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Defining and measuring the contribution of Anglican secondary schools to students'  
religious, personal and social values

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### **Abstract**

The involvement of the Christian Churches within a state-maintained system of schools, as in the case of England and Wales, raises interesting and important questions regarding the concept of religion employed in this context and regarding defining and measuring the influence exerted by schools with a religious character on the students who attend such schools. Since the foundation of the National Society in 1811, Anglican schools have provided a significant contribution to the state-maintained sector of education in England and Wales and by the end of the twentieth century were providing about 25% of primary school places and nearly 5% of secondary school places. From the early 1970s, Francis and his colleagues have offered a series of studies profiling the attitudes and values of students attending Anglican schools as a way of defining and measuring the influence exerted by schools with a religious character. The present study extends previous research in three ways. It offers a comparative study by examining the responses of 1,097 year-nine and year-ten students from 4 Anglican schools with 20,348 students from 93 schools without a religious foundation. It examines a range of religious, social and personal values. It employs multilevel linear models to identify the contribution made by Anglican schools after taking into account differences within the students themselves. Of the 11 dependent variables tested, only one, self-esteem, showed any significant difference between Anglican schools and schools without a religious foundation. Students attending Anglican schools recorded a significantly lower level of self-esteem. On the other hand, there were no significant school effects identified in terms of rejection of drug use, endorsing illegal behaviours, racism, attitude toward school, conservative Christian belief or views on sexual morality (abortion, contraception, divorce, homosexuality, and sex outside marriage).

*Keywords:* Anglican schools, student values, school effectiveness, multi-level analyses.

## **Introduction**

The involvement of the Anglican Church within the state-maintained system of schools in England and Wales raises important questions about the concept, or concepts of religion that motivate such involvement and about the empirical consequences of such involvement among the students who attend schools provided by the Anglican Church in this context. The intention of the present paper is to illuminate this problem in three stages, before presenting new empirical data on the students who attend such schools. The first stage focuses on the historical context within which the Church of England entered the arena to establish a nation-wide system of schools in 1811, and draws attention to the theological motivation underpinning this development. The second stage focuses on the subsequent theological reflection on and reformulation of the motivation maintaining involvement in the state-maintained sector of education from the 1970s onwards. The third stage examines the extent of previous research that has listened to students in Anglican schools.

## **Historical context**

The Church of England's investment in what has come to be known as the state-maintained sector of education in England and Wales has a long history shaped by a series of initiatives taken by the Church of England itself and by a series of interventions taken by the Government, generally in conversation with the Churches. The decisive initiative by the Church of England was the formation of the National Society in 1811 (Burgess, 1958) that originated a mechanism for stimulating the building of church schools. The theological motivation underpinning this initiative is summed up in the following declaration. National schools were established to promote 'the education of the poor in the principles of the Established Church'. To achieve this end religious instruction in National schools was to include the doctrines, catechisms and liturgy of the Established Church.

In its early days the National Society was willing to be liberal in its outlook and make allowance for children whose parents objected to this form of religious instruction, being themselves members of the Non-Conformist Churches. The Royal Commission of 1818 found that at this time the church catechism was only taught and attendance at the parish church only required of those pupils whose parents belonged to the establishment. Later, however, National schools took a harder line and insisted on attendance for religious instruction and attendance at an Anglican church on Sunday as conditions of entry to the school.

Alongside the Church of England's initiative through the National Society, other denominations entered the field of building and sponsoring schools. The British and Foreign School Society was established in 1814 by Non-Conformists and Liberal Anglicans. The Methodist Conference entered the field in 1843. The Catholic Poor School Committee was established in 1847. In these early days the Church of England was engaged in a competitive denominational climate.

The Government first entered the field of public education in 1833 and then it did so not by establishing state schools, but by distributing public funding to the National Society and the British and Foreign School Society. Only in 1870 did the state create machinery for establishing schools independently of the churches. The Elementary Education Act 1870, recognising that voluntary initiative was leaving some areas, particularly poor areas, without adequate educational provision, made provision for two types of school. On the one hand, the schools founded by the voluntary societies were permitted to continue and given official entitlement to grants-in-aid. On the other hand, local school boards were established to build schools in areas where voluntary provision was inadequate. Board schools were intended to make good the gaps in the voluntary system, not to replace them (Cruikshank, 1963; Murphy, 1971; Chadwick, 1997).

This twin track for two types of state-maintained schools in England was modified by the Education Act 1902 and the Education Act 1944, but essentially remained intact and has provided the context within which the Anglican Church has needed to reflect theologically on its motivation in maintaining involvement in the state-maintained sector of education throughout the twentieth century and into the twenty-first century.

### **Theological reflection**

The key document shaping the Church of England's theological reflection and its motivation for involvement in the state-maintained sector of education during the second half of the twentieth century was the Durham Report (1970) known as *The Fourth R*. This report was the result of a commission chaired by Ian Ramsey, at that time Bishop of Durham. The lasting contribution of this report was the clarity with which the distinction was formatted between the Anglican Church's two different (and at times contradictory) aims in maintaining involvement within the state-maintained sector of education. These two aims were characterised as the Anglican Church's *domestic* and *general* functions in education.

The *domestic* function focuses on the inward looking concern to equip the children of the church to take their place in the Christian community. According to this rationale, Anglican, churchgoing, or Christian parents can look to Anglican schools to support the work of the home and of the congregation in promoting Christian nurture and religious formation among their children. The *general* function focuses on the outward looking concern to serve the nation through its children. According to this rationale, local communities of all religious faiths and none can look to Anglican schools to provide high quality educational opportunities for their children.

