Before programme activities begin, consider handing out tickets (representing different numbers, or colours) when individual participants enter the room; then, ask participants to sit at the table with others who share the same number or colour.



Alternatively, take a deck of playing cards to the meeting room where activities will take place and hand a playing card to each participant as they arrive; then, ask participants to sit at the table where everyone has a card of the same suit or the same number (for example, to create groups of four people, everyone with a “two” card would sit at the same table).

Using these types of strategies can help to make sure that people from different groups disperse before the start of the programme, so that they actually engage with each other during programme activities.



Members of migrant, refugee and host communities participate in a basketball tournament organized by IOMs Psychosocial Mobile teams in Nizip, Gaziantep. © IOM 2021/Nadine AL LAHHAM

Support from community leaders and institutional authorities

Explicit approval for social mixing activities from community leaders and institutional authorities indicates a norm that supports having contact with members of other groups. The more that people from different groups see their community's leaders supporting intergroup contact, the more willing they will be to participate in social mixing programmes. Implementing partners and programme facilitators also play important roles in setting the norms for social mixing programmes and modelling the types of behaviours that people should adopt when interacting with members of other groups.



© Image by upklyak on Freepik



Recommended

Having leaders from different groups indicate their support for social mixing programmes, such as by signing a letter encouraging people in their community to participate or offering supportive remarks at a public event.



Not Recommended

Having community leaders withhold their support for social mixing programmes, or discouraging or critiquing community members who seek to participate.

Here are some strategies that implementing partners might use to foster support for social mixing programmes through community leaders and local organizations:

Invite community leaders and institutions to get involved

Provide opportunities for community leaders and local organizations to show their support for the social mixing programmes. Invite them to cosponsor events and offer opening remarks that speak to the value and importance of social mixing programmes for their community. Also, encourage community leaders and local organizations to post signs in their offices and on bulletin boards in public areas to inform people about the social mixing programmes and their value.

Serve as models for positive cross-group relations, through words and actions

Ensure that local leaders and programme facilitators from different groups model the kinds of cooperative behaviour and collaboration they hope to observe among participants during social mixing programmes. Examples may include sharing responsibilities and speaking roles, as well as demonstrating comfort engaging with each other and mutual support during programme activities. The more participants observe such friendly, cooperative cross-group behaviour among community leaders and programme facilitators, the more they will see positive relations between groups as part of the local norms, and the more likely they will be to behave accordingly.



The IOM project "Community Stabilization and Early Recovery For At-Risk Communities in Bangui" aims to encourage peaceful co-habitation and dialogue in mixed communities in Bangui, Central African Republic, through community reconstruction processes. © IOM 2015

Common Barriers:

What can we do if parents are still concerned about having their own children participate in programme activities with youth from other groups?



Consider designing social mixing programmes around activities that parents would see as a benefit to their children (for example, developing skills in computer programming).



Provide parents with detailed information about programme goals and activities and what kinds of supervision will occur during the programme, along with an opportunity to ask any questions they may have, before asking them to provide consent for their own children to participate.



Also, consider inviting prior youth participants and their parents to speak at informational sessions about upcoming programmes, so that parents who are new to the programme can gain reassurance of the programme's value and benefits.



Using street art to engage with migrants and community members in Agadez, the Niger. © IOM 2017/
Monica CHIRIAC.

A note about in-person versus virtual social mixing programmes

Bringing different communities together in the same physical space for social mixing programmes is desirable, yet it may not always be feasible. In many contexts, legacies of conflict or living in segregated communities can often make it difficult for people from different groups to come together safely within the same space. Requirements for social distancing during the COVID-19 pandemic have also presented many challenges to in-person programming.

In response, virtual programming has been developed to continue to provide opportunities for people to connect across group lines. Media platforms that allow people to participate together in real time — such as Zoom or social media platforms — have been particularly useful for facilitating and sustaining contact between groups during these challenging times. Conducted via computer or other electronic devices, social mixing programmes that occur virtually can still take many forms, ranging from interactive workshops to collaborations on a wide variety of projects.

Although in-person contact is still preferable, emerging research suggests that contact that occurs in virtual settings can be very effective in developing positive attitudes and relations between groups (White et al., 2022). Similar principles apply to both in-person and virtual contact programming, such that both should provide repeated opportunities for interaction, establish equal status between groups, encourage members of different groups to actively engage with each other while working cooperatively toward common goals, and with support from community leaders and local organizations.

At the earliest stages of contact, virtual contact may also be especially helpful for people to overcome initial feelings of anxiety about interacting with other groups, because it allows them to engage in those interactions with some degree of distance.



Despite many possible benefits associated with conducting social mixing programmes virtually, implementing partners should also be mindful that:

- Reliable internet access and availability of required technology may not be available in all areas where members of the different groups reside.
- It may be more challenging to keep programme participants actively engaged and cooperating with each other during social mixing programmes, because of their distance from each other.
- Along with hosting joint events in real time, social mixing programmes that occur virtually should encourage participants to share their names, texts, and photos using "chat" functions, to enhance participants' feelings of being present with each other and to yield desired broader changes in social cohesion outcomes from the contact.



If you want to learn more about virtual social mixing programmes see for example:

- Beyond direct contact: The theoretical and societal relevance of indirect contact for improving intergroup relations (White et al., 2022);
- When is computer-mediated intergroup contact most promising? Examining the effect of out-group members' anonymity on prejudice (Schumann et al., 2017);
- Revisiting the contact hypothesis: Effects of different modes of computer-mediated communication on intergroup relationships (Cao and Lin, 2017).

If you are looking for tips on how to design virtual sessions, you may refer to the following links for examples:

[Virtual Training: 29 Tips to Maximize Your Sessions](#)

[Awesome Event Icebreakers Attendees Will Enjoy](#)

[The Power of Digitalization in the Age of Physical Distancing \(DISC Digest 4th Edition\)](#)

2.2. RECRUITING PARTICIPANTS FOR SOCIAL MIXING PROGRAMMES

Keeping in mind the challenges often associated with participation in social mixing programmes, we encourage implementing project organizers to develop a strategy for outreach and recruitment that will help them to achieve their programmatic goals.

Given that programme organizers may be working in varied and distinct contexts — ranging from those that integrate migrants in relatively peaceful and stable contexts, to those engaged in community stabilization efforts following violent civil conflict — they may find it useful to hold focus groups with people from different groups within local communities, or to reach out to community leaders. These steps can help them learn more about how members of different backgrounds view and relate to one another prior to programme implementation, and what outcomes of social mixing programmes would be most crucial and realistic to achieve. To ensure that power dynamics within local communities do not shape the social mixing programmes, activities and participants should not be chosen by community leaders only.

In the sections that follow, we offer some suggestions and points to consider when recruiting participants for social mixing programmes and engaging in outreach across communities to encourage programme participation.

Specifying desired characteristics of programme participants

As a general principle, the more organizers think deeply about what they hope their social mixing programmes will accomplish, and what outcomes they desire these programmes to have, the more clearly they will be able to specify who they seek to recruit as programme participants. Some more specific points that organizers and implementing partners might attend to include:

- **Demographic characteristics of participants from different groups;**
- **Community roles and influence of participants from different groups;**
- **Levels of prior cross-group interaction among participants from different groups .**

Demographic characteristics of participants from different groups

Ideally, when recruiting people from different racial, ethnic, or religious groups for social mixing programmes, they will be similar on other demographic characteristics (such as age, gender and economic status), so that the primary difference between participants from these groups will be the relevant group membership. This will likely make it easier to assess whether the programme is comparably influential for people from each participating group or, alternatively, whether the programme is more effective for one participating group than for the other.

Community roles and influence of participants from different groups

When possible, it can often be beneficial to recruit influential people from different groups — such as trusted community leaders and other well-connected community members — to support and/or take part in social mixing programmes. Positive changes resulting from social mixing programmes among community leaders and influential others can have broader ripple effects in their communities and entice more people to participate in future cross-group programming.

Levels of prior cross-group interaction among participants from different groups

Initially, we might think it would be best to bring together people from different groups who already know each other, or like each other, in order to have a successful social mixing programme. However, studies suggest that people are most likely to be transformed by social mixing programmes when they have limited prior interactions with other groups. The logic here is that people with lots of prior social mixing experience, or who already have highly positive attitudes toward other groups, have less room to grow and change through participating in a social mixing programme.

Engaging in outreach for programme participation

Gaining interest in social mixing programmes and achieving balanced participation across groups can depend a lot on features of the local social, political, and economic context, as well as on the needs, interests, and concerns of members of each community.

Organizers of social mixing programmes may also come to realize that different outreach and recruitment strategies might ultimately be necessary to foster participation among members of different groups.



Watch the video from above or scan the **QR code** to see how a skating school changed its marketing to reach out to the immigrant community and how it impacted enrollment.

[Follow this link](#) to share your thoughts and feedback about the video.

Implementing partners and programme organizers may consider a number of strategies to reach varied communities and encourage their participation in social mixing programmes such as:

Seeking out partnerships with other organizations

Consider reaching out to other organizations who already work with the communities you seek to serve and who understand their perspectives and experiences. These other organizations may have additional insights to offer regarding both challenges and opportunities related to participant recruitment and programme implementation. Along with envisioning mutually beneficial forms of collaboration, you might ask them for advice or assistance regarding how to recruit programme participants, how to disseminate information about your programme, and whether planned activities related to your programme conflict with other scheduled activities in the community.

Making programme activities relevant to community needs and goals

Consider conducting an initial needs assessment to understand the primary needs, interests, and concerns of community members, as well as their long-standing norms and traditions. Along with providing insights on these fronts, direct conversations with community members may also help you to learn more about other potential barriers that might hinder participation, as well as incentives that might encourage greater participation. Design programme activities that speak directly to community members' primary interests, so that they will be especially motivated to participate in the programme.

Emphasizing programme activities over social cohesion goals

When engaging in outreach about your programme, think about what would make people from different communities motivated to participate. It is likely that people will be more motivated to participate in programmes that provide them with opportunities to develop skills, enjoy leisure activities, and/or contribute to community goals more than they would be motivated by simply getting to know people from other social groups. Even if your organization is sponsoring programmes to promote social mixing and social cohesion, you may therefore consider emphasizing the activities in which programme participants can become involved more than your own organization's social cohesion goals.

Publicizing programme activities using appropriate communication strategies and tools

Depending on the local context and characteristics of the people you most wish to reach, consider which communication strategies and tools would be the most effective (for example, word of mouth, community meetings, announcements from community leaders, outreach through email). For some populations in some contexts, social media platforms (such as Facebook or WhatsApp) can be effective tools for outreach, given their capacity to share information widely and disseminate invitations for programme participation. Still, these approaches should be used with caution, as they may inadvertently introduce spam or provocative messages, and there may be limits on how information shared on these platforms can be held confidential or secure.

Making programme activities free of charge to beneficiaries

Take efforts to secure financial support for social mixing programmes elsewhere, so that people from different groups and communities can take part in programme activities and engage in social mixing programmes regardless of their background. Programme organizers might also offer gifts to acknowledge participants' time and show their appreciation, or materials or vouchers related to programme activities (such as sporting equipment in relation to sports activities, or kitchen supplies for cooking activities), as these tokens of appreciation may further incentivize programme participation.

Making programme activities accessible to participants from different groups

Make sure that programme information and materials are available in each group's first language so that all members of participant communities can learn more about the programme and participate fully in programme activities. Ensure that programme activities are not scheduled during times that overlap with important dates for these communities, such as times for prayer or religious holidays. Choose programme locations that are comparably accessible for people from each participant group, and provide transportation options if needed. The more that programme organizers take the needs and concerns of each group into account, and publicize features that address each group's needs and concerns during outreach, the more likely members of each community will feel like the programme is designed and intended for them.

INTRODUCTION TO CHAPTERS THREE AND FOUR

The next sections of this toolkit are designed to help community organizations and implementing partners learn what steps, resources, and tools are needed to design and carry out impact evaluations of their social mixing programmes. Chapter III outlines important factors to consider when evaluating the impact of social mixing programmes, as well as recommendations for how impact evaluations of social mixing programmes should be designed to yield the most useful information. Following this discussion, Chapter Four describes key concepts and provides sample survey items for many commonly desired outcomes of social mixing programmes.

It should be noted that the following two sections focus on evaluating the impact of social mixing programmes. Therefore it is important to keep in mind that impact evaluation is only one type of evaluation and should be part of a whole Monitoring and Evaluation (M&E) system. IOM defines evaluation "as the systematic and objective assessment of an ongoing or completed intervention, including a project, programme, strategy or policy, its design, implementation and results" (IOM, 2020a).

Evaluation helps us to understand why and how well something was achieved, and gives judgment on the worth and merit of an intervention. Thereby it provides information that can be derived from the use of evaluation criteria, such as consideration for impact, relevance, efficiency, effectiveness, coverage, coordination, sustainability, connectedness and coherence (IOM, 2020a). Rigorous impact evaluation of a programme gives us information beyond whether it has produced the desired impact or not. Impact evaluation helps us understand why the intervention was (or was not) successful, which can in turn inform the design of future programmes.

