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Assessing outgroup prejudice among 13- to 15-year-old students attending Catholic and
Protestant secondary schools in Northern Ireland: an empirical enquiry

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Abstract

Northern Ireland has been and remains a religiously divided community. This study sets out to examine outgroup prejudice among a sample of 1,799 13- to 15-year-old students attending Catholic or Protestant schools and employs both bivariate analyses and hierarchical modelling to chart the associations between outgroup prejudice and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism) and religious factors (affiliation, church attendance, and personal prayer). After taking personal, psychological and religious factors into account, little variance in levels of outgroup prejudice between students could be attributed to the type of school they attended.

Keywords: Northern Ireland, secondary schools, outgroup, prejudice, Protestants, Catholics.

Introduction

In the twenty-first century religion has remained an important factor and an important influence in Northern Ireland. It is for this reason that Northern Ireland remains a key laboratory within which religious identity and the phenomenon of religion-based outgroup prejudice can be examined. At the beginning of the twenty-first century, Brierley (2003, pp. 2-21) calculated that, in 2002, 55.9% of the population of Northern Ireland belonged to a church, compared with 17.0% in Scotland, 8.2% in Wales, and 7.2% in England. At the same time, Northern Ireland remained a community that was deeply divided politically, socially and religiously, as so well documented by Cairns and Darley (1998) in their analysis published in the *American Psychologist*.

Religion in Northern Ireland

The precise role of religion in generating and sustaining the divisions and conflicts in Northern Ireland remains highly contested (see Barnes 2005a, 2005b; Mitchell, 2006). In his evaluation of the evidence, Barnes ([2005a](#), [2005b](#)) is clear that it is unduly simplistic to speak of the Northern Ireland conflict as religious or even as chiefly religious. Yet, at the same time, Barnes also acknowledges that it would be a mistake to underestimate the role of religion in this conflict.

In one clear sense the conflict was religious: people were killed in the name of religion and those killed were identified by their killers as belonging to the 'rival' religion. Historically, religion played a significant role in distinguishing the two factions and it served as a focus for group identity and loyalty. There is also a sense in which the churches on occasions equivocated in relationships and alliances that are viewed by the other community as sectarian, and even on occasions compromised their professed Christian convictions by partisan support for their own communities. (Barnes, 2005a, p. 132)

It is against this back-ground that the educational system in Northern Ireland has come under close scrutiny, since the educational system itself appears divided along religious lines. The nature and significance of the divided system of schools needs to be set against the historical development of Northern Ireland itself. When the political entity of Northern Ireland was formed in 1921, the first Government inherited a system of primary education that was, although substantially paid for by the state, under the control of the churches. Schools were parochially organised, denominationally segregated and clerically managed. As the result of an Amending Act in 1930, the Protestant churches transferred their schools to state control. From 1930 a dual system of schooling developed at both primary and secondary level, comprising state schools and Roman Catholic schools. At that point the state paid 50% of capital expenditure, 50% of maintenance costs, and full costs of staffing in Roman Catholic schools. In subsequent years the level of funding to Roman Catholic schools increased by stages, until in 1992 the state accepted full capital and maintenance costs.

Strictly speaking state schools are by their nature and constitution non-denominational, non-confessional, and in principle open to those of any or no religious persuasion (Greer, 1988). Nevertheless, in practice, most Catholics attend Catholic schools and most Protestants attend state schools. Moreover, in practice state schools may retain visibly a connection with Protestant churches through the style of collective worship celebrated in school, through the way in which Christian festivals (Harvest, Christmas, and Easter) are observed, and through the way in which ministers of religion have a right to representation on school management boards (Barnes, 2005a, p. 129). For this reason, it is generally thought appropriate to speak, at least colloquially, of the division between Catholic schools and Protestant schools (Francis, Robbins, Barnes, & Lewis, 2006), and this is the practice adopted in the present paper. In some contexts the distinction is referred to as between controlled schools (Protestant) and voluntary schools (mainly Catholic).

Data from the Department of Education for 2007-2008 confirmed the extent to which the educational system remains divided on denominational lines (Gallagher, 2011, p. 72). In the primary sector Catholic students account for just 5% of students attending Protestant (controlled) schools. In the secondary sector Catholic students account for 2% of students attending Protestant secondary schools (controlled) and for 8% of students attending Protestant grammar schools (controlled or voluntary). Although since 1980 some integrated schools have been designed to cater for both Catholic and Protestant students, by 2008 such schools accounted for just 6% of the total student enrolment in Northern Ireland. The religiously segregated nature of schooling in Northern Ireland is particularly noteworthy because it is a division supported and funded by the state, unlike other aspects of the religious divide in Northern Ireland (geographical location, housing, employment, and even recreational pursuits) that result from individual and community choices that are not underwritten by the state.