In a predominantly Christian, but denominationally divided, society, clear tensions might emerge between the domestic and the general rationales for the Anglican Church's involvement within the state-maintained sector of education. Many Anglican schools were

built in rural single schools areas where parents had little choice other than to send their children to the local Anglican school. The Anglican Church's general rationale for church schools could signal a welcome Christian commitment recognised by parents across the denominational divides. On the other hand, the domestic rationale for church schools could seem offensive to Christian parents committed to other denominations.

In a predominantly multi-faith society a different set of tensions might emerge between the general and the domestic rationales for the Anglican Church's involvement within the state-maintained sector of education. Many Anglican schools now stand in inner-city and urban contexts where other faith communities have become well established. The Anglican Church's general rationale for church schools could signal a welcome alternative to secular values and secularised morality recognised by parents across the world faiths. On the other hand, the domestic rationale for church schools could seem offensive to parents committed to other faith traditions.

In a predominantly secular society yet another clear set of tensions might emerge between the general and the domestic rationale for the Anglican Church's involvement within the state-maintained sector of education. Those who take a radically secular view of education might question the legitimacy of church involvement in schools at any level. According to this account the Anglican Church's general function in education should be properly assigned to the secular state, while the Anglican Church's domestic function in education should be properly assigned to the home and to the congregation. Those who take a less radically secular view of education might accede to the view that the churches and the faith communities should be permitted to fulfil a domestic function in education through the provision of religious schools within the state-maintained sector for the parents who require a distinctively religious context for their children's schooling. On the other hand, such people

may find it more difficult to justify the continuation of the church's general function in education.

Recognising the difficulties generated by continuing to emphasise both the general function and the domestic function, the Durham Report (1970) recommended that the Anglican Church should concentrate on the general function. According to this view, church schools should be seen as providing a service to the nation rather than a service to the church.

Following the Durham Report in 1970, the Church of England's next major statement on church schools appeared in the green paper *A Future in Partnership* (Waddington, 1984). Two main points emerge from this green paper. Set starkly side by side these two points may appear to be facing in somewhat different directions. The first point builds on the Durham Report's commitment to the church's general function in education. The green paper argues that the idea of *partnership* should be stressed in preference to the *dual system* and that the *voluntary* aspects of church schools should be stressed in preference to *denominationalism*. The emphasis of this aspect of the green paper argues for a balance of power in state-maintained education over an increasing trend towards educational dominance by central Government. The church is seen as one component, alongside other political, community, parental and professional bodies, in an educational partnership which offsets the claims of central Government in determining educational policy and practice. It is argued that the maintenance of church schools gives the church an institutional credibility in this context.

The second point draws on the resources of theology to construct a model of church schools in the light of the doctrine of the Trinity. According to this model, church schools may be distinguished by ten key characteristics. Waddington's ten characteristics of the church school have been repeated in several subsequent National Society publications (Duncan, 1990). When pressed, these characteristics indicate a renewed commitment to the

religious distinctiveness of church schools which goes beyond the aim of service to engage with the aim of nurture and formation.

Following *A Future in Partnership*, the mind of the National Society on the nature and future of church schools is perhaps glimpsed most clearly through the writings of the Deputy Secretary and Schools Officer. Since 1985 two individuals have occupied this position, Geoffrey Duncan followed by David Lankshear. Both have written with a distinctive voice. Geoffrey Duncan's voice emerged clearly in his chapter in the collection of essays *Faith in the Future*, published in 1986 to mark 175 years of the National Society. After reviewing a number of trends in church schools, Duncan (1986) concludes in this chapter that:

For Church of England schools many of the tensions will cluster around the twin aims of fulfilling a general/community role and a domestic/nurture role, discussed in some depth by the Durham Report.

He recognises that in an increasingly secular and multicultural society there are growing tendencies both to set up independent Christian schools and to emphasise the domestic or nurture role for voluntary aided schools. Against such trends Duncan clearly wishes to re-emphasise the service role of church schools. In a second paper, two years later, Duncan (1988) writes explicitly to the theme 'Church schools in service to the community'.

While Geoffrey Duncan chose the theme of service as the central notion underpinning his writings on church schools, his successor, David Lankshear, shifted the emphasis more to distinctiveness. This transition was facilitated by the new political climate initiated by the Education Reform Act 1988. In *A Shared Vision: education in church schools*, the first question which Lankshear (1992a) addresses to his readers is this: 'What differences are observable in your local community between Anglican and county schools?' Beginning from a perspective grounded in empirical observation of what is actually happening in church

schools, rather than in theoretical prescription of what should be happening in church schools, Lankshear draws out and affirms the practical evidence of distinctiveness already there.

In a second publication, *Looking for Quality in a Church School*, Lankshear (1992b) once again starts from the empirical reality of the different emphases in church schools, where some offer education to all children within a geographically defined community and others offer a Church of England education mainly to the children of parents who can claim membership of the Church of England. Accepting this diversity, Lankshear argues that:

The school itself should witness to the gospel both in its daily life and in the way in which it makes contact with the communities beyond its gate. It is part of the Body of Christ and as such will recognise a special relationship with the parish, the diocese and the wider church.

Lankshear recognises that such a view has implications for the weight given to Christian commitment in making staff appointments, participation in worship, prayers before and after meetings, and a pastoral and spiritual concern for all members of the school community.

At the beginning of the twenty-first century, the Church of England published a new report on church schools, *The Way Ahead*, under the chairmanship of Lord Dearing (Dearing Report, 2001). While the Durham Report rooted church schools in a theology of service (the general function) and a theology of nurture (the domestic function), the Dearing Report rooted church schools in a theology of mission. Here the claim is made that 'church schools stand at the centre of the Church's mission to the nation'. In order to understand what such a claim means, the report argues that the work of church schools 'must derive from the mission of the whole Church.' Then the mission of the Church is defined as embracing four activities (p 11): to proclaim the gospel; to nourish Christians in their faith; to bring others to faith; and to nurture and maintain the dignity of the image of God in human beings through service,

speaking out on important issues and to work for social justice as part of that mission.