After gathering data about programme impact we must synthesize this information and make recommendations for future programmes. Therefore, we need to integrate impact evaluations of social mixing programmes into a broader comprehensive Monitoring and Evaluation (M&E) system. We recommend that you contact your local or regional M&E focal point and consult the IOM Monitoring and Evaluation Guidelines when integrating the impact evaluation within the larger M&E system.

Typically, social mixing programmes are implemented in community settings with the aim of improving relations between groups that have been shaped by prejudice, tension, hostility, and/or histories of conflict. Evaluations of these programmes are needed to understand whether they can actually achieve their intended impacts, and to specify how and why such programmes impact participants' attitudes and behaviours, in order to make future social mixing programmes as useful and effective as possible.

Despite the many benefits that can be gained from evaluation, relatively few social mixing programmes have been evaluated using rigorous scientific methods. While programmes are often informed by prior research and theory on intergroup contact, quantitative evaluations of social mixing programmes have grown increasingly important — both to provide concrete evidence of programme effectiveness to supporters and funders, and to ensure that the time and energy invested by local partners and communities to implement these programmes help them to achieve their intended goals.

These sections of the toolkit have been informed by insights from IOM staff who have extensive experience conducting and evaluating social mixing programmes in many regions of the world, along with decades of scholarly research on intergroup contact. Further insights have grown from our own reflections and discussions with IOM teams and local partners while collaborating on the design, implementation and impact evaluation of social mixing programmes in many different countries during the development of this toolkit.



The background of the page features a close-up photograph of several hands of diverse skin tones (light, medium, and dark brown) gathered around a table. They are pointing at a map that is partially visible. The map shows a yellow-shaded region, possibly a country or a specific area, with the letters 'STMK' written on it. The hands are positioned as if in a collaborative meeting or discussion.

CHAPTER III

EVALUATING THE IMPACT OF SOCIAL MIXING PROGRAMMES

Chapter Three outlines important factors to consider when evaluating the impact of social mixing programmes, as well as recommendations for how impact evaluations of social mixing programmes should be designed to yield the most useful information.

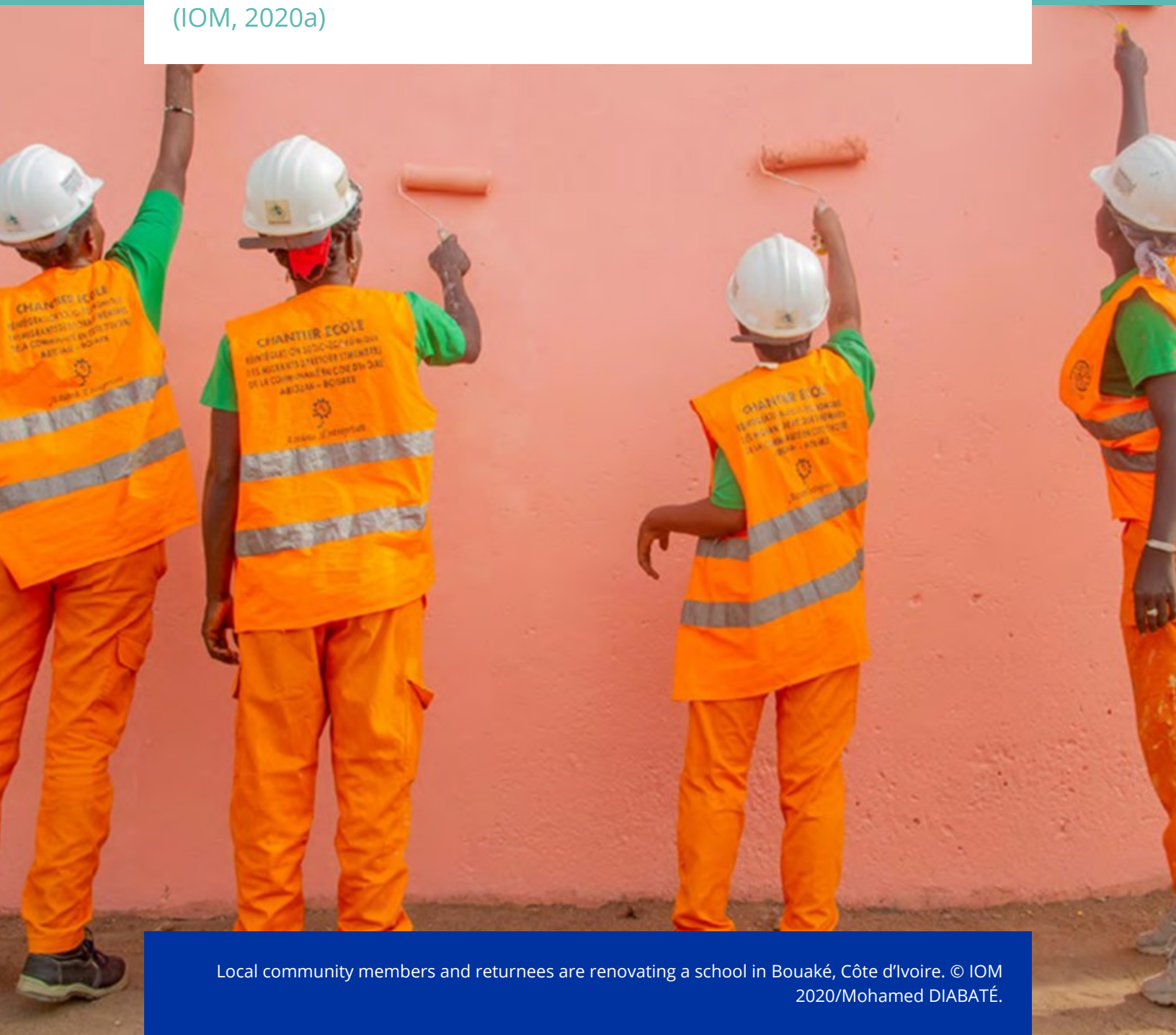


EVALUATING THE IMPACT OF SOCIAL MIXING PROGRAMMES

- 3.1. BASIC CONSIDERATIONS FOR EVALUATING THE
IMPACT OF PROGRAMMES
- 3. 2. DESIGNING IMPACT EVALUATIONS OF SOCIAL
MIXING PROGRAMMES
- 3. 3. MODES OF SURVEY ADMINISTRATION
- 3. 4. PROJECT MANAGEMENT AND DATA ORGANIZATION

An impact evaluation attempts to determine the entire range of long-term change deriving from the intervention, including the positive and negative, primary and secondary, long-term change produced by the intervention, whether directly or indirectly, intended or unintended.

(IOM, 2020a)



Local community members and returnees are renovating a school in Bouaké, Côte d'Ivoire. © IOM 2020/Mohamed DIABATÉ.

3.1. BASIC CONSIDERATIONS FOR EVALUATING THE IMPACT OF PROGRAMMES

Before going into some technical details, we cannot stress enough that the process of programme evaluation needs (financial) resources and takes time and careful planning, and it involves many steps to yield data that can be useful for analysis and informative for future programme development.

Thus, rather than regarding evaluation, as an afterthought, you will want to make sure that the impact evaluation is already considered in the project development phase. You need to make sure that programme organizers have the resources and expertise needed to design and conduct evaluations of social mixing programmes effectively or that you have the funds to get external support — much as you would prepare for implementing the social mixing programme itself.



For further information on how to consider evaluation during project development and implementation see the link

[IOM Monitoring and Evaluation Guidelines](#)

A few very basic questions reveal many of the issues that need to be considered to conduct an impact evaluation effectively, for example:

WHAT

- What survey questions should we ask, to learn what we most need to know?
- What type of compensation, if any, will be given to survey respondents?
- What resources (human, financial, material, or other resources) are required to conduct an impact evaluation of the programme?

WHEN

- When will people be asked to complete survey questions?
- How often will they be asked to complete survey questions, to track change over time?

HOW

- How will the sampling strategy be designed?
- How will surveys be administered? In person? By telephone? Via internet?
- Will the survey be self-administered by participants, or administered to participants by enumerators?
- How might the mode of administration be determined by resources (or lack of) within the local setting or context?

WHERE

- If in person, where will surveys be administered?
- Are there places where people can offer private and confidential responses to survey questions?

WHO

- Who will constitute the sample?
- Who will be responsible for administering surveys? For tracking completion of surveys? For converting survey responses into data that can be used for analysis?
- Might additional resources or team members be needed in order to complete these tasks?

3. 2. DESIGNING IMPACT EVALUATIONS OF SOCIAL MIXING PROGRAMMES

We also wish to provide some guidance regarding how impact evaluations of social mixing programmes should be designed to yield the most useful information and compelling evidence concerning their outcomes. Conducting quantitative impact evaluations of social mixing programmes, using rigorous scientific procedures such as those outlined below, can enhance the confidence of organizations and donors in observed patterns of results, along with providing insights regarding possible changes that could further promote the programme's success.

Gather survey responses from people before and after the programme

To determine if or how people are affected by participating in your social mixing programme, it is necessary to gather survey responses from participants both before the programme begins (pre-programme assessment) and after the programme ends (post-programme assessment). By comparing participants' pre-programme responses to their post-programme responses, you can begin to gain some insights into ways in which their thoughts, attitudes, and intentions toward other groups might have changed through participating in your social mixing programme.



Additionally, beyond gathering survey responses to assess outcomes directly following programme participation, many organizations wish to examine whether their programmes can have a lasting effect over longer periods of time.

Therefore, you may wish to gather surveys from participants at least two times following the programme, to be able to test for effects of programme participation both immediately after the programme ends (initial post-programme assessment) as well as several months after the programme has ended (long-term post-programme assessment).

Match survey responses from the same individuals across all times of assessment

To conduct comparisons over time, you need to make sure that all survey responses from the same individuals are matched across all times of assessment. This matching of survey responses is the only way to determine if or how each individual may have changed their thoughts, attitudes, or intentions over time as a function of participating in your social mixing programme. One challenge is that, at the same time as we seek to match individuals' survey responses across times of assessment, we also seek to keep their responses as private and confidential as possible.

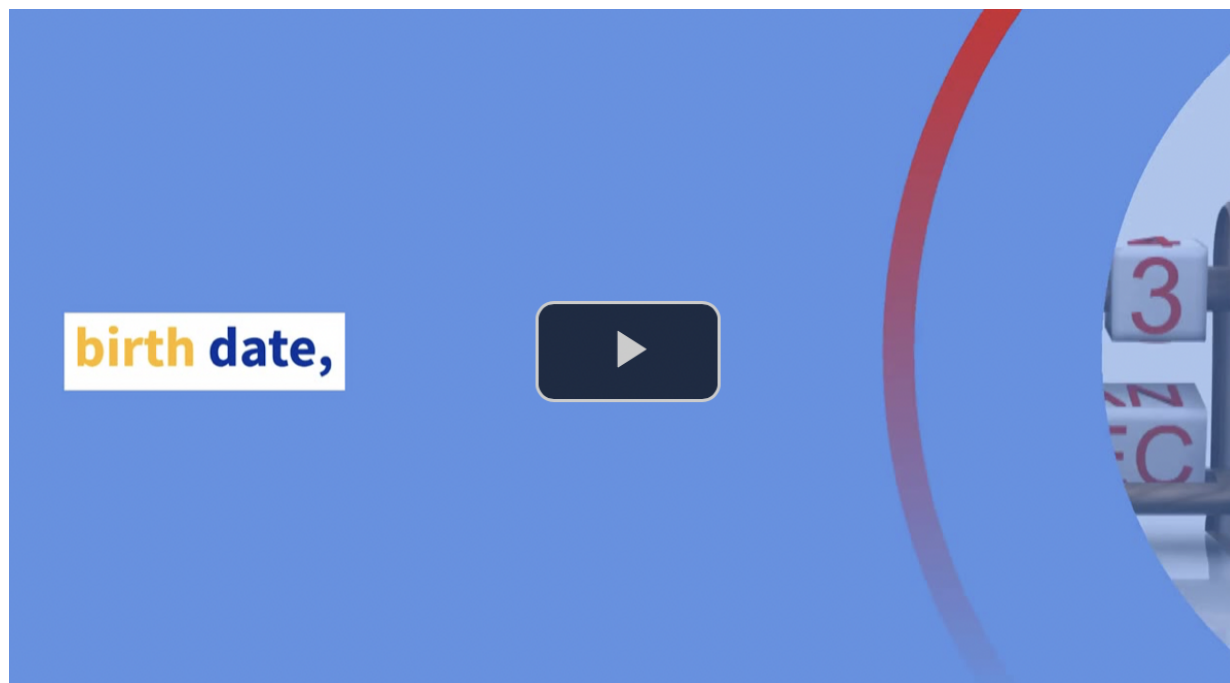
It is important to assure participants that you will maintain their survey responses in the strictest of confidence, so that they will respond to survey questions as openly and honestly as possible; at the same time, it is important to clarify that some personally identifying information will be gathered and maintained confidentially, and accessed only by members of the research team, with the sole purpose of matching their survey responses from different time points.

In most cases, a reliable and effective way to match individuals' survey responses across time points is to have a designated member of the team (such as a survey administrator or enumerator) maintain a confidential list of randomly generated identification numbers that are matched to individuals' names.