Within this divided and potentially divisive educational system, from the introduction of the Northern Ireland Curriculum at the start of the 1990s, Education for Mutual Understanding (EMU) and Cultural Heritage (CH) became official and mandatory educational themes (Richardson & Gallagher, 2011), although the motivation, purpose and effectiveness of such educational practice was highly contested. Subsequently, these two educational themes have been transformed and broadened into the model of Local and Global Citizenship, and Personal Development and Mutual Understanding (PDMU). According to Richardson (2011 p. 52) this model includes: the exploration of human diversity (cultural, religious, racial, ethnic, national, etc.) on a local and global scale; learning how to deal with conflict and prejudice; the development of a sense of fairness, justice and equality; and experience of inter-group, inter-community, intercultural, and international encounters.

Two main accounts have gained currency over the years regarding the negative implications of the divided school system in propagating and maintaining religious division in Northern Ireland: the cultural hypothesis and the social hypothesis (Brocklehurst, 2006). The cultural hypothesis suggests that segregated schools enhance community divisions by introducing students to differing, and potentially opposing, cultural environments. Here the emphasis is on the hidden curriculum, where different emphases in subjects like history, religion and cultural traditions are seen as contributing to political and cultural perspectives that reinforce division (Magee, 1970; Arlow, 2004; Smith, 2005). The social hypothesis suggests that, regardless of what is taught in schools, segregated schooling initiates students into conflict by emphasising and validating group differences and hostilities, encouraging mutual ignorance and suspicion (Murray, 1983, 1985). There are, however, two contrary perspectives. Gallagher, Osborne, and Cormack (1993) suggested that the segregation of schools was much less relevant to understanding the conflict in Northern Ireland than pervasive inequalities and injustice. Moreover, students coming from different [religious](#) backgrounds within a divided community to a common school may experience and generate a higher level of inter-group conflict than that experienced in separate schools. Advocates of the segregated system of schooling maintain that such schools are in a strong position to educate for inter-group understanding and dialogue, as evidenced, for example, by Catholic Council for Maintained Schools (2007).

In spite of the contradictory and contested claims regarding the connection between the segregated system of schooling and inter-group attitudes, little recent evidence is available to illuminate the situation. Working in this field, Hughes (2011) employed qualitative methods to examine social identity and inter-group attitudes among students attending a Protestant (controlled) secondary school, in a relatively trouble free rural market town about 15 miles from Belfast. Semi-structured interviews were conducted with 10

'friendship groups' of year 8 [pupils/students](#), each comprising three friends (30 [pupils/students](#) in total). On the basis of these interviews, Hughes (2011), concluded as follows.

The research finds that most children have only minimal or superficial contact with Catholics and suggests a relationship between the cultural and physical isolation experienced by most children and the suspicion and fear of Catholics that is reflected in stereotyping and prejudiced response. Although few children are able to present a well-reasoned analysis of the nature of the division in Northern Ireland, most articulate a Protestant, British identity which is held in *opposition to* a Catholic, Irish identity and, whilst unable to explain the derogation of Catholics except with reference to them 'being different' there is an underlying understanding that Catholics pose a threat. (Hughes, 2011 p. 844)

The importance and significance of Hughes' (2011) conclusions, based on qualitative methodology, deserves complementary investigation from the perspective of quantitative methodology. The opportunity for this complementary investigation is afforded by the Young People's Attitudes to Religious Diversity Project undertaken within the Warwick Religions and Education Research Unit. Within the scope of this project, the aim was to capture data from around 1,000 students between the ages of 13- and 15-years attending Catholic schools in Northern Ireland and a comparable sample of students attending Protestant schools. In its design this project drew on theoretical and methodological perspectives developed by the Outgroup Prejudice Project at York St John University (Brockett, Village, & Francis, 2009, 2010; Village, 2011).

