When group victimhood and personal experiences of conflict collide: Building citizenship from adversity

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1. Background

In Northern Ireland (NI) today, the majority of children and young people were born in the post-Good Friday Agreement era, and most do not have direct experience of the major civil unrest and violence of the Troubles. However, many are from families and communities that were deeply impacted by the conflict (and continue to experience sectarian violence).

Utilising the insights of Altruism Born of Suffering (Staub & Vollhardt, 2008), which offers an explanation for why youth who have experienced adversity may engage in helping behaviours, and given the evidence that an ‘inclusive victim consciousness’ can, under some conditions, promote positive intergroup relations (Vollhardt, 2015) (while ‘competitive victimhood’ can predict negative relations (Noor et al., 2008)), this study investigated the relationships between self-reported adversity (impact of the conflict), perceived group victimhood in NI, and civic engagement & prosocial behaviour in the wider community.

2. Study Design

This cross-sectional study used data from the first time-point of a longitudinal evaluation of the EU’s PEACE IV: Children and Young People programme in NI collected between February and May 2018. Only NI residents and those who reported being from a Catholic or Protestant community background were included in the analysis (valid n=312, age 14-24). Participants completed an online survey of validated measures. Data were subject to moderation analyses using the PROCESS macro for SPSS (see Hayes, 2017).

3. Results (i)

Initial Independent samples T-Tests revealed that while there was no significant difference between Catholics and Protestants in regard to the strength of their community identification, Protestants had a significantly lower mean score for perceived group victimhood than Catholics (t=-4.87, df=247, p<.001).

When recoded in a crosstab (see Table 1; Cramer’s V = .272, p<.001), it became clear that the variables of perceived group victimisation and community background could act as important moderators in the relationship between experience (impact on self) of the conflict and positive civic attitudes and behaviours.

![](image)

**Table 1: Crosstab of Community Background by perceived group victimhood categories.**

<table>
<thead>
<tr>
<th></th>
<th>Protestant community</th>
<th>Catholic community</th>
<th>Overall sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other community more victimised</td>
<td>25.3%</td>
<td>8.7%</td>
<td>15.3%</td>
</tr>
<tr>
<td>No community more victimised</td>
<td>40.4%</td>
<td>33.3%</td>
<td>36.1%</td>
</tr>
<tr>
<td>Own community more victimised</td>
<td>34.3%</td>
<td>58.0%</td>
<td>48.6%</td>
</tr>
</tbody>
</table>

4. Conclusions

The results add some support to ABS and provide useful observations for the extension of work on the influence of group victimhood beliefs on prosocial behaviours in post-conflict societies. Model 3 in particular indicates it is perhaps psychologically ‘easier’ for people with strong in-group identification to act in prosocial ways if they don’t believe their community suffered as much as the other community during the conflict. This finding adds to Taylor and Hanna’s (2018) work on ABS in Northern Ireland (who found the path from empathy to helping behaviour was moderated by ingroup/outgroup status of the victim of harm) and to Cohrs, McNeill and Vollhardt’s (2015) work with a sample from NI, which found that type of inclusive victimhood (whether ‘universal’ or ‘selective’) moderated the relationship between inclusive victimhood beliefs and readiness for reconciliation.

As data are from the first time-point in a longitudinal evaluation, the effects will be tested again to account for the time the young people from the sample spend attending the peacebuilding youth work programmes they are enrolled in.