At the time of survey administration, this team member can refer to the confidential list and write the corresponding random identification number directly onto the individual's survey before they are asked to complete the survey; alternatively, if survey questions are administered via telephone or in-person interview, the team member can enter the individual's corresponding identification number directly into the form that is used to record their survey responses.

If this approach is used, the designated team member should keep the confidential list matching names and identification numbers in a secure location, and respondents should be told not to write any other personally identifying information on the surveys, to maintain the confidentiality of their survey responses.

What can you do if you can not have a designated member of the team maintain a confidential list of randomly generated identification numbers that are matched to individuals' names?

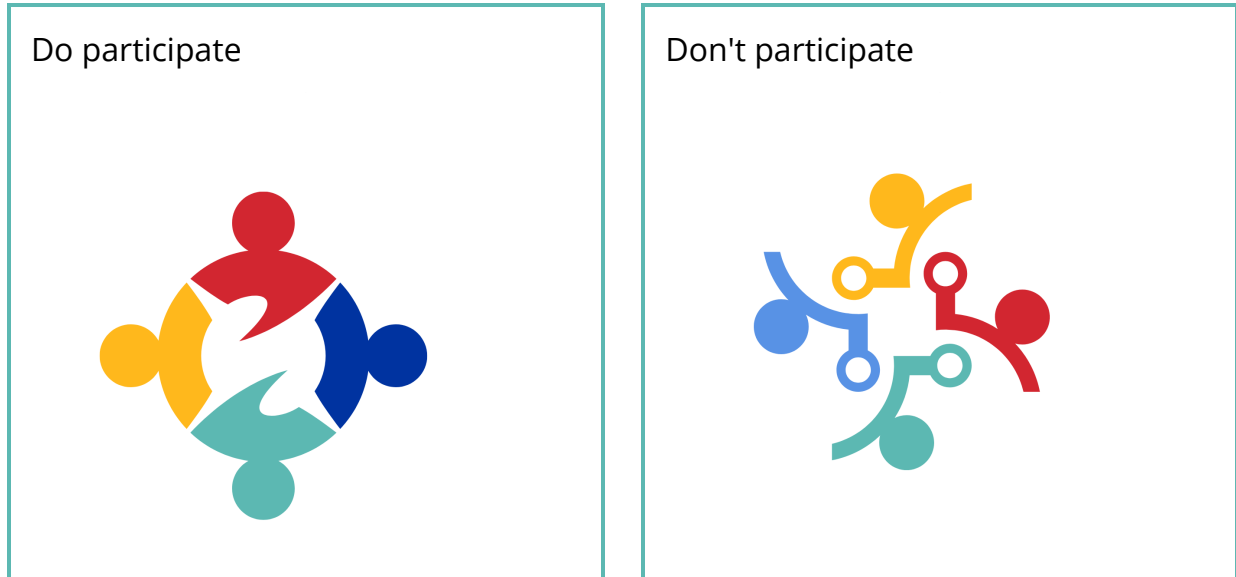


Find out in exactly 76 seconds. Click on the video or scan the QR Code to watch.



Gather and compare responses from “programme” and “comparison” groups

Another key feature of rigorous impact evaluation involves comparing the responses of people who — and people who do not — participate in the programme of interest.



Ideally, the people who do — and do not — participate in the programme of interest would be as similar and comparable as possible, with the exception that some end up participating in the programme and others do not.

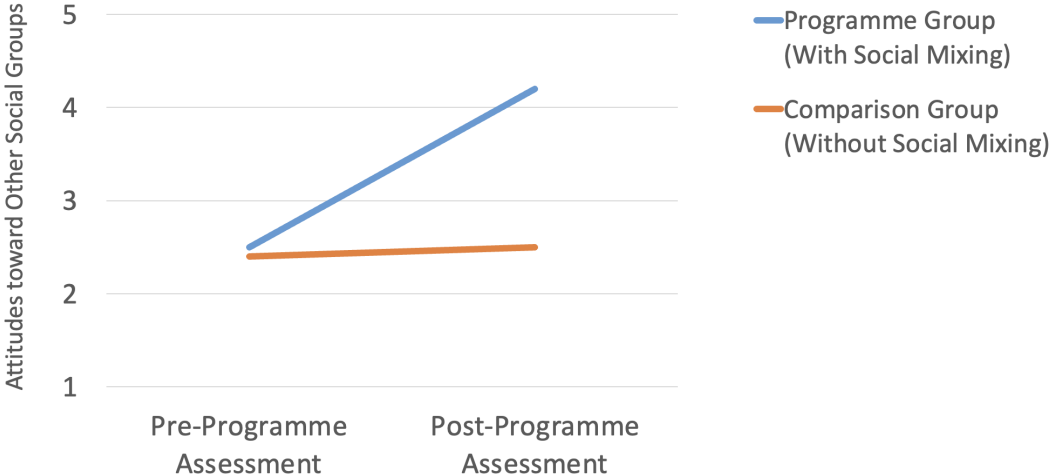
Then, if meaningful change is observed over time among people who participate in the programme, while no meaningful change is observed over time among people who do not participate in the programme, we can be more confident that the observed change is due to programme participation, rather than to other, extraneous factors (such as broader social, political, or economic circumstances that are external to the activities of the programme).

We can use the figure below as an illustration of the patterns of results we might expect to observe when evaluating the impact of a social mixing programme. People who take part in social mixing programming would constitute the “Programme” group (blue line), and people who do not take part in social mixing activities would be included as a “Comparison” group (yellow line).

When assessed before the programme (pre-programme assessment, Time 1), on average, attitudes toward other social groups appear to be very similar among people in the two groups, suggesting that these two groups of people are fairly comparable before social mixing activities take place.

However, when assessed after the programme (post-programme assessment, Time 2), people in the Programme group appear to report substantially more positive attitudes toward other social groups (higher scores on the vertical axis) relative to people in the Comparison group.

Figure 1.

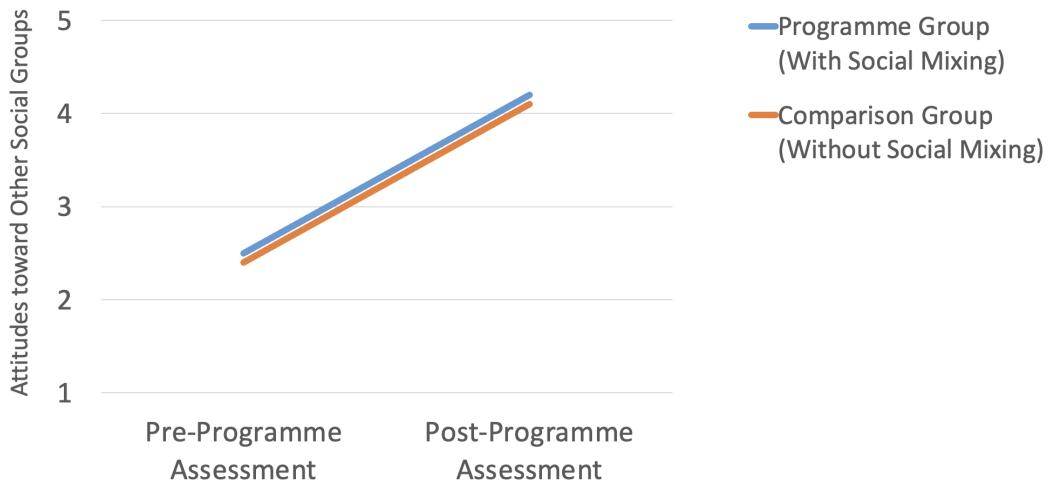


Some might wonder whether it is actually necessary to include a comparison group when evaluating the impact of a social mixing programme. After all, we’re typically most interested in understanding how programme beneficiaries are affected by the social mixing programmes we offer.

We have included three more figures below, as illustrations, to help explain why including comparison groups may not only be helpful — but are oftentimes essential — to interpret the patterns of results we observe in evaluations of social mixing programmes.

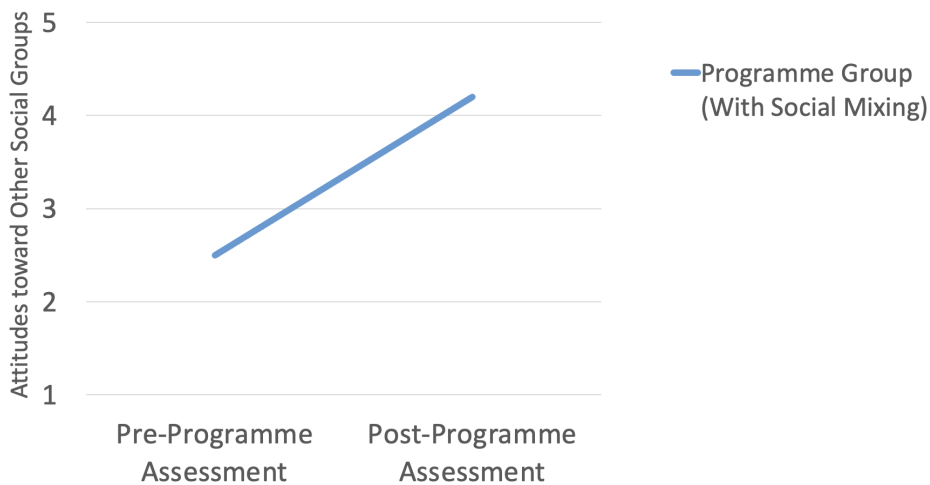
This second figure depicts results that might be observed when surveys are completed only by people who engaged in social mixing activities. At first, we might be encouraged by these results because they suggest that people’s attitudes toward other social groups grew more positive over time, following their participation in social mixing activities.

Figure 2



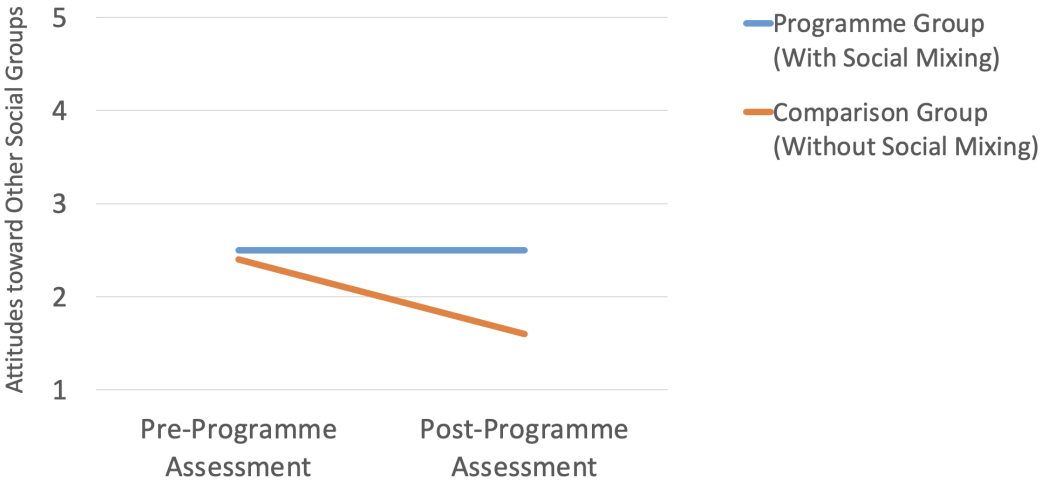
This third figure depicts a different pattern of results from what we might initially expect. Here, both people who engaged in social mixing activities, and those who did not engage in social mixing activities, showed more positive attitudes toward other social groups over time. This pattern of finding suggests that there is something external to the social mixing programme — rather than the social mixing programme itself — that is encouraging more positive attitudes to develop over time.

Figure 3



This fourth figure depicts another pattern of possible results. Here, there appears to be no positive change in attitudes toward other social groups among people who engaged in social mixing activities. Without a comparison group, we might conclude that the social mixing programming did not have the intended effect. By including a comparison group, we can see that the social mixing programming might have had a buffering or mitigating effect — and that social attitudes may have been even worse had social mixing activities not taken place.

Figure 4



We hope that by reflecting on these examples, you can begin to understand why including comparison groups in evaluations of social mixing programmes can be valuable.

If you are interested in including comparison groups when evaluating the impact of social mixing programmes, you can do so in a few different ways:

If you have many more people who are interested in participating in your social mixing programme than spaces allow,

- keep a waiting list of interested people;
- in addition to providing them with future opportunities to participate, you can ask them to complete surveys at the same times as those people who are participating in your social mixing programmes (before the programme begins, and after the programme ends).

In this way, you can ensure that people in the programme group and the comparison group are similar in terms of their initial interest in social mixing (to minimize what is referred to as “selection bias”), with a main difference between them being that one group actually experiences social mixing during the programme whereas the other group does not (Pettigrew, 2008).

If you are implementing a programme where people are required to work together in pairs or in small groups, you can:

- pair half of the programme participants to work with people from another social group,
- while you can pair the other half of the programme participants to work only with people from their own social group.

In this way, you can ensure that people in the programme group and the comparison group will be similar in terms of the activities they do during the programme, with a main difference between them being that one half of the participants would experience social mixing during these activities whereas the other half would not.