The Outgroup Prejudice Project has shaped a series of studies developing and operationalising the concept of 'social distance' to measure discrimination or prejudice (Bogardus 1928, 1959; Ethington 2007). This concept is conceived of as a mixture of physical and spatial proximity and more metaphorical understandings of distance relating to

differences in social class or social location. The underlying theory assumes that prejudice is related to how comfortable people feel at different levels of proximity to members of an outgroup. Researchers measure levels of prejudice by creating items that specify different levels of spatial (e.g., living in the same area, eating in the same restaurant, encountering headscarves, etc.) or social (e.g., attending the same school, being related by marriage, etc.) proximity. Summated scales are then created on the assumption that low tolerance of proximity equates with underlying discrimination, prejudice or fear of the outgroup in question. Social distance has been used in this way to assess prejudice associated with race (Bogardus 1928; Westie 1953), mental illness (Angermeyer & Matschinger 1997; Brockman & D'Arcy 1978; Corrigan *et al.* 2001), and religion (Brinkerhoff & Jacob 1994). Although the concept of 'distance' has sometimes been used entirely metaphorically rather than spatially, there are good reasons for including an element of spatial proximity in such scales (Ethington 2007). Spatial distance may be a direct way of examining the extent of irrational fear or prejudice towards a racial or religious outgroup.

The first database assembled by the Outgroup Prejudice Project [on 1,777 students between the ages of 14 and 18 years](#) was employed by Brockett, Village, and Francis (2009) to develop the Attitude toward Muslim Proximity Index. The study showed that the notion of proximity could be used to measure prejudice toward Muslims among non-Muslim secondary school students. The second database assembled by the Outgroup Prejudice Project [on 4,245 students between the ages of 11 and 16 years](#) was employed by Brockett, Village, and Francis (2010), to develop and test the Outgroup Prejudice Index as a reliable and valid scale employing the notion of proximity that was comparable in measuring attitudes toward outgroup among Christians, among Muslims, and among those of no religious affiliation. In a second paper drawing on the second database, Village (2011) focused on the responses given by 2,756 white adolescents and employed path analysis to disentangle the complex web of

relationships connecting personality, religiosity and outgroup prejudice. The assessment of attitudes toward religious diversity building on the concept of ‘social distance’ offers an approach that ~~is~~ [may be](#) less confrontational than the approach advanced, for example, by Lee, Gibbons, Thompson, ~~&~~ [and](#) Timani (2009) in their development of ‘The Islamophobia Scale’, or as discussed by Jung (2012) in the discussion of ‘Islamophobia’.

Research aims

Against this background, the present study was designed to address four research aims. The first aim was to draw on items included in the Young People’s Attitudes to Religious Diversity Project in order to establish and to test reliable measures of outgroup prejudice among 13- to 15-year-old students attending Catholic and Protestant secondary schools in Northern Ireland. The second aim was to employ these measures to assess levels of outgroup prejudice generally and in relation to denominational identity. The third aim was to assess the extent to which individual differences in levels of outgroup prejudice are associated with personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism) and religious factors (affiliation, church attendance, and personal prayer). The fourth aim was to employ these measures to assess the effect of being a student in Catholic or Protestant schools in terms of levels of outgroup prejudice.

Method

Procedure

As part of a large multi-method project on religious diversity designed to examine the experiences and attitudes of young people living in the multi-cultural and multi-faith context of the UK, classes of year ten and year eleven students in Northern Ireland (13- to 15-years of age) were invited to complete a questionnaire survey. The participants were guaranteed confidentiality and anonymity, and were given the choice not to participate. The level of interest shown in the project meant that very few students decided not to participate. The

sampling frame set out to capture data from at least 2,000 students (1,000 males and 1,000 females) from each of five geographic and cultural regions: England, Northern Ireland, Scotland, Wales, and London (as a special case), with half of the students in Northern Ireland attending Catholic schools within the state-maintained sector and half of the students attending Protestant schools within the state-maintained sector.

Survey instrument

The current sub-set of data consists of 1,799 returns from ~~pupils~~students from six Catholic schools and six Protestant schools in Northern Ireland who self-assigned their religious affiliation as Christian or 'no religion', and who answered all the relevant questions needed for this analysis. Details of the sample are shown in Table 1. [Students from non-Christian religious backgrounds have been excluded from this analysis.](#)

- insert table 1 about here -

Instruments

Outgroup ~~p~~Prejudice ~~s~~Scale. The questionnaire included a number of items related to attitudes toward Catholics and Protestants, or to other Christian denominations generally. These were subject to factor analyses and reliability analyses to select those items that could be used to construct scales assessing outgroup prejudice among Catholic or non-Catholic ~~pupils~~students. The outgroup prejudice against Catholics scale was based on six Likert items (Likert, 1932), four of which related specifically to Catholics and two of which were social distance items (Bogardus, 1959) referring to living near to, or having a relative marry, someone from another denomination. The outgroup prejudice against Protestants scale included four items that paralleled those in the Catholic scale, but referred to Protestants, along with the same two social distance items. The six items selected for the scales were worded in the following way, and assessed on a five-point scale: agree strongly, agree, not certain, disagree, and disagree strongly.