According to the Dearing Report, church schools can contribute to this mission in two ways. First, the report recognises that the Church has a major problem in attracting young people to its services as a means of discharging its mission. By way of contrast, church schools give their pupils the experience of the meaning of faith and what it is to work and play in a community that seeks to live its beliefs and values. The report argues that:

if the children are not coming to us we must go to them. Church schools are the Church's major opportunity to serve young people. (p. 12)

The Dearing Report argues that, whether they come into Church or not, church schools give children:

the opportunity to know Christ, to learn in a community that seeks to live by his word, and to engage in worship. Where pupils come from homes which are not Christian, or only nominally Christian with parents who have little knowledge of the Bible, this is a gift they would not otherwise experience. For those from Christian homes it will help to develop their faith and endow them with knowledge they can pass on to their own children. (pp. 10-11)

Second, the Dearing Report recognises that, through the children attending its schools, the Church has an opportunity to reach out to parents. The point is made in the following way:

The 900,000 children provide access to parents, very many of whom would otherwise have no contact with the Church. (p. 10)

### **Listening to students in Anglican schools**

While there is a great deal of point and value in debating, from theologically, sociologically and educationally informed perspectives, what Church of England schools should be, there may also be some advantage in empirical enquiry examining what is the case

in practice. While such empirical enquiry cannot be employed to establish what church schools *should be* like, there may, nonetheless, be some interest (and advantage) in establishing what church schools actually are like. The present study belongs to this empirical genre.

Empirical studies concerned with what church schools are actually like can take a number of different forms. Research can focus on what is said about church schools in their policy documents, in their brochures, or on their websites. Research can listen to what local clergy have to say about church schools, to the views of church school governors (Francis & Stone, 1995), to the views of those who teach in church schools (Francis, 1986a; Francis & Grindle, 2001) or to the views reflected in inspection reports (Lankshear, 1997; Brown, 1997). Studies of this type can be said to provide some insight into the ethos of Church of England schools from a managerial perspective. Yet, in the early 1970s Francis took the view that there were advantages in listening to the students who actually attended church schools. Studies of this type can be said to provide some insight into the ethos of Church of England schools from a pragmatic perspective.

Both in England and internationally there has been a well-established history of listening to students attending Roman Catholic Schools. For example, pioneering studies in the United States of America were reported by Quinn (1965), Neuwien (1966), Greeley and Rossi (1966), Treston, Whiteman, and Florent (1975), and Greeley, McCready, and McCourt (1976). Pioneering studies in Australia were reported by Mol (1968), Ray and Doratis (1971), Anderson (1971), Anderson and Western (1972), Leavey (1972), Flynn (1975, 1979, 1985), and Fahy (1976, 1978, 1980a, 1980b, 1982). In England, pioneering studies among students in Catholic schools were reported by Brothers (1964), Lawlor (1965), Spencer (1968), and Hornsby-Smith (1978).

Considerably less is known about students who attend Anglican schools in England and Wales. One strand of research reported by Francis (1986b) administered a scale of attitude toward Christianity to all year-five and year-six students attending ten Church of England voluntary-aided primary schools and fifteen community schools in East Anglia in 1974, 1978, and again in 1982. After using multiple regression analysis to control for the influence of sex, age, parental church attendance, social class and IQ on students' attitudes toward Christianity, these data indicated that the Church of England schools exercised a small negative influence on their students' attitudes toward Christianity. The direction of the school influence on students' attitude was consistent for all three samples taken in 1974, 1978, and 1982.

Francis (1987) set out to replicate this earlier study among year-six students attending all Church of England voluntary-aided, Church of England voluntary-controlled, and community schools in Gloucestershire. These data attributed neither positive nor negative influence to Church of England voluntary-aided schools, but demonstrated a significant negative influence exercised by Church of England voluntary-controlled schools.

Two studies set out to compare students in Church of England and community secondary schools. In the first study, Francis and Carter (1980) compared the attitude toward Christianity of year-eleven students attending Church of England voluntary-aided secondary schools and community schools. These data provided no support for the notion that Church of England secondary schools exert either a positive or a negative influence on their students' attitude toward religion. In the second study, Francis and Jewell (1992) compared the attitude toward the church of year-ten students attending the four community secondary schools and the one Church of England voluntary-controlled secondary school serving the area around the same town. The data demonstrated that the Church of England school recruited a higher proportion of students from churchgoing homes and that churchgoing homes tended to

represent the higher social classes. After taking into account the influence of sex, social class, and parental religiosity, path analysis indicated that the Church of England school exerted neither a positive nor a negative influence on its students' religious practice, belief, or attitude.

Lankshear (2005) drew on the Teenage Religion and Values Survey described by Francis (2001) and compared the values profiles of six groups of students: Anglicans in Church of England schools and Anglicans in community schools, non-affiliates in Church of England schools and non-affiliates in community schools, and members of other Christian denominations in Church of England schools and members of other Christian denominations in community schools. The data demonstrated that Anglicans attending Anglican schools recorded higher levels of personal dissatisfaction, higher levels of religious values, and comparable levels of moral values in comparison with Anglicans attending community schools. Non-affiliates attending Anglican schools recorded higher levels of personal dissatisfaction, lower levels of moral values, and comparable levels of religious values in comparison with non-affiliates attending community schools.

### **Research question**

Although the analysis of the Teenage Religions and Values data reported by Lankshear (2005) provided valuable insights into the comparative attitudes of different groups of students attending Anglican secondary schools and community secondary schools, the kind of statistical analyses employed were not capable of demonstrating the extent to which such differences could be attributed to influences of the school rather than to influences of other personal, contextual or psychological factors. Against this background, the present study revisits the Teenage Religion and Values data and reanalyses these data to examine the following research question, employing multilevel linear modelling: to what extent does being enrolled in Anglican schools influence core values as compared to being

enrolled in schools without a religious character? This new analysis complements two parallel studies designed to identify the effects of Catholic schools (Village & Francis, in press) and independent Christian schools (Francis, ap Siôn & Village, in press).