Other approaches might involve recruiting comparison groups through other means. For example, organizers might ask programme participants to nominate other people they know who might be willing to complete surveys; these other people should be similar to participants in terms of their demographic characteristics and the communities in which they live, but they should be different by not participating in the social mixing activities. Organizers can then reach out to these individuals and ask if they might be willing to complete surveys at the same time points as programme participants do, before and after the social mixing programming occurs.

As another alternative, organizations might be able to recruit comparison groups from among people who participate in their other community programmes, provided that they are involved in similar types of activities and that they are not engaged in social mixing with other groups during these activities. In these cases, organizers should consider offering small gifts or other forms of compensation to people in the comparison group, to show appreciation for their time in completing surveys at two time points while not benefiting directly from the social cohesion programming.


When possible, randomly assign people to "programme" and "comparison" groups

From the perspective of researchers who use rigorous scientific methods in impact evaluation, it would be preferable to randomly assign people either to a group that engages in social mixing activities, or to a group that does not engage in social mixing activities. This step can help to ensure that any differences in characteristics or preferences between individuals would not influence how they participate in social mixing activities, or the results observed following their participation in social mixing activities.

Thus, referring back to some examples from the previous section:



- If you have more people who are interested in participating in your social mixing programme than spaces allow: rather than making selections based on individual characteristics, flip a coin to determine who will end up in the programme group, and who will be asked to complete surveys as part of a comparison group, with the understanding that people in the comparison group will be given an opportunity to participate in the social mixing programme at a later date.
- If you are implementing a programme where people are required to work together in pairs: work to recruit comparable numbers of participants from different groups, and then flip a coin to determine who will be paired with a member of another social group as their partner during the programme (programme group), and who will be paired with a member of their own social group as their partner during the programme (comparison group).

The background of the page features several hand-drawn elements. There are several black, scribbled figures that resemble people with circular heads and rounded bodies. Interspersed among these are various colored arrows: a green arrow pointing down and to the left, an orange arrow pointing up and to the right, a red arrow pointing up and to the left, a blue arrow pointing left, and another blue arrow pointing left. A hand is visible at the bottom center, holding a yellow pencil that is pointing towards the top right.

We understand that it might be tempting to assign people who are generally more receptive to other groups to participate in social mixing activities, as compared to those who tend to be more avoidant toward other groups, in order to facilitate positive interactions between groups during the social mixing programme.

However, from an impact evaluation perspective, this can actually make it more challenging to observe desired effects of social mixing programmes. This is because people who are more receptive to other groups are already likely to have positive attitudes toward those groups, and as such, their thoughts, attitudes, and intentions toward those groups are less likely to show positive change as a result of participation in social mixing programmes.

We also understand that it might feel uncomfortable — or in some cases inappropriate — to randomly assign people to different pairings or activities within a social mixing programme. Indeed, in some collaborations between academics and practitioners, greater emphasis has appropriately been placed on the needs of individuals and communities than on the methodological value that might be gained from random assignment (Dehron et al., 2021).

However, in cases where random assignment of programme participants might be possible, programme organizers should consider using strategies that would allow for meaningful comparisons of people who do experience social mixing, and do not experience social mixing, during their programmes.

Recruit balanced samples that are large enough to produce meaningful results

Another factor to consider pertains to the number of individuals who will contribute survey responses and upon which statistical analyses of impact evaluation data will be based (that is, the size of the respondent sample). A general principle is that larger sample sizes tend to yield more stable statistical results, and more stable results enhances confidence in our ability to interpret findings accurately. As illustrated in the table below, ideally, samples would also be fairly balanced in terms of the numbers of respondents representing different groups (for example, members of host society and migrant communities) and in terms of the numbers of respondents who either did or did not engage in social mixing activities (for example, programme group and comparison group).

	Members of migrant community	Members of host society
Programme Group (with social mixing)	30 individuals	30 individuals
Comparison Group (without social mixing)	30 individuals	30 individuals

Although larger samples are desirable from the perspective of statistical analysis, we recognize that some social mixing programmes intentionally recruit relatively small numbers of participants, either to deepen connections across group lines, or due to limited capacity or other logistical challenges. In cases where social mixing programmes have smaller numbers of participants, we encourage programme organizers to think about ways in which responses from programme participants might be combined for data analysis, for instance:

- If the same social mixing programme is being run in several field sites at the same time, it may be possible to pool survey responses from programme participants across sites to create a larger dataset for statistical analysis and impact evaluation.
- If the same social mixing programme is being run several times with different cohorts of participants each time, it may be possible to pool survey responses from all participant cohorts to create a larger dataset for statistical analysis and impact evaluation.

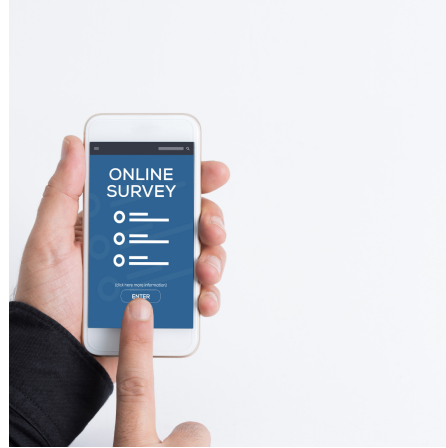


Many approaches may be possible and we encourage programme organizers to reach out to specialists at IOM, or the authors of this toolkit, to learn more about what approaches might work best for your programmes and the contexts in which you are working.

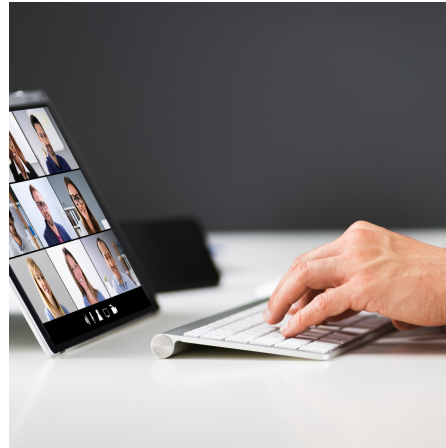
3. 3. MODES OF SURVEY ADMINISTRATION

There are several ways in which survey responses can be gathered from respondents. The most common approaches involve :

- having respondents complete surveys individually on their own, using paper-and-pencil surveys, or surveys that are conducted online via computer, tablet, or smartphone;



- having enumerators conduct interviews with individual respondents to gather their responses to survey questions, which may be done in person or via telephone.



If enumerators are used, we highly recommend that they be from the same ethnic background, and are native speakers of the same native language, of the respondents with whom they work. Below we describe some of the advantages and disadvantages of each approach, and we encourage organizations to consider both their own capacity and resources, and the capacities and resources of their respondents, when deciding which approach they might use.

Having respondents complete surveys on their own

If respondents are asked to complete surveys individually on their own, a brief introduction should be included before they are asked to respond to any survey questions, such as:



Thank you for agreeing to complete this survey. We are conducting this survey to learn about your experiences living in ___[name of community]___ and about relations between different groups in your community.

This survey will take approximately __[number]__ minutes to complete.

Please do your best to be as open and honest as possible in responding to the questions in this survey, and know that you are free not to answer any question if you don't want to.

You are also free to withdraw your participation in this survey at any time.

Your survey responses will be kept confidential; we are only interested in patterns of responses, across many people, and not in the responses of any one individual; under no circumstances will your name be used when analysing responses or presenting findings from this study in the future.

Advantages to this approach

- Respondents may feel more comfortable completing surveys in private, which may produce less biased responses;
- Respondents are likely to complete surveys faster when going through them on their own;
- Enumerators are not necessary, so organizers can reserve greater resources for other aspects of their programmes.

Disadvantages to this approach

- Respondents need to have sufficient literacy levels to understand and complete surveys on their own;
- Respondents may be more likely to skip questions or provide fewer details necessary to match responses across time;
- Respondents need to have stable internet connections and ready access to computers, tablets, or smartphones.

Having enumerators conduct interviews with respondents

If enumerators are recruited to gather survey responses through interviews with respondents, a brief introduction should be included before respondents are asked survey questions, such as:



Hello, my name is __[name]__. I am working with the International Organization for Migration and we are conducting this survey to learn about your experiences living in __[name of community]__ and about relations between different groups in your community. I will be asking you a series of questions and this interview will last approximately __[number]__ minutes.

Please do your best to be as open and honest as possible in responding to the questions I ask, and know that you are free not to answer any question if you don't want to. You are also free to stop the interview at any time.

The responses you provide will be kept confidential; we are only interested in patterns of responses, across many people, and not in the responses of any one individual; under no circumstances will your name be used when analysing responses or presenting findings from this study in the future.

Advantages to this approach

- Enumerators can ensure responses to survey questions are matched across time points and recorded accurately;
- Enumerators can clarify meaning of survey questions for respondents with low levels of education or literacy;
- Conducting interviews does not require respondents to have access to advanced technology such as internet, computers, tablets, or smartphones.

Disadvantages to this approach

- More resources are needed to hire and train enumerators, and for their travel to field sites (for in person interviews);
- Reading questions aloud in interviews requires more time than having people read through surveys on their own;
- Relative to responding in private, the presence of an enumerator may lead some people to be less open when responding to certain survey questions.

3. 4. PROJECT MANAGEMENT AND DATA ORGANIZATION

In our experience, we find that many practitioners underestimate how much coordination and effort is necessary to pull all the different pieces together for successful impact evaluations of programmes. We therefore wish to highlight a few more points to help organizations and implementing partners envision additional steps that may be necessary during the impact evaluation.

Gaining approval for data collection

Beyond gaining approval to implement social mixing programmes, programme organizers may also need to request approval from organizational partners and local authorities to collect data for the purposes of programme evaluation. Depending on the context, and how politicized social cohesion goals are within that context, local authorities might also ask to review survey instruments and offer suggested changes for wording before granting permission for survey administration. Given the possibility of encountering some administrative hurdles, obtaining approval for data collection could take longer than one might initially expect.



Reintegration and recreation activities organized by IOM for returnees and community members in Abidjan, Côte d'Ivoire. © IOM 2020/ Mohamed ALY DIABATÉ.

Obtaining informed consent

Along with gaining approval for data collection from local partners and authorities, organizers must seek out consent directly from the individuals who will be completing surveys for the impact evaluation (or from their parents or legal guardians, in the case of minors). Informed consent refers to providing people with information about why they are being asked to complete surveys and how their responses will be used, before they are asked to respond to any survey questions.

Typically, respondents are assured that their responses will be kept confidential (to be accessed only by members of the evaluation team) and their responses will only be analysed and presented in aggregate (to ensure that no responses of any one individual can be identified).

These explanations should be given in clear and understandable language to ensure that respondents, regardless of their educational background and language skills, understand the provided information. After being provided with these assurances, respondents are then asked to indicate their willingness (consent) to complete the survey measures, either verbally before an in-person or telephone interview begins, or by signing a form before completing the survey on paper or online.

Please remember that compliance with IOM Data Protection Principles (Instruction 00138) is mandatory within IOMs work.



You can find the instruction on IOM's Data Protection Principles, updated templates for various consent forms and many additional tools and information on the topic at the dedicated page in the IOM Intranet:

[IOM Intranet page on data protection](#) (only accessible with an IOM account)

For further information on data protection, please see (accessible to all):

[IOM Data Protection Manual](#)

[IOM's dedicated page on data protection](#)

Preparing translations of survey instruments and other relevant materials

For programmes involving social mixing between people who speak different languages, gaining consent from all respondents will require translations of survey instruments, consent forms, and other materials relevant to the goals of the evaluation. Even slight changes in wording of survey questions can sometimes alter their meaning and how they are understood by respondents; we therefore recommend working with native speakers of each language or professional translators to translate survey measures and related materials, in order to ensure their accuracy. In addition, if and when surveys are to be administered in person, enumerators will need to be recruited who speak the native language(s) of respondents from each participating group to facilitate data collection.

Training project staff involved in data collection and organization

Any project staff involved in data collection need to be trained to understand the intentions and content of the survey, how to gather surveys in an ethical manner and maintain confidentiality of people's survey responses, how to match survey responses from the same individuals across times of assessment. This training is needed so that they will be well-prepared to answer participants' questions regarding any of these topics during survey administration. Once all survey responses are collected, project staff will also need guidance regarding how the designated data analyst will require the data to be organized in preparation for statistical analysis.

If you work with enumerators, particular attention should also be paid to their selection (gender balance, language skills, belonging to specific groups, etc.) and training. This should include amongst others ethical standards such as the "Do no harm" principle and confidentiality, data protection, how to approach vulnerable populations, handling referrals, a detailed discussion of the questionnaire and technical details. Depending on the context and the target group, additional topics might be relevant, for instance, when working with minors. For IOM project managers, it is recommended to reach out to the local or regional research and data units/focal points for advice.



You can find more information on working with enumerators and related training in:
[IOM's DTM and Partners Toolkit](#)

Following up to gather survey responses

The process of gathering survey responses can take a long time, especially when there are several different organizations involved in a project. It is very likely that trained project staff will need to reach out to partner organizations or to intended respondents directly more than once, or several times, to gather as many complete survey responses as possible. For any project, it is ideal to be able to successfully gather and match survey responses from all participants and across all times of assessment.