Psychological predictor variables. Psychological factors were measured by the abbreviated form of the Junior Eysenck Personality Questionnaire Revised (JEPQR-A), providing measures of the three major dimensions of personality (extraversion, neuroticism, and psychoticism), together with the lie scale. This instrument was developed by Francis (1996) who reported the following Cronbach alpha coefficients: extraversion = .66; neuroticism = .70; psychoticism = .61; lie scale = .57 [on data provided by 1,597 students between the ages of 13 and 15 years.](#)

Religious predictor variables. Religion was assessed by three variables: self-assigned religious affiliation, frequency of church attendance, and frequency of personal prayer. Pupil affiliation was categorised in a dummy variable, religiously affiliated (= 1) or not religiously affiliated (= 0). Church attendance was accessed on a five-point scale (never, once or twice a year, sometimes, at least once a month, and nearly every week). Personal prayer was accessed on a five-point scale (never, occasionally, at least once a month, at least once a week, and nearly every day). School type was classed as either Catholic (= 1) or not Catholic (= 0).

Analysis

Due to the nesting of [pupils/students](#) in schools, data were analysed using the mixed linear modelling procedure in SPSS, using school code as the grouping (subject) variable. A null model was run without predictors to determine the Intraclass Correlation Coefficient (ICC), a measure of how much variation in pupil outgroup prejudice could be accounted for by differences between schools. Fixed effects were added in four stages. Model 1 added school type as a fixed predictor variable. The aim was to see how much of the variation in levels of outgroup prejudice between schools could be explained by the religious status of the school.

Model 2 added sex, school year class, and personality as fixed predictor variables to Model 1. The aim was to see if non-religious differences in pupil profiles between schools could

account for the variation in outgroup prejudice between schools. Models 3 and 4 added religious affiliation, prayer and church attendance as fixed predictor variables to Model 2 to see if individual pupil religiosity could account for the variation in outgroup prejudice between schools. Model 5 added an individual-level variable related to being in the outgroup for the school (that is, non-Catholic [pupilsstudents](#) in Catholic schools or Catholic [pupilsstudents](#) in non-Catholic schools) along with a school-level variable, the percentage of religiously affiliated.

Results

Testing the instruments

The first step in data analysis involved testing the psychometric properties of the instruments employed in the study. The four scales proposed by the abbreviated form of the Junior Eysenck Personality Questionnaire Revised achieved the following alpha coefficients (Cronbach, 1951): extraversion, $\alpha = .68$; neuroticism, $\alpha = .67$; psychoticism, $\alpha = .56$; lie scale, $\alpha = .50$.

- insert table 2 about here -

Items and scale metrics for the [eOutgroup pPrejudice sScale](#) are shown for Catholic and non-Catholic [pupilsstudents](#) in Table 2. Among self-affiliated Catholics, Cronbach's alpha coefficient (Cronbach, 1951) for the [eOutgroup pPrejudice sScale](#) against Protestants was .72. Among those [pupilsstudents](#) who did not self-affiliate as Catholic, alpha coefficient for the outgroup prejudice scale against Catholics was .66. While not particularly high, these values are both above the minimum reliability level of .65 suggested by DeVellis (2003). Endorsement of items (indicating outgroup prejudice) indicated that, although not high, levels of outgroup prejudice were not trivial. To test comparability across all students participating in the study, a single scale, the Combined Outgroup Prejudice Index (COPI) was produced by using the prejudice against Protestants scores for each item for Catholic [pupilsstudents](#) and

the prejudice against Catholics for non-Catholic [pupilsstudents](#). The reliability for the scale lay between that of the other two [scales](#) (.70), and the distribution of scores was very similar between the two groups of [pupilsstudents](#) (Catholics: mean = 13.33; *SD* = 4.36; = .91; kurtosis = 1.10. Non-catholics: mean = 13.65; *SD* = 4.32; skewness = .99; kurtosis = 1.21), suggesting that the scale scores were comparable between the two groups and that using a single scale based on different items for each group was justified.