### **Method**

#### **Context**

The Teenage Religion and Values Survey was conducted throughout the 1990s to provide a detailed profile of the attitudes and values of year-nine and year-ten students throughout England and Wales (students between the ages of 12 and 15 years). A detailed questionnaire was administered throughout all year-nine and year-ten classes within 163 schools throughout England and Wales, from Pembrokeshire to Norfolk, and from Cornwall to Northumberland. A representative mix of rural and urban areas was included, as was a representative mix of independent and state-maintained schools. Within the state-maintained sector attention was given to the balance between Roman Catholic voluntary schools, Anglican voluntary schools and non-denominational schools. This latter group of schools have almost all been known as 'community schools' since 1998. In the remainder of this paper this title will be used for them.

#### **Procedure**

Participating schools were asked to follow a standard procedure. The questionnaires were administered in normal class groups. Students were asked not to write their name on the booklet and to complete the inventory under examination-like conditions. Although students were given the choice not to participate, very few declined to do so. They were assured of confidentiality and anonymity. As a consequence of this process thoroughly completed questionnaires were processed for 33,982 students (Francis, 2001).

#### **Instrument**

The questionnaire used in this study is a revision of the Centymca Attitude Inventory previously employed by Francis (1982a, 1982b, 1984a, 1984b) and Francis and Kay (1995).

Alongside a range of broad background and demographic variables, the instrument was designed to profile values over a number of areas, with each area assessed by a pool of items designed for Likert scaling (see Likert, 1932). Students were required to grade their agreement with each statement on a five-point scale anchored by *strongly agree*, *agree*, *not certain*, *disagree*, and *disagree strongly*. From the revised Centymca Attitude Inventory, three main groups of variables were selected to serve in the analyses as dependent variables, as religious predictor variables, and as control variables, alongside the key independent variable of school type, recorded as Anglican schools and as Community schools.

#### *Dependent variables*

Six multi-item scales (identified in Table 1) accessed attitudes toward six key constructs: scale of low self-esteem (four items); scale of rejection of drug use (six items); scale of endorsing illegal behaviours (six items); scale of racism (four items); scale of positive attitude toward school (six items); and scale of conservative Christian belief (five items). Additionally five items accessed views on sexual morality (abortion, contraception, divorce, homosexuality and sex outside marriage). Those five items, which did not form a unidimensional scale, were coded so that a high score indicated opposition.

#### *Control variables*

Three groups of control variables took into account personal, contextual, and psychological factors. The personal factors were sex (male and female) and school year (year-nine and year-ten). The contextual factors were father in full-time employment, mother in full-time employment, academic expectations (going to university or not going to university), location of home (rural or not rural), and parental social class calculated on the basis of the classifications prepared by the Office for Population, Censuses and Surveys (1980), using the mean for both parents where available, or otherwise based on a single parent. The psychological factors were measured by the short form of the Junior Eysenck

Personality Questionnaire (JEPQ-S, Francis & Pearson, 1988), providing measures of the three major dimensions of personality (extraversion, neuroticism, and psychoticism), together with the lie scale.

#### *Religious predictor variables*

Religion was assessed by four variables: self-assigned religious affiliation, public religious practice (church attendance), personal religious practice (personal prayer), and religious belief (belief in God). Self-assigned religious affiliation was employed as a dummy variable (religious affiliation, no religious affiliation). Church attendance was assessed on a five-point scale (never, once or twice a year, sometimes, at least once a month, and nearly every week). Personal prayer was assessed on a five-point scale (never, occasionally, at least once a month, at least once a week, and nearly every day). Belief in God was assessed on a five-point scale (agree strongly, agree, not certain, disagree, disagree strongly).

#### **Analysis**

A multilevel linear regression model was used to allow for the fact that students were tested within schools. Ordinary least squares regression of grouped data tends to underestimate standard errors of regression coefficients, whereas specifying school as a random variable in a hierarchical model produces more reliable estimates and reduces the likelihood of Type I errors (Bickel, 2007; Bryk & Raudenbush, 1992; Hox, 2002; Snijders & Bosker, 1999). Each school was given a unique numerical code and this was employed as the subject (grouping variable) using the mixed model procedure of SPSS version 19 (Norusis, 2011). Two models were run for each dependent variable. In model 1, school type was entered along with all the (non-religious) control variables. This model assessed whether the dependent variable differed between Anglican and community schools, after allowing for personal, contextual and psychological differences between students. Since differences between types of schools may have been due to Anglican schools having a higher number of

religious students, model 2 included the four measures of religiosity alongside the other control variables and school type. Differences between school types that remained after controlling for individual differences in student religiosity were interpreted as effects of Anglican schools on their students.

### **Sample**

Drawing on the Teenage Religion and Values data, the present analysis employs information provided by 1,097 students from four Anglican schools and 20,348 students from 93 community schools.

### **Results**

The first stage of data analysis examines the properties of the seven sets of items proposed as dependent variables concerned with measuring low self-esteem, rejection of drug use, endorsing illegal behaviours, racism, positive attitude toward school, conservative Christian belief, and sexual morality. In respect of each of these measures, table 1 presents the item endorsement (in terms of the sum of the agree strongly and the agree responses) and the item rest of scale correlation (in terms of the correlation between the individual item and the sum of the other items within the proposed scale). Six of these seven sets of items demonstrated sufficiently high internal consistency reliability, in terms of the alpha coefficient (Cronbach, 1951) and the item rest of scale correlations, to serve as acceptable cumulative measures. The seventh set of items, concerning sexual morality, generated an alpha coefficient of .56, significantly below the threshold of acceptability of .65 proposed by DeVellis (2003). These five items will therefore be employed as single item measures rather than as a cumulative scale. As a consequence, subsequent analyses will be conducted on eleven dependent measures, six scales (concerning low self-esteem, rejection of drug use, endorsing illegal behaviours, racism, positive attitude toward school, and conservative

Christian belief) and five single items (concerning abortion, contraception, divorce, homosexuality, and sex outside marriage).