However, there will likely be some loss of data due to some individuals' lack of continued participation in the programme, or not wanting to complete surveys every time. At the very minimum, organizations should strive to gather and match at least 80–85 per cent of the surveys across time points; the higher the percentage of complete surveys gathered and matched, the greater confidence you can have that any analyses based on those surveys will reflect general trends for your population as a whole, rather than reflecting the views of only a few.



Some tips that might help you to maximize timely completion of surveys include:

- Establish agreed-upon timelines for data collection before and after the programme with organizations and project staff involved in programme implementation and evaluation.
- Keep an updated list of all individuals being asked to complete surveys (from programme group and comparison group) that includes their contact information and when they are supposed to complete surveys across times of assessment (before programme, directly after programme, several months after programme). Record all surveys that have been completed, and those that still need to be completed, and update these records on a weekly basis.
- Check in regularly with organizations and project staff, to ask about progress in meeting goals for survey administration and data organization within the agreed-upon timelines.

Preparing for analysis of gathered survey responses

Once all survey responses have been gathered and matched across time points, some additional steps may be necessary to prepare the survey responses for quantitative data analysis, a process that typically involves converting individuals' survey responses into numbers that can be analysed using statistical procedures. In most cases, you will find it useful to hire professional data analysts to help guide this process because it requires technical knowledge and access to statistical software programmes.



IOM Offices can reach out to the IOM's Global Migration Data Analysis Centre ([GMDAC](#)) for support. Please consider this during the project development phase, as hiring an external researcher and getting support from GMDAC must be included in the budget.

Next steps may vary depending on the original mode of survey administration. If surveys are completed online by respondents, or if an enumerator is trained to enter respondents' answers into an online survey administration system, then individuals' responses can automatically be converted into numerical data for statistical analysis.

If it is feasible to administer surveys using one of these online systems, we strongly recommend going this route; although it will take some time to train enumerators in using this software, it can save time in the long run by simplifying later steps needed to prepare data for statistical analysis. If, however, respondents are asked to complete paper-and-pencil surveys, or enumerators are asked to record survey responses by hand on a paper form, then additional steps will be needed to convert the handwritten records into data that can be analysed. The designated data analyst should also be included in any discussions concerning how to organize survey responses for statistical analysis.



For more information on IOM's Global Migration Data Analysis Centre (GMDAC), go here: ([GMDAC](#))

If you are interested in online survey administration systems, you can look at the following examples:

- [Qualtrics](#)
- [Kobo](#)

Although analysts may have their own preferences for how data should be organized, depending on the statistical software they use, there are some common ways in which data are often organized, which we outline briefly below.

- Select a computer programme for creating spreadsheets; programmes such as Excel are not only useful for entering and organizing survey responses, but Excel spreadsheets can also be transferred easily to be read by statistical software programmes.
- In separate columns in the top row of the spreadsheet, you will want to enter the name of each variable — that is, each piece of information relevant to an individual’s survey responses, including all relevant background information and their responses to every single survey question at each time of assessment (see sample spreadsheet below).
- Note that you will need to create separate columns for each survey question, and that separate columns are needed for the same survey questions asked at different time points; the data must be organized in this way so that the statistical software can recognize the difference between a response to a question asked in the pre-programme survey, and a response to the same question asked in the post-programme survey.
- Once separate columns describing variable names have been entered into the top row of the spreadsheet, data for each individual respondent can be entered. Keep in mind that all data for each individual respondent must be entered into the same row in the spreadsheet. Data entry for each respondent should include any and all variables that might be relevant for data organization and analysis — including their randomly assigned identification number, background information (such as group membership and other demographics), whether they are completing surveys as part of a programme group or comparison group, and their responses to every survey question across every time of assessment.

Sample spreadsheet for organizing impact evaluation data

Respondent identification number	Respondent identity group	Programme or comparison group	Pre-survey question 1	Pre-survey question 2	Post-survey question 1	Post-survey question 2
14343143	Migrant	Programme	1	2	4	3
15656547	Host society	Programme	2	2	4	4
76530997	Migrant	Comparison	3	2	3	4
18723787	Host society	Comparison	2	3	4	4

A hand is shown painting a vibrant green design onto a blue denim jacket. The background is a blurred blue surface, and a smartphone is visible in the lower-left corner. The central text is set against a solid red background.

CHAPTER IV

MEASURING THE EFFECTS OF SOCIAL MIXING PROGRAMMES

In this chapter, we describe some commonly desired outcomes of social mixing programmes, along with other concepts that may be relevant to interpreting the effects of these programmes, and we provide sample survey items designed to capture each concept or outcome.

IV

MEASURING THE EFFECTS OF SOCIAL MIXING PROGRAMMES

4.1. CORE OUTCOMES OF INTEREST FOR SOCIAL MIXING PROGRAMMES

4.2. ADDITIONAL CONCEPTS TO AID INTERPRETATION OF THE EFFECTS OF SOCIAL MIXING PROGRAMMES

4.3. ADDITIONAL CONCEPTS RELEVANT TO SOCIETAL INSTABILITY

4.4. ADDITIONAL CONCEPTS RELEVANT TO CONTEXTS OF CIVIL CONFLICT

4.5. ADDITIONAL CONCEPTS FOR RELATIONS BETWEEN MIGRANT AND RECEIVING COMMUNITIES



What do we outline in Chapter IV

Listen to 39 seconds AUDIO Introduction

[Click HERE](#)

As you read through this section, you may wonder why several questions have been included to capture each concept, rather than including only one question per concept. Survey questions corresponding with each concept may seem similar, but multiple items should be included when assessing each concept for a variety of reasons. Importantly, any single question may only tap a part of the concept of interest, and we therefore include multiple questions to capture many aspects of complex concepts. From an analysis standpoint, including multiple questions also allows us to test whether people’s responses across questions correspond with each other (as they should), which helps us to gain more confidence that their responses to survey questions are as intended, reliable, and consistent. We understand that including multiple questions for each concept can present some challenges, such as making the survey longer, frustrating respondents or possibly affecting response rates; but we highly recommend including at least two survey questions to measure each concept. Ultimately, all these factors need to be considered when deciding on the final structure of an evaluation survey.

The concepts and survey questions described below have grown from extensive discussions with staff in IOM offices located in many parts of the world.

Please note that, in most of the sample questions listed below, you will see the term “[group]” included as part of each question. This term is intended to be a placeholder for the group about which you wish to ask respondents their thoughts, attitudes, and intentions. For example, in the case of Ecuador, Ecuadorian respondents may be asked about their thoughts, attitudes, and intentions toward “Venezuelans” whereas in Bosnia and Herzegovina, Bosniaks and Serbs may be asked about their thoughts, attitudes, and intentions toward one another.

In cases where you wish to have respondents from different groups respond to survey questions regarding their thoughts, attitudes, and intentions toward each other, you will want to develop different versions of the survey for respondents from different groups. Using the case of Türkiye for the purposes of illustration, developing a different version of the survey for each group of respondents will allow you to have one version designed for Turkish respondents (in Turkish) that asks questions about how they feel toward “Syrians” as a group, and a separate version for Syrian respondents (in Arabic) that asks questions about how they feel toward “Turks” as a group.

Thus, if and when you use some of the survey questions below to evaluate the impact of social mixing programmes, you will want to (a) modify each survey question by replacing “[group]” with the specific name of the social group relevant to your respondents in the local context, and (b) create distinct versions of the survey for respondents from each group, in their own native language.



If you plan to use the measures in the toolkit to evaluate your social mixing programme, or if you have questions about constructing a survey for impact evaluation, we strongly encourage you to contact the authors of this toolkit (Linda Tropp, tropp@umass.edu, and Liora Morhayim, lmorhayim@umass.edu) or the IOM RO Vienna LMI unit (roviennalmi@iom.int).

4.1. CORE OUTCOMES OF INTEREST FOR SOCIAL MIXING PROGRAMMES

To begin, we wish to highlight several key concepts that are likely to be of interest as potential outcomes of social mixing programmes. Below we provide a brief description of each concept, and sample survey questions that may be used to assess each concept.

Attitudes

Intergroup attitudes involve subjective evaluations that can indicate varying levels of liking and warmth toward other groups. It is important to measure attitudes because negative attitudes are often associated with intergroup conflict and discriminatory intentions and behaviour toward other groups. Generally, we expect that greater social mixing between groups will correspond with groups having more positive attitudes toward each other.

Sample Survey Questions

1. When you think about people who are [group], how much do you feel negatively or positively toward them?

1	2	3	4	5
very negative	negative	neither	positive	very positive

2. When you think about people who are [group], how much do you feel hostile or friendly toward them?

1	2	3	4	5
very hostile	hostile	neither	friendly	very friendly

3. When you think about people who are [group], how much do you feel distant from or close to them?

1	2	3	4	5
very distant	distant	neither	close	very close

4. When you think about people who are [group], how much do you feel different from or similar to them?

1	2	3	4	5
very different	different	neither	similar	very similar

Anxiety

Anxiety refers to the feelings of discomfort, lack of ease, awkwardness, and/or anxiousness one might feel about engaging with or anticipating interaction with members of other groups. Greater feelings of anxiety tend to correspond with greater desire to avoid cross-group interactions and reduced willingness to engage in future intergroup contact (Tropp, 2021), as well as with higher levels of intergroup prejudice (Finchilescu, 2010; Stephan and Stephan, 1985). The presence of anxiety can contribute to exacerbating tensions in relations between groups, whereas reducing anxiety can help to encourage greater social mixing within programmes as well as within day-to-day life.

Sample Survey Questions

1. When you think about being around people who are [group], how much do you feel uncomfortable or comfortable around them?

1	2	3	4	5
very uncomfortable	uncomfortable	neither	comfortable	very comfortable

2. When you think about being around people who are [group], how much do you feel anxious or relaxed around them?

1	2	3	4	5
very anxious	anxious	neither	relaxed	very relaxed

3. When you think about being around people who are [group], how much do you feel insecure or confident around them?

1	2	3	4	5
very insecure	insecure	neither	confident	very confident

Empathy

Empathy involves one's capacity for caring about the experiences of others, and it may also involve one's ability to understand and share the thoughts and feelings of another person, or to put oneself in the shoes of another person. Measuring empathy across group lines is important because it can often lead to prosocial behaviour and concern for the welfare of groups beyond one's own. Greater contact between groups is typically associated with greater empathic concern regarding how other groups are treated and greater attention to how other groups might see the world.

Sample Survey Questions

1. I care about the experiences of [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I am motivated to understand the thoughts and feelings of [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. I feel compassion when I think about the experiences of [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Trust

Trust in other groups involves believing that members of other groups can be trusted; this means that we feel members of other groups are reliable, and that we expect members of other groups will not try to take advantage of our vulnerability. Measuring trust is important because building trust is a crucial step in the de-escalation of conflict (Kelman, 2007; Tam et al., 2009). Trust allows people to take the risk of being vulnerable in the presence of other groups, which typically allows for deepening bonds between groups, enhancing people's willingness to take steps toward cooperation and reconciliation, and diminishing concerns about being exploited.

Sample Survey Questions

1. Generally, I feel I can trust most people who are [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. Overall, I feel that most [group] can be trusted.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Metaperceptions

Metaperceptions are our beliefs about how other people perceive us (or our groups). Because our attitudes often have a reciprocal nature, the beliefs we have about how other groups see us shape our own feelings and attitudes toward those groups (Frey and Tropp, 2006). The more negative our metaperceptions, the less willing we are to trust members of other groups or to interact with them (O'Brien et al., 2018). Note that, for these items, the term “[people in my community]” can be replaced with the name of the respondent’s own social group.

Sample Survey Questions

1. Most [group] think that [people in my community] cannot be trusted.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. Most [group] think that [people in my community] don't like them.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. Most [group] think that [people in my community] don't respect them.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Willingness for future contact

Research shows that contact between groups has the potential to improve intergroup attitudes and foster greater feelings of trust and empathy between groups. However, this positive potential can only be realized to the extent that members of different groups remain willing to engage in contact with each other (Ron et al., 2017). Transforming relations between groups often requires repeated social mixing experiences over time, so that members of different groups can begin to develop meaningful connections and cross-group relationships (Pettigrew, 1997).

Sample Survey Questions

1. I would be open to having a [group] person as a neighbour.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I would be open to having a [group] person as a close friend.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. I would be open to having a [group] person in my home.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

4. I would be open to having a [group] person as a family member.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Options for measures to complement survey responses

In addition to relying on self-report measures of people's thoughts, attitudes, and intentions toward other groups, we highly recommend that some behavioural measures be included as well. For a variety of reasons, people's intentions to engage in contact with other groups do not always translate into actual social mixing behaviour. People may experience social pressure from family, friends, or the broader community to avoid contact with other groups, or societal structures like segregation can make it more challenging for members of different groups to have opportunities to interact with each other. Thus, it can be useful to include behavioural measures that complement respondents' reports of their openness to intergroup contact. Behavioural indicators are likely to vary depending on how social mixing programmes are structured, and whether future opportunities for social mixing might be possible. However, some options to consider are:

- Tracking over time whether respondents sign up for future social mixing or cross-community events;
- Tracking over time whether respondents actually attend the future social mixing or cross-community events for which they sign up;
- Asking respondents to report how often they cross group lines in their daily life, such as by going to restaurants or stores owned by members of other groups, or donating money or time to causes and organizations that support the interests of other groups.