Exploring associations

The second step in data analysis involved exploring the bivariate associations between sex, school year, school type, the psychological predictor variables, the religious predictor variables and outgroup prejudice. There was no significant difference in overall sex-ratio between schools of different types: in Catholic schools, 54% of [pupilsstudents](#) were girls, compared with 58% of [pupilsstudents](#) in Protestant schools ($\chi^2 = 2.4$, NS). There were significant differences in the age ratios between the two types of school. In Catholic schools, 67% were in year 10 rather than year 9, compared with 52% in Protestant schools ($\chi^2 = 41.8$, $p < .001$).

- insert table 3 about here -

The bivariate correlation matrix (table 3) suggested that outgroup prejudice was unrelated to school religious affiliation, but that it was lower among females than among males, and among year-10 than among year-9 students. Low neuroticism, higher psychoticism and low lie scale scores were associated with higher outgroup prejudice. Outgroup prejudice was lower among religiously affiliated students, and those prayed more frequently and attended religious services more often. The need for multivariate analysis was indicated by the associations between sex, personality and religiosity.

Exploring hierarchical linear analysis

- insert table 4 about here -

The third stage in data analysis involved hierarchical linear analysis to take into account the multiple associations between the variables. In the hierarchical linear analysis, the null model indicated that around 11% of the variation in pupil outgroup-prejudice levels was due to variation between individual schools (Table 4). The addition of school type as a variable (Model 1) showed that the religious affiliation of the schools explained only a trivial amount of the inter-school variation. When the non-religious control variables at the individual level were added to the model (Model 2), it confirmed that sex, neuroticism score and psychoticism score were significant predictors of outgroup prejudice. The inter-school variation was reduced to 7%, showing that around of third of such variation could be explained by differences in the sex ratio between schools and/or differences in the average psychological profile of students in different schools. When religious affiliation of [pupilsstudents](#) was added (Model 3) it indicated that religious [pupilsstudents](#) had slightly lower levels of outgroup prejudice on average, but this did not explain any of the variation in outgroup prejudice between schools. The addition of other measures of religiosity (frequency of church attendance and private prayer) made no significant difference to the model, and neither were significant predictors when pupil religious affiliation was in the model.

A final model (5) tested whether being in the outgroup for the school (that is, non-Catholic [pupilsstudents](#) in Catholic schools or Catholic [pupilsstudents](#) in non-Catholic schools) or the percentage of religiously affiliated [pupilsstudents](#) in a school made any difference to individual pupil levels of outgroup prejudice. Both variables were significant predictors: those in the majority religion for their school had slightly higher levels of prejudice compared with those in the school 'outgroup', while there was a slight trend for outgroup prejudice to increase as the percentage of religiously affiliated [pupilsstudents](#) increased. Addition of these two variables significantly improved the model fit, and the percentage religiously affiliated reduced the ICC from 7% to 5%, suggesting that some 2% of

the variation in the outgroup prejudice index could be accounted for by differences between schools in the proportion of religiously affiliated ~~pupils~~students.

Discussion and Conclusion

Building on the findings from the qualitative research published by Hughes (2011), the present study was designed to employ quantitative methods to assess the extent to which levels of outgroup prejudice against Catholics or against Protestants could be attributed directly to attending Catholic or Protestant schools in Northern Ireland. In order to address this main research question four specific research aims were specified. Each of these aims has been met by employing data provided by 1,799 13- to 15-year-old students, 909 attending Catholic secondary schools and 890 attending Protestant secondary schools.

The first research aim was to draw on items included in the Young People's Attitudes to Religious Diversity Project in order to establish and to test reliable measures of outgroup prejudice among 13- to 15-year-old students. The project developed two six-item measures, one to assess attitudes of Catholic students to Protestants and the other to assess attitudes of non-Catholic students to Catholics. Two conclusions emerge from the research data in respect of this aim. First, each of the two six-item measures demonstrated adequate, but not a high level of internal consistency reliability. This is sufficient to commend the measures for further use but also indicates the value in building on these measures to create longer and more reliable scales. Second, the two shared items and the common structure of the other four items resulted in common metrics that allowed an outgroup measure to be applied across the whole sample, using the Protestant items among Catholic students and the Catholic items among non-Catholic students.