- Insert table 1 about here –

The second stage of data analysis examines the scale properties of the six scales employed as dependent variables in terms of the alpha coefficients and sets out the mean scores and standard deviations for the six scales and for the five single item measures in respect of the students attending Anglican schools and the students attending community schools. The alpha coefficients demonstrate that the five scales of low self-esteem, rejection of drug use, endorsing illegal behaviours, positive attitude toward school, and conservative Christian belief all achieved satisfactory levels of internal consistency reliability. While the scale of racism was less satisfactory, it was nonetheless acceptable for an instrument of only four items. The t-tests demonstrate that there were a number of significant differences in the mean scores recorded by students within the two types of schools. In view of the large size of the sample and the multiple use of bivariate significance testing, attention will only be drawn to those differences that achieve at least the one percent probability level. Overall, students in Anglican schools had lower self-esteem, lower rejection of drug use, and a less positive attitude toward school. On the other hand, the two groups of students did not differ much in terms of endorsing illegal behaviours, racism, or conservative Christian belief. In terms of the items concerning sexual morality, the students in Anglican schools were more accepting of abortion, contraception, divorce, homosexuality, and sex outside marriage. Although these data demonstrate a different ethos among students in the two types of schools, this form of data analysis does not allow the attribution of the differences to the effects of the school.

- Insert table 2 about here –

The third stage of data analysis examines the scale properties of the four measures proposed by the short form of the Junior Eysenck Personality Questionnaire in terms of the

alpha coefficients and sets out the mean scores and standard deviation in respect of the students attending Anglican schools and the students attending community schools. The alpha coefficients demonstrate that the two scales of extraversion and neuroticism achieved satisfactory levels of internal consistency reliability. While the scale of psychoticism and the lie scale were less satisfactory, they were nonetheless acceptable for instruments of this length. The t-tests demonstrate that there were significant differences in the mean scores recorded by student within the two types of schools on the neuroticism scale, the psychoticism scale, and the lie scale, but not on the extraversion scale. Overall, students in Anglican schools recorded higher neuroticism scores, higher psychoticism scores, and lower lie scale scores. In this context the lower lie scale scores may indicate less regard for social conformity and for social convention. Such differences in personality scores may help to explain the differences in the dependent variables recorded by students attending the two types of schools.

- Insert table 3 about here -

The fourth stage of data analysis examines the control variables that employ dichotomous data: two personal factors (sex and school year), four contextual factors (father in full-time employment, mother in full-time employment, rural location of home, and academic expectation to attend university), and one religious factor (self-assigned religious affiliation). Percentages are reported in respect of the students attending Anglican schools and the students attending community schools. Taking the one percent probability level as the threshold, the chi-square tests demonstrate that the composition of the students within the two types of schools did not differ greatly in terms of personal factors (sex and age). There were, however, significant differences in terms of contextual factors and religious factors. Higher proportions of students in Anglican schools had fathers in full-time employment, had mothers

in full-time employment, lived in rural locations, expected to attend university, and identified themselves as religiously affiliated.

- Insert table 4 about here –

The fifth stage of data analysis examines the control variables that employ continuous data: one contextual factor (parental social class) and three religious factors (church attendance, personal prayer, and belief in God). Mean scores and standard deviations are reported in respect of the students attending Anglican schools and the students attending community schools. The t-tests demonstrate that there were significant differences in the mean scores recorded by students within the two types of schools in terms of parental social class and in terms of two of the three religious factors. Students in Anglican schools came from higher social class backgrounds, displayed higher levels of church attendance, and displayed higher levels of personal prayer.

- Insert table 5 about here –

The sixth stage of data analysis employs multi-level linear regression models to allow for the fact that students were grouped within schools and to take into account the influence of the control variables. Fitting a null model with school identity code as a random variable and no predictor variables indicated the intraclass correlation coefficient (ICC) for each dependent variable. This indicated what proportion of the variation in the dependent variable was explained by variations at school level. If this value was low in the null model, then the effect of school type was likely to be small because most variation would be related to differences between pupils rather than differences between schools. Fitting a model that includes school type should reduce the ICC significantly if the type of school is an important characteristic that influences the dependent variable.

In respect of each of the dependent variables two models were tested. The first model controlled for the personal factors (sex and school year), for the contextual factors (father in

full-time employment, mother in full-time employment, academic expectations, location of home, and parental social class), and for the psychological factors (extraversion, neuroticism, psychoticism, and the lie scale). The second model controlled additionally for the religious factors (self-assigned religious affiliation, public religious practice, personal religious practice, and belief in God).

Table 6 presents the pairs of models in respect of three multi-item scales: scale of low self-esteem, scale of rejection of drug use, and scale of endorsing illegal behaviour. Table 7 presents the pairs of models in respect of the other three multi-item scales: scale of racism, scale of positive attitude toward school, and scale of conservative Christian belief. Table 8 presents the pairs of models in respect of the five items, which did not form a unidimensional scale, on sexual morality: abortion, contraception, divorce, homosexuality, and sex under the legal age. The ICC for null models ranged from 1.1% for self-esteem to 7.2% for racism, suggesting that school-level effects were generally low compared with individual-level effects.