4.2. ADDITIONAL CONCEPTS TO AID INTERPRETATION OF THE EFFECTS OF SOCIAL MIXING PROGRAMMES

Beyond the core concepts outlined above, we highly recommend including measures of several additional concepts that can help programme organizers and data analysts to interpret the effects of social mixing programmes meaningfully and effectively. Since social mixing between groups does not occur in a vacuum, we also need to consider the pre-existing nature of relations between groups in communities where social mixing activities take place. Many of the factors mentioned below concern people's prior intergroup experiences and ongoing dynamics between groups in the larger social context, as these might shape their responses to social mixing programmes. Taking into account these factors can give practitioners greater insight regarding why social mixing programmes may be more or less effective for certain people in certain contexts.

Respondent characteristics

At a basic level, we recommend including some survey questions that ask respondents to report their demographic characteristics such as their age, gender, race or ethnicity, religion, level of education, and any other characteristics that may be relevant to shaping relations between groups in the local context. It is often helpful to have this information to examine whether the effects of social mixing programmes are similar or different for people from different subgroups of the populations involved.

Construals of group relations

Construals of group relations refer to people's broad understandings of how groups are expected to relate to each other in the local context (Burrows et al., 2022). These construals may shape people's willingness to engage in contact with other groups, at the same time as contact with other groups may help to shift people's understandings of how groups relate to each other in the larger society. Note that, for these items, the term "people in your community" can be replaced with the name of the respondent's own social group; this change in wording may help respondents to reflect on the nature of relations between their own group and another group in the local context.

Sample Survey Questions

1. Generally, when you think about relations between people in your community and [group], how much do you perceive their relations to be...

...in conflict or in harmony?

1	2	3	4	5
Completely in conflict	In conflict	Neither	In harmony	Completely in harmony

...competitive or cooperative?

1	2	3	4	5
Completely competitive	Competitive	Neither	Cooperative	Completely cooperative

...as enemies or allies?

1	2	3	4	5
Completely enemies	Enemies	Neither	Allies	Completely Allies

Norms for cross-group relations

Norms for cross-group relations refer to shared social standards that suggest whether and how people from different groups should (or should not) engage with each other (De Tezanos-Pinto et al., 2010). Even when social mixing programmes are effective, perceived norms for cross-group relations among family members, friends, and one's local community can limit the degree to which people openly express positive attitudes, or engage in future contact, with members of other groups (Ata et al., 2009).

Sample Survey Questions

1. My family and friends would approve of my spending time with people who are [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. My family and friends would support my becoming friends with people who are [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. In general, people in my local community would approve of my spending time with people who are [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. In general, people in my local community would support my becoming friends with people who are [group].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Prior contact experience

Research suggests that contact can have the most transformative change for people who have had limited prior contact with other groups, or less positive attitudes toward other groups starting out. It can therefore be useful to include measures of prior contact in pre-programme assessments; knowing how much (or how little) prior contact members of different groups have had with each other can help organizers and data analysts understand how these prior experiences may shape the effects of social mixing programmes (Dhont and Van Hiel, 2009; Pettigrew and Tropp, 2006).

Sample Survey Questions

1. How many [group] would you say you know personally, at least as acquaintances?

1	2	3	4	5
none				5 or more

2. How many [group] would you consider to be friends?

1	2	3	4	5
none				5 or more

Measuring the contact that occurs during social mixing programmes

In addition to learning about people's contact experiences before participating in social cohesion programmes, it is important to gain a sense of how much contact they actually experience during social cohesion programming. This step allows for direct tests of generalization — that is, how much positive contact experiences during social mixing programmes translate into more positive thoughts, attitudes, and intentions toward other groups overall (González and Brown, 2003; Mousa, 2020). On the next page look at some examples of survey questions that can be included in post-programme assessments to measure the quantity and quality of the contact members of different groups have with each other.

Sample Survey Questions

Instructions: Please think about the people you met during this programme who are [group] as you respond to the following questions.

1. After participating in this programme, how many of the people who are [group] would you say you know personally, at least as acquaintances?

1	2	3	4	5
none				5 or more

2. After participating in this programme, how many of the people who are [group] would you consider to be friends?

1	2	3	4	5
none				5 or more

3. When you think about the [group] people you met during this programme, how much do you feel negatively or positively toward them?

1	2	3	4	5
very negative	negative	neither	positive	very positive

4. When you think about the [group] people you met during this programme, how much do you feel hostile or friendly toward them?

1	2	3	4	5
very hostile	hostile	neither	friendly	very friendly

5. When you think about the [group] people you met during this programme, how much do you feel distant from or close to them?

1	2	3	4	5
very distant	distant	neither	close	very close

6. When you think about the [group] people you met during this programme, how much do you feel different from or similar to them?

1	2	3	4	5
very different	different	neither	similar	very similar

4.3. ADDITIONAL CONCEPTS RELEVANT TO SOCIETAL INSTABILITY

Possible effects of social mixing programmes may also be sensitive to varying degrees of stability or instability in the local context. We therefore present sample questions that could be used to assess a number of concepts that tap people’s perspectives, concerns, and experiences during periods of instability that may be taken into account when evaluating the effects of social mixing programmes.

Generalized trust

Beyond assessing trust toward members of particular groups, more general assessments of trust provide an indicator of feelings of psychological safety and security within the broader society (Hooghe, 2009; Uslaner, 2012). Especially in contexts with high levels of societal or economic instability, people may be wary of trusting others (Sapsford et al., 2015).

Sample Survey Questions

1. In general, it feels like most people in this country can be trusted.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. Overall, it feels like people in this country trust each other.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Perceptions of safety and security

Related to the themes described above, people's perceptions of safety and security constitute an important part of the overall health and vitality of the society in which social mixing programmes might take place (Institute for Economics & Peace, 2021; Syropoulos, 2020).

Sample Survey Questions

1. The place I live in is basically a safe, stable, and secure place.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. The place where I live is a dangerous and unpredictable place.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. I generally feel safe in the place where I live.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Psychological well-being and life satisfaction

Measures of well-being and life satisfaction tap how much people generally feel happy and satisfied with their lives, and how much hope they have for their futures (Diener et al., 1985; Goldberg and Williams, 1988). Concepts like these may illuminate how societal conditions of conflict shape individuals' sense of well-being (Rimé et al., 2011), which may in turn shape if and how they engage with other groups.

Sample Survey Questions

Think about how you have been feeling lately, such as during the last few weeks, as you respond to the following statements.

1. I often feel I have control over my life.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I often feel happy, all things considered.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. I can envision a future for my life.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

4. Overall, I am satisfied with my life.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

4. 4. ADDITIONAL CONCEPTS RELEVANT TO CONTEXTS OF CIVIL CONFLICT

In contexts with histories of protracted civil conflict, people’s thoughts, attitudes, and intentions typically align with the goals and interests of their own groups, whereas they tend to assume the worst of intentions among others with whom they have been in conflict. We therefore offer a number of concepts tapping ways in which people’s perspectives may be shaped by conflict, so that these can be taken into account when evaluating the impact of social mixing programmes implemented in a post-conflict context.

Group identification

Generally, groups in conflict tend to identify strongly with their own community, and they are motivated to maintain positive views of their community and the actions of its members (Tajfel and Turner, 1979). The more strongly people identify with their groups, the more motivated they are to maintain positive views of their groups (Cairns et al., 2006) and the less willing they are to take steps toward reconciliation or to forgive harms enacted by other groups during conflict (Voci et al., 2015). Note that, for these items, the term “[a member of my community]” can be replaced with the name of the respondent’s own social group.

Sample Survey Questions

1. Being [a member of my community] is an important part of who I am.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I identify strongly with being [a member of my community].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Competitive victimhood

As part of the broader conflict narratives that perpetuate tensions between groups (Bar-Tal, 2007), competing narratives exist regarding who has suffered most as a result of the conflict (Noor et al., 2012; Vollhardt and Bilali, 2015). People who perceive that their group has suffered more than other groups are more likely to justify violence against other groups and to empathize less with other groups with whom they experience conflict (Čehajić et al., 2009; Noor et al., 2012). Note that, for these items, the term “[country]” can be replaced with the name of the relevant country and the term “[my community]” can be replaced with the name of the respondent’s own social group.

Sample Survey Questions

1. No other group in [country] has suffered the way that [my community] has.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. Throughout the conflict in [country], more harm has been done to [my community] than to any other group of people.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Attributions of responsibility and acknowledgement of harm

Along with being inclined to see their own groups as victims of others’ wrongdoing, people seek to see their group as less responsible for initiating violence or perpetuating conflict, relative to how they see other groups (Bilali and Vollhardt, 2019; Halevy et al., 2022). Relatedly, people seek to preserve positive views of their own group by denying the role their group has played in perpetuating the conflict and causing harm to other groups (Bilali, et al., 2019; Čehajić-Clancy, 2015). However, the more members of different groups have contact with each other, the more they become willing to acknowledge the harms their group have inflicted on other groups during conflict (Čehajić and Brown, 2010). Note that, for these items, the term “[country]” can be replaced with the name of the relevant country and the term “[people in my community]” can be replaced with the name of the respondent’s own social group.

Sample Survey Questions

1. [Group] has played a greater role in perpetuating conflict between groups than [people in my community].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. Over the course of the conflict, [group] has been more responsible for inciting violence between groups than [people in my community].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I am ready to acknowledge that [people in my community] have contributed to perpetuating conflict between groups in [country].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I acknowledge that [people in my community] must take some responsibility for inciting violence between groups in [country].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Hope for improved relations between groups

Groups embroiled in protracted conflict tend to lose hope that more peaceful relations between groups is possible (Bar-Tal, 2007; Kelman, 1999). But the more people have hope for improved relations between groups in the future, the less they desire to retaliate against other groups with whom they have been in conflict; maintaining hope and belief in the possibility of improved relations in the future is, therefore, important to assess in conflict settings (Cohen-Chen et al., 2014). Note that, for these items, the term “[country]” can be replaced with the name of the relevant country and the term “[people in my community]” can be replaced with the name of the respondent’s own social group.

Sample Survey Questions

1. There’s no use in trying to improve relations between groups in [country] because that probably won’t happen.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I am hopeful that, in the future, relations between [people in my community] and [group] will be better than they are today.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. I believe [people in my community] and [group] have a common desire to live in peace.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

4.5. ADDITIONAL CONCEPTS FOR RELATIONS BETWEEN MIGRANT AND RECEIVING COMMUNITIES

As a contrast to contexts of protracted civil conflict, tensions between groups may arise due to recent patterns of migration and the settlement of new arrivals within a receiving community. We include measures of concepts that may be relevant to relations between newly arrived migrant communities and members of the host society, and these emerging relations may serve as a backdrop for social mixing programmes implemented in these spaces.

Nationality, citizenship and residence status

To examine relations between members of migrant communities and the host society, surveys must ask respondents about each person's nationality and citizenship. In some contexts, a person's residence status might be relevant as well and should be included in the survey. Below are some sample items to assess these concepts. Note, for these questions, the term "[this country]" may be replaced with the name of the country in question.

1. In which country were you born?

a)

1 Host Society

0 Other Country, write name of country in space provided: _____

If response to (a) is "0" (Other Country), ask (b) and (c) as next two questions:

(b) What year did you come to [this country]?

(c) How old were you when you first moved to

Write year of arrival: _____ [this country]? Write age in years: _____

2. Besides the country you were born in, did you live in another country for more than one year?

1 Yes

0 No

3. (a) Are you a citizen of [this country]?

1 Yes

0 No

if response to (a) is "0" (No), ask (b) as the next question

(b) What kind of residence document/identity card do you possess?

Write here: _____

Please keep in mind that questions about citizenship and residence status might be sensitive depending on the context and the individual you are talking to.

Language proficiency

In order to facilitate contact, migrants and host society members must have some way of communicating with each other (Servidio et al., 2021). Greater contact experience may also lead people to become more interested in learning another group's language (Joyce et al., 2016). Thus, in cases where migrants and host society members have different native languages, respondents should be asked about their ability to communicate in each language. Note, for these questions, the terms "[host community language]" and "[migrant community language]" can be replaced with the name of corresponding languages.

Sample Survey Questions

1. Overall, how well can you speak and understand [receiving community language]?

1	2	3	4	5
not at all	a little	somewhat	well	very well

2. Overall, how well can you speak and understand [migrant community language]?

1	2	3	4	5
not at all	a little	somewhat	well	very well

Belonging

Along with societal institutions and practices, migrants' experiences and interactions with people in the receiving community may signal acceptance or rejection in ways that shape their experiences of social integration and resettlement (Council of Europe, 2012; Pierce, 2019; Simonsen, 2017). At the same time, feelings of belonging among host society members may change or become threatened as more diverse newcomers establish themselves (Craig and Richeson, 2014; Plaut et al., 2011). Note, for these questions, the term "[this country]" may be replaced with the name of the country in question.