The second research aim was to assess the levels of outgroup prejudice among 13- to 15-year-old students attending state-maintained Catholic and Protestant schools in Northern Ireland. The data demonstrated that although not high, levels of outgroup prejudice were not

trivial. In terms of the social proximity items, 14% of Catholic students would not like to live next door to Protestants and 11% of non-Catholic students would not like to live next door to Catholics; 6% of Catholic students and 10% of non-Catholic students would not be happy to go out with someone from another denomination; 7% of Catholic students and 9% of non-Catholic students would not be happy for a relative to marry someone from another denomination. Clear social divisions are indicated by the way in which 11% of Catholic students have no friends who are Protestants, and 10% of non-Catholic students have no friends who are Catholics. Outgroup suspicion is indicated by the way in which 14% of Catholic students deny that good is done by Protestants, and 20% of non-Catholic students deny that good is done by Catholics. Lack of commitment to building bridges across the denominational divide is indicated by the way in which 29% of Catholic students say that they are not interested in finding out about Protestantism and 33% of non-Catholic students say that they are not interested in finding out about Roman Catholicism.

The third research aim was to assess the extent to which individual levels of outgroup prejudice are associated with personal factors (age and sex), psychological factors (extraversion, neuroticism and psychoticism) and religious factors (affiliation, church attendance, and personal prayer). The bivariate correlation coefficients indicated that, in terms of personal factors, outgroup prejudice was significantly higher among males than among females, and decreased slightly but significantly with age. In terms of psychological factors, outgroup prejudice was associated with higher psychoticism scores (toughmindedness) and lower neuroticism scores (emotional stability), but independent of extraversion scores. In terms of religious factors, religious affiliation, church attendance and personal prayer were associated with lower levels of outgroup prejudice, a finding that is consistent with the earlier work published by Greer (1985).

The fourth research aim was to assess the effect of being a student in Catholic or Protestant schools in terms of levels of outgroup prejudice. Overall the data demonstrate that there is considerable variation in levels of outgroup prejudice from one school to another but that these differences do not map in any significant way onto the classification of schools as either Catholic or Protestant. Neither the Catholic nor the Protestant system of school indicates outgroup prejudice more strongly than the other. At the same time, neither the Catholic nor the Protestant system of school counter prejudice more actively than the other.

There was some evidence that the experience being in the minority religious group in a school lowers prejudice against the majority. Thus Catholics in Protestant schools, or non-Catholics in Catholic schools were slightly less prejudiced than those who were not in the minority outgroup. Whether this is the result of mixing, or because [pupilsstudents](#) who attend 'outgroup' schools are likely to come from less prejudiced families could not be determined in this study, but it suggests that mixing [pupilsstudents](#), and increasing outgroup contact lower religious prejudice. The higher prejudice in schools with higher proportions of religious [pupilsstudents](#) appeared to be due to higher levels of prejudice against Protestants among [pupilsstudents](#) in schools with almost exclusively Catholic [pupilsstudents](#). Such isolation of [pupilsstudents](#) with a largely minority faith (within Northern Ireland as a whole) may exacerbate genuine fears of young people who trespass -across religious boundaries.

Note

Young People's Attitudes to Religious Diversity Project (AHRC Reference: AH/G014035/1) is a large scale mixed methods research project investigating the attitudes of 13- to 16-year old students across the United Kingdom. Young people from a variety of socio-economic, cultural, ethnic and religious backgrounds from different parts of England, Wales, Northern Ireland and Scotland, with the addition of London as a special case, are taking part in the study. Professor Robert Jackson is principal investigator and Professor

Leslie J Francis is co-investigator. Together they lead a team of qualitative and quantitative researchers based in the Warwick Religions and Education Research Unit, within the Institute of Education at the University of Warwick. The project is part of the AHRC/ESRC Religion and Society Programme, and runs from 2009-12.