- Insert tables 5-7 about here –

According to the data presented in these three tables, the personal factors, the contextual factors, and the psychological factors are all shown to have a part to play in shaping individual differences on the dependent variables, confirming the wisdom of taking these factors into account. The religious factors are also shown to have a part to play in shaping individual differences in the dependent variables, confirming the wisdom of taking religious factors into account as well. After taking these control factors into account, school type is shown to have a statistically significant connection with only one of the 11 dependent variables. Attending an Anglican school has a small, but statistically significant, effect on the students' self-esteem. Students attending Anglican schools have lower self-esteem than students attending community schools.

### Conclusion

The present study set out to examine whether attendance at an Anglican secondary school exerted detectable impact on students' religious, personal and social values. The research question was operationalised by drawing on data from the Teenage Religion and Values Survey as reported by Francis (2001), by identifying a set of 11 specific measures of religious, personal and social values, by taking into account a set of control variables specifying personal, contextual, psychological and religious factors, and by employing multilevel linear models to take into account the nesting of students within schools. This approach to the research question assumed that differences between school types remaining after controlling for the specified personal, contextual, psychological and religious factors within the context of multilevel linear modelling could be interpreted as attributable to the effects of Anglican schools on their students.

The main finding from these analyses is that no effect can be attributed to Anglican schools on their students' values in terms of rejection of drug use, endorsing illegal behaviours, racism, attitude toward school, conservative Christian belief, or sexual morality. This finding that Anglican schools have no effect on student values across such a wide domain can be interpreted in two ways according to the different weights given to the twin aims of Anglican schools as clarified by the Durham Report (1970). On one account, Anglican schools may be conceptualised as there to serve the nation and there to give priority to serving a local neighbourhood, what the Durham Report termed the *general* aim. On this account, Anglican schools may not wish to exert a distinctively religious influence over their students. Data from the present study would probably assure parents from the local neighbourhood that Anglican schools were not indoctrinating their sons and daughters into a distinctively religious worldview. On another account, Anglican schools may be conceptualised as offering additional nurture and support for students coming from Anglican

churchgoing homes, what the Durham Report termed as the *domestic* aim. On this account, Anglican schools may wish to exert a distinctively religious influence over their students. Data from the present study would probably not encourage parents who had deliberately sought out Anglican schools to support their sons' and daughters' moral development along traditional religious lines.

The secondary finding from these analyses is that a small (but statistically significant) effect can be attributed to Anglican schools on their students' values in terms of self-esteem. The fact that this effect is in a negative direction is puzzling and probably not consistent with either the general aim or the domestic aim of Anglican schools.

These findings concerning the effect that can be attributed to Anglican secondary schools in England and Wales provide an interesting contrast to the findings of the two parallel studies drawing on the Teenage Religion and Values Survey to identify the effects of Catholic schools (Village & Francis, in press) and the effects of independent Christian schools (Francis, ap Siôn, & Village, in press). Given the fact that all three studies draw on the same set of students without a religious foundation as the basis of comparison with students attending schools with a religious character (Catholic, Anglican or independent Christian), the differences in the findings are worthy of note.

The study by Village and Francis (in press) showed that after controlling for personal factors, for contextual factors and for psychological factors, students attending Catholic schools were significantly different from students attending schools without a religious foundation in respect of six of the 11 dependent variables. Students in Catholic schools had higher self-esteem, more conservative Christian belief, and greater opposition to abortion, contraception, divorce, and sex outside marriage. After controlling additionally for individual differences in the students' religiosity, the differences between students in Catholic schools and students in schools without a religious foundation were reduced. The main

differences that persisted concerned attitudes toward contraception and attitudes toward abortion. Both of these issues concern aspects of sexual morality on which the Catholic Church holds clear and distinctive positions. Students attending Catholic schools hold significantly more conservative views on contraception and abortion.

The study by Francis, ap Siôn, and Village (in press) showed that after controlling for personal factors, for contextual factors and for psychological factors, students attending independent Christian schools were significantly different from students attending schools without a religious foundation in respect of ten of the 11 variables. Students in independent Christian schools have better self-esteem, maintain greater rejection of drug use, show less support of illegal behaviours, display less racist attitudes, hold higher levels of conservative Christian belief, and hold more conservative views on Christian morality (abortion, contraception, divorce, homosexuality, and sex outside marriage). After controlling additionally for individual differences in the students' religiosity, evidence for school effect persisted in respect of eight of the 11 dependent variables. The two dependent variables that dropped below the threshold of statistical significance after controlling for the personal religious factors were self-esteem and racism. These data suggest that the higher level of self-esteem and the lower level of racism among students attending independent Christian schools may be attributed to the higher levels of their personal religiosity, although the schools may well be responsible for nurturing and sustaining these higher levels of religiosity.

Taken together, these three studies designed to identify the effects of Anglican schools, Catholic schools and independent Christian schools in England and Wales suggest that the effects of schools with a religious character on the religious, social and personal values of their students reflect the different perspective and ideologies of the specific Christian traditions to which they belong. Thus future research concerned with identifying the distinctive contribution of schools with a religious character to the educational landscape of

England and Wales needs to continue to differentiate between different types of schools with a religious character. Moreover, political generalisations about the beneficial or about the detrimental contribution of “faith schools” or schools with a religious character to the educational environment or social fabric of England and Wales may be grossly misleading.

There are, however, clear limitations with the present study concerning Anglican schools. The first limitation concerns the period during which the data were collected. The data were collected during the 1990s prior to the Dearing Report (2001). The study needs to be repeated in order to assess the considerable changes that may have taken place in Anglican secondary schools as a consequence of the Dearing Report. The second limitation concerns the small number of Anglican schools in the study. When the database was originally established the aim was to have the same weight of Anglican schools in the sample as in the state-maintained sector of education itself. A future replication study could address this problem by oversampling Anglican schools. The third limitation concerns the relatively restricted range of dependent variables employed in the study against which schools effects were assessed. A future replication study could address this problem by extending the range of variables employed.