Sample Survey Questions

1. I feel like I belong in [this country].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I feel at home in [this country].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Welcoming others and feeling welcomed

Welcoming contexts and attitudes within the host society play important roles in creating a sense of belonging and inclusion among migrants (Fussell, 2014; Williamson, 2018). It is therefore useful to consider the extent to which host society members seek to welcome migrants, and the extent to which migrants feel welcomed by members of the host society (Tropp et al., 2018). Note, for these questions, the term “[this country]” may be replaced with the name of the country in question.

Sample Survey Questions

1. I think people in [this country] try to make migrants feel welcome here.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I feel welcome in [this country].

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Acculturation preferences

Acculturation preferences reveal people's feelings about how migrants should become integrated within the host society. Research suggests that migrants typically prefer to maintain aspects of their native heritage, whereas people from the host society typically prefer for migrants to reduce how much they adhere to practices from their native heritage (Brown and Zagefka, 2011; Zagefka and Brown, 2002). Note, for these questions, the term "[this country]" may be replaced with the name of the country in question.

Sample Survey Questions

1. I think it is important that migrants in [this country] keep their way of life.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. I think it is important that migrants in [this country] maintain their heritage and culture.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. I think it is important that migrants in [this country] maintain their language and religious practices.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Attitudes toward immigration – for host society members only

Attitudes toward immigration among members of the host society are often shaped by fears about how the presence of migrants might change the host society or their way of life (Hainmueller and Hopkins, 2014). But the more that people from the host society interact with migrants, the more likely they are to become willing to support welcoming immigration policies (Berg, 2009).

Survey questions

2. Migrants improve this country by introducing new ideas and cultures.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. The presence of people from other nations is good for this country.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

Perceived threat – for host society members only

Threat is experienced when members of one group perceive that another group is likely to cause them harm, such as by limiting their access to material resources and/or changing their way of life (Kinder and Sanders, 1996; Stephan and Stephan, 2000). Perceived threat is most commonly assessed among host society members in relation to newcomers, or among more privileged groups in relation to disadvantaged groups. Threats posed by other groups can negatively affect intergroup relations (Stephan et al., 2002); however, greater contact between groups tends to be associated with lower levels of perceived threat (Knowles and Tropp, 2018; Wagner et al., 2006). Note, for these questions, the term “[this country]” may be replaced with the name of the country in question, and the term “[people in my community]” can be replaced with the name of the respondent’s own social group.

Sample Survey Questions

1. The more [group] there are in [this country], the more the physical safety and security of [people in my community] are threatened.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

2. The more [group] there are in [this country], the more the norms and values of [people in my community] are threatened.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

3. The more [group] there are in [this country], the more the social and political influence of [people in my community] are threatened.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

4. The more [group] there are in [this country], the more the economic power and welfare of [people in my community] are threatened.

1	2	3	4	5
disagree strongly	disagree	neither	agree	agree strongly

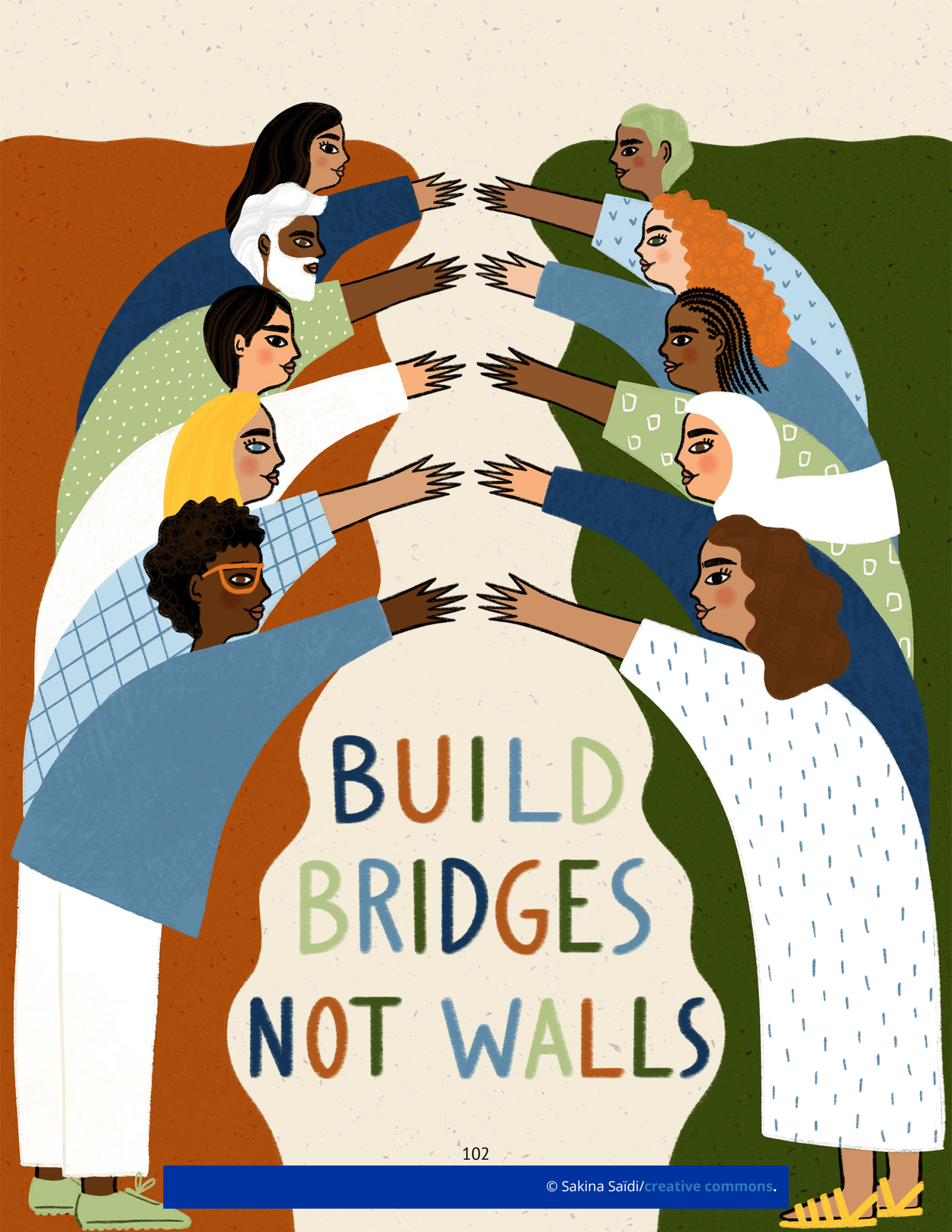
CONCLUSION

With ever-increasing patterns of global migration and growing sociopolitical, economic and environmental instabilities in the world, achieving peaceful relations between groups has become one of the most pressing issues of our time. Working to promote social cohesion by navigating differences and fostering meaningful connections across group boundaries has never been more important.

This toolkit has been designed to provide IOM staff and partners with evidence-based recommendations on how to design, implement and evaluate the impact of social mixing programmes. With this guidance, we aim to support IOM staff and partners in achieving their intended goals, by helping to enhance the effectiveness of social mixing programmes and by encouraging them to use evidence-based practices and conduct rigorous impact evaluations of social mixing programmes to reveal their impacts. We recognize the incredible amount of work that goes into designing, implementing, and evaluating the impact of social mixing programmes effectively, and we thank IOM and its partners for all their efforts to build social cohesion, strengthen communities, and promote peaceful relations between groups through social mixing programmes.



Two teams with Syrian and Turkish players meet in the final match of an IOM-organized football tournament. © IOM 2021/ Nadine AL LAHHAM.



BUILD
BRIDGES
NOT WALLS

We value your opinion!

Click [HERE](#)

to share your thoughts about this Toolkit!

Or scan the QR code



Regional Office for South-Eastern Europe, Eastern
Europe and Central Asia

Dampfschiffstrasse 4 / 10-11

1030 Vienna, Austria

Tel.: +43 1 581 22 22

Email: rovienna@iom.int

Website: <https://rovienna.iom.int/>

BIBLIOGRAPHY*

Academic literature

Ata, A., B. Bastian and D. Lusher

2009 Intergroup contact in context: The mediating role of social norms and group-based perceptions on the contact–prejudice link. *International Journal of Intercultural Relations*, 33(6):498–506.

Bar-Tal, D.

2007 Sociopsychological foundations of intractable conflicts. *American Behavioral Scientist*, 50(11):1430–1453.

Berg, J. A.

2009 Core networks and whites' attitudes toward immigrants and immigration policy. *Public opinion quarterly*, 73(1):7–31.

2018

Bilali, R. and J. R. Vollhardt

2019 Victim and perpetrator groups' divergent perspectives on collective violence: Implications for intergroup relations. *Political Psychology*, 40:75–108.

Bilali, R., Y. Iqbal and C. Erisen

2019 The role of lay beliefs about group transgressions in acceptance of responsibility for ingroup harm-doing. *European Journal of Social Psychology*, 49(5):992–1006.

Council of Europe

2012 *The Council of Europe: structure, history and issues in European politics*. Routledge.

Brown, R. and H. Zagefka

2011 The dynamics of acculturation: An intergroup perspective. *Advances in experimental social psychology*, 44:129–184, Academic Press.

Cairns, E., J. Kenworthy, A. Campbell and M. Hewstone

2006 The role of in-group identification, religious group membership and intergroup conflict in moderating in-group and out-group affect. *British Journal of Social Psychology*, 45(4):701–716.

Cao, B. and W. Y. Lin

2017 Revisiting the contact hypothesis: Effects of different modes of computer-mediated communication on intergroup relationships. *International Journal of Intercultural Relations*, 58:23–30.

Čehajić-Clancy, S.

2015 *Dealing with ingroup committed atrocities: Moral responsibility and group-based guilt. The social psychology of intractable conflicts*. Springer, Cham:103–115.

Čehajić, S. and R. Brown

2010 Silencing the past: Effects of intergroup contact on acknowledgment of in-group responsibility. *Social psychological and personality science*, 1(2):190–196.

Čehajić, S., R. Brown, and R. González

2009 What do I care? Perceived ingroup responsibility and dehumanization as predictors of empathy felt for the victim group. *Group Processes & Intergroup Relations*, 12(6):715–729.

* All hyperlinks were working at the time of writing this toolkit.

Cohen-Chen, S., E. Halperin, R. J. Crisp and J. Gross

2014 Hope in the Middle East: Malleability beliefs, hope, and the willingness to compromise for peace. *Social Psychological and Personality Science*, 5(1):67–75.

Craig, M. A. and J. A. Richeson

2014 More diverse yet less tolerant? How the increasingly diverse racial landscape affects white Americans' racial attitudes. *Personality and Social Psychology Bulletin*, 40(6):750–761.

Dehronne, T., B. Burrows, L. R. Tropp, R. Bilali and G. Morrisson

2021 Twubakane: Contact-based programs to strengthen social cohesion in post-genocide Rwanda. In: *Innovative Stigma and Discrimination Reduction Programs* (A. Nordstrom and W. Goodfriend, eds.). Taylor & Francis.

De Tezanos-Pinto, P., C. Bratt and R. Brown

2010 What will the others think? In-group norms as a mediator of the effects of intergroup contact. *British Journal of Social Psychology*, 49(3):507–523.

Dhont, K. and A. Van Hiel

2009 We must not be enemies: Interracial contact and the reduction of prejudice among authoritarians. *Personality and individual differences*, 46(2):172–177.

Diener, E. D., R. A. Emmons, R. J. Larsen and S. Griffin

1985 The satisfaction with life scale. *Journal of personality assessment*, 49(1):71–75.

Dragolov G., Z. a Ignácz, J. Lorenz, J. Delhey and K.Boehnke

2013 *Social Cohesion Radar: Measuring Common Ground – An international comparison of social cohesion*. Bertelsmann Stiftung, Gütersloh.

Finchilescu, G.

2010 Intergroup anxiety in interracial interaction: The role of prejudice and metastereotypes. *Journal of Social Issues*, 66(2):334–351.

Fonseca, X., S. Lukosch and F. Brazier

2019 Social cohesion revisited: a new definition and how to characterize it, *Innovation.The European Journal of Social Science Research*, 32(2):231–253.

Frey, F. E., and L. R. Tropp

2006 Being seen as individuals versus as group members: Extending research on metaperception to intergroup contexts. *Personality and Social Psychology Review*, 10(3):265–280.

Fussell, E.

2014 Warmth of the welcome: Attitudes toward immigrants and immigration policy. *Annual review of sociology*, 40:479.

González, R. and R. Brown

2003 Generalization of positive attitude as a function of subgroup and superordinate group identifications in intergroup contact. *European Journal of Social Psychology*, 33(2):195–214.

Goldberg, D. and P. Williams

1988 *A user's guide to the General Health Questionnaire*. UK: NFER-Nelson, Windsor.