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Table 1*Details of the sample*

		N	%
Type of school attended	Catholic	909	50.5
	Protestant	890	49.5
Religion of pup student	Catholic	951	52.9
	Other	848	47.1
Sex	Male	795	44.2
	Female	1004	55.8
School year	Year 9	735	40.9
	Year 10	1064	59.1
Prayer	Never	545	30.3
	Occasionally	463	25.7
	At least once a month	70	3.9
	At least once a week	238	13.2
	Nearly every day	483	26.8
Religious service attendance	Never	340	18.9
	Sometimes	277	15.4
	At least once a year	160	8.9
	At least 6 times a year	103	5.7
	At least once a month	145	8.1
	Nearly every week	659	36.6
	Several times a week	115	6.4

Table 2*Items in the outgroup prejudice scale***Catholic pupilsstudents**

<i>(n = 951, alpha = .72)</i>	% Endorsed	IRC
Not a lot of good is done by Protestants	14.0	.43
No friends who are Protestants	11.4	.46
Not interested in Protestantism	28.8	.34
I would not like to live next door to Protestants	14.3	.46
Not happy to go out with another denomination	5.9	.55
Not happy for relative to marry another denomination	6.9	.58

Non-Catholic pupilsstudents

<i>(n = 848, alpha = .67)</i>	% Endorsed	IRC
Not a lot of good is done by Catholics	19.8	.40
No friends who are Roman Catholics	9.7	.36
Not interested in Roman Catholicism	33.3	.33
I would not like to live next door to Catholics	11.3	.38
Not happy to go out with another denomination	10.4	.47
Not happy for relative to marry another denomination	9.0	.48

Note. Endorsed= Agree or Strongly Agree. IRC = Item rest of scale correlation coefficient.

Table 3*Correlation matrix*

	11	10	9	8	7	6	5	4	3	2
1 Outgroup prejudice	-.05*	-.09***	-.13***	.28***	-.11***	-.02	-.06*	-.27***	-.08**	-.03
2 Catholic school	.13***	.07**	-.09***	.00	.04	.06**	.15***	-.04	.22***	
3 Religiously affiliated pupil	.47***	.43***	.05*	-.13***	.05*	.07**	-.01	.05*		
4 Sex	.07**	.12***	.15***	-.33***	.22***	.11***	.06*			
5 Year	-.05*	-.04	-.02	-.05	.04	.04				
6 Extraversion	.02	.01	-.12***	.05	-.11***					
7 Neuroticism	.05*	.06**	-.09***	.03						
8 Psychoticism	-.16***	-.19***	-.38***							
9 Lie scale	.11***	.15***								
10 Prayer	.54***									
11 Church attendance										

Note. * = $p < .05$; ** = $p < .01$; *** = $p < .001$.

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Table 4*Hierarchical linear analysis of combined outgroup prejudice index (COPI)*

	0	1	2	3	4	5
	<i>SE</i>	<i>SE</i>	<i>SE</i>	<i>SE</i>	<i>SE</i>	<i>SE</i>
Intercept	13.70 0.41 ***	13.81 0.56 ***	13.12 0.45 ***	13.08 0.46 ***	13.09 0.46 ***	11.67 0.58 ***
Male (female)			1.18 0.23 ***	1.17 0.23 ***	1.16 0.23 ***	1.18 0.23 ***
Year (year 10)			0.24 0.21	0.25 0.21	0.25 0.21	0.27 0.21
Extraversion			-0.08 0.07	-0.07 0.07	-0.07 0.07	-0.07 0.07
Neuroticism			-0.19 0.06 **	-0.18 0.06 **	-0.18 0.06 **	-0.18 0.06 **
Psychoticism			0.74 0.08 ***	0.72 0.08 ***	0.72 0.09 ***	0.72 0.09 ***
Lie			-0.07 0.08	-0.07 0.08	-0.06 0.08	-0.07 0.08
Religiously affiliated				-0.57 0.28 *	-0.55 0.31	-0.62 0.32
Prayer					-0.11 0.07	-0.11 0.07
Attendance					0.07 0.06	0.06 0.06
Not in outgroup						0.60 0.28 *
% Religious pupilsstudents						0.10 0.04 *
Catholic school		0.25 0.83	-0.02 0.63	0.07 0.64	0.07 0.65	1.35 0.76
-2 Restricted LL	10276.15	10276.05	10099.85	10095.63	10092.79	10084.06
Deviance		0.10	176.21 ***	4.22 *	2.84	8.73 **
Intercept	17.37 0.58 ***	17.37 0.58 ***	15.80 0.53 ***	15.76 0.53 ***	15.73 0.53 ***	15.70 0.53
	2.04 0.89 *	2.03 0.88 *	1.12 0.52 *	1.18 0.55 *	1.20 0.56 *	0.75 0.39

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ASSESSING OUTGROUP PREJUDICE

27

ICC 11% 10% 7% 7% 7% 5%