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Table 1

*Dependent variables: item properties*

	IRC	%E
<i>Scale of low self-esteem</i>		
I feel my life has a sense of purpose <sup>†</sup>	.40	46
I find life really worth living <sup>†</sup>	.52	68
Sometimes I considered taking my own life	.41	27
I feel I am not worth much as a person	.46	13
<i>Scale of rejection of drug use</i>		
It is wrong to sniff glue	.42	77
It is wrong to use marijuana	.47	50
It is wrong to become drunk	.34	18
It is wrong to sniff butane gas	.45	72
It is wrong to smoke cigarettes	.44	41
It is wrong to use heroin	.51	72
<i>Scale of endorsing illegal behaviour</i>		
There is nothing wrong in shop lifting	.45	7
There is nothing wrong in buying cigarettes under age	.54	30
There is nothing wrong in travelling without a ticket	.48	21
There is nothing wrong in cycling without lights	.39	17
There is nothing wrong in buying alcohol under age	.57	42
It is wrong to have sex under age <sup>†</sup>	.43	22
<i>Scale of racism</i>		
Some of my best friends are black <sup>†</sup>	.40	23
I have friends who are black <sup>†</sup>	.43	64
There are too many black people in this country	.40	14
Immigration should be restricted	.30	28
<i>Scale of positive attitude toward school</i>		
I am happy in my school	.53	71
I like the people I go to school with	.27	89
My school is in a boring place <sup>†</sup>	.32	31
School is boring <sup>†</sup>	.55	37
Teachers do a good job	.45	43
My school helps prepare me for life	.40	68
<i>Scale of conservative Christian belief</i>		
I believe Jesus Christ is the son of God	.72	47
I believe Jesus really rose from dead	.76	30
God made the world in six days and rested on the seventh	.67	19
Christianity is the only true religion	.45	15
God punishes wrongdoers	.51	19
<i>Items concerning sexual morality</i>		
Abortion is wrong	.30	37
Contraception is wrong	.35	6
Divorce is wrong	.39	19
Homosexuality is wrong	.26	36
It is wrong to have sex outside marriage	.33	14

Note: IRC = Item-rest of scale correlation

%E = percentage endorsement of the item.

<sup>†</sup> These items were reverse coded.

Table 2

*Dependent variables: scale properties and metrics*

	N items	Alpha	Anglican Mean	Anglican SD	Community Mean	Community SD	<i>t</i>
Scale of low self-esteem	4	.66	9.7	3.4	9.2	3.2	5.4***
Scale of rejection of drug use	6	.71	20.3	5.2	20.8	4.9	2.9**
Scale of endorsing illegal behaviours	6	.74	16.0	4.9	15.7	4.8	2.1*
Scale of racism	4	.60	10.6	3.5	10.6	3.2	0.5
Scale of positive attitude toward school	6	.68	20.6	4.1	21.1	4.1	3.3**
Scale of conservative Christian belief	5	.83	13.5	4.6	13.8	4.5	2.4*
Item on abortion <sup>†</sup>			2.9	1.4	3.1	1.4	5.7***
Item on contraception <sup>†</sup>			1.7	1.0	1.9	1.0	4.9***
Item on divorce <sup>†</sup>			2.4	1.2	2.5	1.2	3.0**
Item on homosexuality <sup>†</sup>			2.8	1.4	3.0	1.4	4.2***
Item on sex outside marriage <sup>†</sup>			1.9	1.2	2.0	1.2	3.2**

Note: <sup>†</sup> for these items high score indicated a negative attitude

\*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$

Table 3

*Eysenck's personality measures: scale properties and metrics*

	N items	Alpha	Anglican Mean	Anglican SD	Community Mean	Community SD	<i>t</i>
Extraversion	6	.68	4.5	1.6	4.6	1.5	1.6
Neuroticism	6	.69	3.6	1.9	3.1	1.8	5.4***
Psychoticism	6	.61	1.8	1.5	1.6	1.5	6.4***
Lie scale	6	.58	2.0	1.5	2.3	1.6	4.4***

Note: \*\*\*  $p < .001$ .

Table 4

*Dichotomous control variables*

	Anglican %	Community %	$\chi^2$
<i>Personal factors</i>			
sex (proportion female)	53	50	4.6*
school year (proportion year ten)	48	47	2.3
<i>Contextual factors</i>			
father in full-time employment	88	81	32.5***
mother in full-time employment	42	38	8.1**
rural location of home	57	39	142.7***
expects to go to university	62	53	33.2***
<i>Religious factors</i>			
Self-assigned religious affiliation as 'none'	49	58	38.8***

Note: \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ .

Table 5

*Continuous control variables*

	Anglican		Community		
	Mean	SD	Mean	SD	<i>t</i>
<i>Contextual factors</i>					
parental social class	3.3	0.9	3.6	0.8	8.4***
<i>Religious factors</i>					
frequency of church attendance	2.2	1.4	1.9	1.3	6.0***
frequency of personal prayer	1.9	1.8	1.8	1.2	2.9**
belief in God	3.0	1.3	3.1	1.3	0.6

Note: \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$

Table 6 *General attitudes and behaviour in relation to school type and religiosity*