Hainmueller, J. and D. J. Hopkins

2014 Public attitudes toward immigration. *Annual review of political science*:17.

Halevy, N., I. Maoz, P. Vani and E. S. Reit

2022 Where the Blame Lies: Unpacking Groups Into Their Constituent Subgroups Shifts Judgments of Blame in Intergroup Conflict. *Psychological Science*, 33(1):76–89.

Hooghe, M., T. Reeskens, D. Stolle and A. Trappers

2009 Ethnic diversity and generalized trust in Europe: A cross-national multilevel study. *Comparative political studies*, 42(2):198–223.

Institute for Economics & Peace

2021 *Global Peace Index 2021: Measuring Peace in a Complex World*. Institute for Economics & Peace Sydney.

Jenson, J.

2010 *Defining and Measuring Social Cohesion*. Commonwealth Secretariat, London.

Joyce, N., L. Vincze, L. and E. J. Marton

2016 Crossing the communication divide: Intergroup contact and the desire to learn the outgroup's language. *Journal of International and Intercultural Communication*, 9(4):295–311.

Kelman, H.C.

1999 The interdependence of Israeli and Palestinian national identities: The role of the other in existential conflicts. *Journal of Social Issues*, 55(3):581–600.

2007 The Israeli-Palestinian peace process and its vicissitudes: Insights from attitude theory. *American Psychologist*, 62(4):287.

Kinder, D.R., L.M. Sanders and L.M. Sanders

1996 *Divided by color: Racial politics and democratic ideals*. University of Chicago Press.

Knowles, E.D. and L.R. Tropp

2018 The racial and economic context of Trump support: Evidence for threat, identity, and contact effects in the 2016 Presidential Election. *Social Psychological and Personality Science*, 9(3):275–284.

Leininger, J., F. Burchi, C. Fiedler, K. Mross, D. Nowack, A. von Schiller, C. Sommer, C. Strupat and S. Ziaja

2021 *Social cohesion: A new definition and a proposal for its measurement in Africa*. Discussion Paper, No. 31/2021. Deutsches Institut für Entwicklungspolitik (DIE), Bonn.

Markus, A.

2021 *Mapping Social Cohesion 2021: The Scanlon Foundation Surveys Report*. Monash University, Melbourne.

Mousa, S.

2020 Building social cohesion between Christians and Muslims through soccer in post-ISIS Iraq. *Science*, 369(6505):866–870.

Noor, M., N. Shnabel, S. Halabi and A. Nadler

2012 When suffering begets suffering: The psychology of competitive victimhood between adversarial groups in violent conflicts. *Personality and Social Psychology Review*, 16(4):351–374.

O'Brien, T. C., B. Leidner, and L. R. Tropp

2018 Are they for us or against us? How intergroup metaperceptions shape foreign policy attitudes. *Group Processes & Intergroup Relations*, 21(6):941–961.

2016 A meta-analytic test of intergroup contact theory. *Journal of personality and social psychology*, 90(5):751.

Pettigrew, T.F.

1997 Generalized intergroup contact effects on prejudice. *Personality and social psychology bulletin*, 23(2):173–185.

2008 Future directions for intergroup contact theory and research. *International Journal of intercultural relations*, 32(3):187–199.

- Pettigrew, T.F. and L. Tropp
- 2011 *When groups meet: the dynamics of intergroup contact*. First Edition. Psychology Press, New York.
- 2016 A meta-analytic test of intergroup contact theory. *Journal of personality and social psychology*, 90(5):751.
- Pierce, S.
- 2019 *Immigration-related policy changes in the first two years of the Trump administration*. Migration Policy Institute..
- Plaut, V. C., F. G. Garnett, L. F. Buffardi and J. Sanchez-Burks
- 2011 "What about me?" Perceptions of exclusion and Whites' reactions to multiculturalism. *Journal of personality and social psychology*, 101(2):337.
- Rimé, B., P. Kanyangara, V. Yzerbyt and D. Paez
- 2011 The impact of Gacaca tribunals in Rwanda: Psychosocial effects of participation in a truth and reconciliation process after a genocide. *European Journal of Social Psychology*, 41(6):695–706.
- Rocco, S., I. Giammusso, S. Boca and A. Mirisola
- 2021 Multilingualism and ethnic prejudice: The mediating role of intergroup contact. *Social Psychology*, 52(2):90.
- Ron, Y., J. Solomon, E. Halperin, and T. Saguy
- 2017 Willingness to engage in intergroup contact: A multilevel approach. *Peace and Conflict: Journal of Peace Psychology*, 23(3):210.
- Sapsford, R., P. Abbott, C. Haerper and C. Wallace
- 2015 Trust in post-Soviet countries, ten years on. *European Politics and Society*, 16(4):523–539.
- Simonsen, K. B.
- 2017 Does citizenship always further Immigrants' feeling of belonging to the host nation? A study of policies and public attitudes in 14 Western democracies. *Comparative Migration Studies*, 5(1):1–17.
- Schumann, S., O. Klein, K. Douglas and M. Hewstone
- 2017 When is computer-mediated intergroup contact most promising? Examining the effect of out-group members' anonymity on prejudice. *Computers in Human Behavior*, 77:198–210.
- Stephan, W. G., and C. W. Stephan
- 1985 Intergroup anxiety. *Journal of social issues*, 41(3):157–175.
- 2000 The measurement of racial and ethnic identity. *International journal of intercultural relations*, 24(5): 541–552.
- Stephan, W.G., K.A. Boniecki, O. Ybarra, A. Bettencourt, K.S. Ervin, L.A. Jackson and C. L. Renfro
- 2002 The role of threats in the racial attitudes of Blacks and Whites. *Personality and Social Psychology Bulletin*, 28(9):1242–1254.
- Syropoulos, S.
- 2020 Personal safety and positive life outcomes: Cross-national evidence from the World Values Survey. *Peace and Conflict: Journal of Peace Psychology*, 26(3):281.
- Tajfel, H. and J.C. Turner
- 1979 An Integrative Theory of Intergroup Conflict. In: *The Social Psychology of Intergroup Relations* (W. G. Austin and S. Worchel, eds.). Monterey, CA: Brooks/Cole.
- Tam, T., M. Hewstone, J. Kenworthy and E. Cairns
- 2009 Intergroup trust in northern Ireland. *Personality and Social Psychology Bulletin*, 35(1):45–59.

- Tropp, L. R.
2021 Crossing to safety: Attachment processes in intergroup contact. *Journal of Social Issues*, 77(1):86–104.
- Tropp, L. R., D. G. Okamoto, H. B. Marrow and M. Jones-Correa
2018 How contact experiences shape welcoming: Perspectives from US-born and immigrant groups. *Social Psychology Quarterly*, 81(1):23–47.
- Uslaner, E. M.
2012 Trust, diversity, and segregation in the United States and the United Kingdom. In: *Trust* (Masamichi S. and R. M. Marsh, eds.). Brill, Leiden.
- Voci, A., M. Hewstone, H. Swart, H. and C. A. Veneziani, C. A.
2015 Refining the association between intergroup contact and intergroup forgiveness in Northern Ireland: Type of contact, prior conflict experience, and group identification. *Group Processes & Intergroup Relations*, 18(5):589–608.
- Vollhardt, J. R. and R. Bilali
2015 The role of inclusive and exclusive victim consciousness in predicting intergroup attitudes: Findings from Rwanda, Burundi, and DRC. *Political Psychology*, 36(5):489–506.
- Wagner, U., O. Christ, T. F. Pettigrew, J. Stellmacher and C. Wolf
2006 Prejudice and minority proportion: Contact instead of threat effects. *Social psychology quarterly*, 69(4): 380–390.
- White, F. A., I. Borinca, L. Vezzali, K. J. Reynolds, J. K. Blomster-Lyshol, S. Verrelli and J. M. Falomir-Pichastor
2021 Beyond direct contact: The theoretical and societal relevance of indirect contact for improving intergroup relations. *Journal of Social Issues*, 77(1):132–153.
- White, F. A., R. Maunders and S. Verrelli
2020 Text-based E-contact: Harnessing cooperative Internet interactions to bridge the social and psychological divide. *European Review of Social Psychology*, 31(1):76–119.
- White, C. L., L. R. Tropp, F. Rucinski and C. Tredoux
2022 Intergroup contact and prejudice reduction: Prospects and challenges in changing youth attitudes. *Review of General Psychology*, 26(3): 342–360.
- Williamson, A. F.
2018 *Welcoming new Americans?: Local governments and immigrant incorporation*. University of Chicago Press.
- Zagefka, H. and R. Brown, R.
2002 The relationship between acculturation strategies, relative fit and intergroup relations: immigrant-majority relations in Germany. *European Journal of Social Psychology*, 32(2):171–188.

Publications and other material produced by IOM

International Organization for Migration (IOM)

- 2022 [Integration and Social Cohesion](#). EMM2.0 Handbook. Geneva.
- 2021a [Manual on Community-Based Mental Health and Psychosocial Support in Emergencies and Displacement](#). IOM, Geneva.
- 2021b [The Power of “Contact”. Designing, Facilitating and Evaluating Social Mixing Activities to Strengthen Migrant Integration and Social Cohesion Between Migrants and Local Communities. A Review of Lessons Learned](#). Geneva.
- 2022a [IOM Monitoring and Evaluation Guidelines](#). Geneva
- 2022b [The Power of Digitalization in the Age of Physical Distancing \(DISC Digest 4th Edition\)](#). Geneva.

- 2019a *IOM Glossary on Migration. International Migration Law, No. 34.* Geneva.
- 2019b *Migration, Inclusion and Social Cohesion: Challenges, Recent Developments and Opportunities.* In: World Migration Report 2020. Geneva.
- 2015. *IOM Data Protection Manual.* Geneva.
- n.d. *Integration and Social Cohesion: Key Elements for Reaping the Benefits of Migration. Global Compact thematic paper.* Geneva.

Videos and Blogs

Cvent Guest

- 2020 Virtual Training: 29 Tips to Maximize Your Sessions. cvent, 07 May. Available at <https://www.cvent.com/en/blog/hospitality/virtual-training>(accessed on 17.10.2022).

International Organization for Migration (IOM)

- 2021 The Power of Contact: Fostering Migrant Integration and Social Cohesion through Social Mixing. Available at <https://www.youtube.com/watch?v=PAw7x7UfwdQ>.

Reviving Charlottetown's skating club

- 2019 Reviving Charlottetown's skating club. Available at www.youtube.com/watch?v=klH1ZpNCf5o.

Social Tables

- n.d. Monday Motivation: Awesome Event Icebreakers Attendees Will Enjoy. Available at www.socialtables.com/blog/event-planning/icebreakers-networking-meetings/(accessed on 17.10.2022).

The Brainwaves Video Anthology

- 2018 Linda Tropp - Intergroup Contact Available at www.youtube.com/watch?v=wZMy7nr0aFY&t=5s.

Websites

Qualtrics

Qualtrics Topics From A to Z. Available at <https://www.qualtrics.com/support/survey-platform/getting-started/qualtrics-topics-a-z/> (accessed on 17.10.2022).

International Organization for Migration (IOM)

IOM Diversity, Inclusion and Social Cohesion (DISC) Initiative. Available at <https://www.iom.int/iom-diversity-inclusion-and-social-cohesion-disc-initiative> (accessed on 17.10.2022).

GLOBAL COMPACT FOR MIGRATION. Available at www.iom.int/global-compact-migration(accessed on 17.10.2022).

DTM & Partners Toolkit. Available at <https://displacement.iom.int/dtm-toolkit/dtm-partners-toolkit>(accessed on 17.10.2022).

Data Protection Available at <https://intranetportal/en-us/Pages/data-protection.aspx>(accessed on 17.10.2022) (IOM internal link only).

DATA PROTECTION. Available at www.iom.int/data-protection(accessed on 17.10.2022).

IOM Global Migration Data Analysis Centre (GMDAC). Available at <https://gmdac.iom.int/>(accessed on 17.10.2022).

Resource Bank on Building Capacity for Diversity and Social Inclusion. Available at <https://migration4development.org/en/resources/resource-bank-building-capacity-diversity-and-social-inclusion>(accessed on 17.10.2022).

Survey Bank on Migrant Integration and Social Cohesion. Available at www.iom.int/resources/survey-bank-migrant-integration-and-social-cohesion(accessed on 17.10.2022).

IOM / IPL Migrant Integration Index. Available at <https://iomint.sharepoint.com/sites/DISCCollaborationSpace/SitePages/Measuring-Migrant-Integration-in-LAC.aspx>(accessed on 17.10.2022).

Kobo

Quick Start Overview. Available at https://support.kobotoolbox.org/quick_start.html(accessed on 17.10.2022).

SCHOOL FORM

What do you need? Visual mini-dictionary for refugees. Available at www.sof.edu.pl/en/why-sof/students-projects/1383-what-do-you-need-visual-mini-dictionary-for-refugees(accessed on 17.10.2022).

Soliya

Connect Program—Reliably Transformational Virtual Exchange. (2022). Available at <https://soliya.net/connect-program>(accessed on 22.08.2022).

United Nations

Department of Economic and Social Affairs—Sustainable Development. Available at <https://sdgs.un.org/goals>(accessed on 17.10.2022).