	Low self-esteem		Against drug use		Support illegality	
	M1	M2	M1	M2	M1	M2
Intercept	9.86***	9.79***	19.66***	19.82***	16.39***	16.22***
Male (female)	-0.32***	-0.37***	0.73***	0.83***	0.12	0.01
Year 9 (year 10)	0.15***	0.17***	0.63***	0.60***	-0.70***	-0.66***
Father in full-time work	-0.40***	-0.39***	0.31***	0.30***	-0.24**	-0.23**
Mother in full- work	0.14***	0.11**	-0.16*	-0.11	0.31***	0.24***
Living in village	-0.02	-0.04	-0.14	-0.13	0.13	0.12
Expecting university	-0.57***	-0.52***	0.59***	0.49***	-0.67***	-0.54***
Extraversion	-0.33***	-0.32***	-0.27***	-0.28***	0.36***	0.36***
Neuroticism	0.75***	0.76***	-0.04*	-0.05**	0.09***	0.10***
Lie scale	-0.16***	-0.11***	0.64***	0.55***	-0.89***	-0.80***
Psychoticism	0.25***	0.22***	-0.92***	-0.87***	0.98***	0.93***
Parental class	0.27***	0.24***	-0.03	0.01	0.18***	0.11**
Religiously affiliated		0.08		-0.18*		0.14*
Church attendance		-0.02		0.07*		-0.26***
Belief in God		-0.30***		0.42***		-0.31***
Prayer frequency		0.02		0.04		-0.08**
Anglican schools	0.34*	0.35**	-0.15	-0.19	0.00	0.08
ICC (%)	0.6 [1.1]	0.5	4.6 [4.2]	4.1	3.7 [3.8]	3.3

Note: Table gives unstandardized parameter estimates (B). Reference categories are in parentheses. \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ . ICC= Intraclass Correlation Coefficient (figure in square parentheses is for null model with no predictor variables).

Table 7 *General attitudes and behaviour in relation to school type and religiosity*

	Racism		Attitude to school		Christian belief	
	M1	M2	M1	M2	M1	M2
Intercept	10.12***	10.08***	20.21***	20.31***	13.93***	14.27***
Male (female)	1.19***	1.15***	-0.03	0.04	-0.41***	0.05***
Year 9 (year 10)	-0.04	-0.03	0.24***	0.21***	0.27***	0.10*
Father in full-time work	0.09	0.09	0.30***	0.28***	0.14	0.09
Mother in full- work	-0.14**	-0.16***	-0.06	-0.02	-0.27***	-0.02
Living in village	0.08	0.07	-0.07	-0.06	-0.08	-0.02
Expecting university	-0.29***	-0.25***	0.94***	0.87***	0.00	-0.43***
Extraversion	-0.22***	-0.22***	0.28***	0.27***	0.10***	0.04**
Neuroticism	-0.02*	-0.02	-0.34***	-0.35***	0.17***	0.09***
Lie scale	0.02	0.05**	0.59***	0.52***	0.62***	0.21***
Psychoticism	0.25***	0.24***	-0.62***	-0.58***	-0.28***	-0.02
Parental class	0.09***	0.07*	-0.23***	-0.19***	0.02	0.22***
Religiously affiliated		0.02		-0.10		-0.16**
Church attendance		-0.09***		0.05*		0.21***
Belief in God		-0.10***		0.39***		2.35***
Prayer frequency		-0.07***		0.00		0.24***
Anglican schools	0.27	0.30	-0.16	-0.19	-0.02	-0.15
ICC (%)	7.0 [7.2]	7.4	2.3 [2.8]	2.3	3.5 [3.7]	1.9

Note: Table gives unstandardized parameter estimates (B). Reference categories are in parentheses. \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ . ICC= Intraclass Correlation Coefficient (figure in square parentheses is for null model with no predictor variables).

Table 8 *General attitudes and behaviour in relation to school type and religiosity*

	Abortion		Contraception		Divorce		Homosexuality		Sex outside marriage	
	M1	M2	M1	M2	M1	M2	M1	M2	M1	M2
Intercept	3.32***	3.30***	1.80***	1.77***	2.42***	2.44***	2.78***	2.79***	2.09***	2.10***
Male (female)	-0.10***	-0.07***	0.32***	0.32***	0.26***	0.29***	0.83***	0.85***	0.03	0.07***
Year 9 (year 10)	0.18***	0.17***	0.29***	0.29***	0.07***	0.06***	0.02	0.02	0.11***	0.09***
Father in full-time work	-0.15***	-0.15***	-0.10***	-0.10***	0.01	0.01	-0.02	-0.02	-0.06**	-0.06**
Mother in full-time work	-0.02	-0.01	-0.03	-0.02	-0.04***	-0.03***	-0.08***	-0.07***	-0.08***	-0.06**
Living in village	-0.05*	-0.05*	0.00	0.00	-0.01	-0.01	-0.02	-0.02	-0.03	-0.03
Expecting university	-0.21***	-0.24***	-0.26***	-0.26***	-0.15***	-0.18***	-0.23***	-0.24***	-0.08***	-0.12***
Extraversion	0.03***	0.02***	-0.04***	-0.04***	-0.01**	-0.01**	-0.01*	-0.01*	-0.09***	-0.09***
Neuroticism	0.03***	0.03***	-0.01	-0.01	0.02***	0.02***	-0.04***	-0.04***	-0.03***	-0.03***
Lie scale	0.07***	0.05***	0.08***	0.07***	0.10***	0.08***	0.07***	0.06***	0.16***	0.13***
Psychoticism	-0.06***	-0.05***	0.01	0.01*	-0.01*	0.00	0.07***	0.07***	-0.07***	-0.06***
Parental class	0.11***	0.13***	0.08***	0.08***	0.04***	0.05***	0.06***	0.07***	0.00	0.03**
Religiously affiliated		0.06**		0.06***		-0.01		-0.01		0.03
Church attendance		0.05***		0.02***		0.06***		0.00		0.09***
Belief in God		0.11***		0.02***		0.06***		0.04***		0.08***
Prayer frequency		0.03***		0.01		0.06***		0.03**		0.09***
Anglican schools	-0.13	-0.14	-0.06	-0.06	-0.04	-0.06	-0.08	-0.08	-0.04	-0.07
ICC (%)	2.9 [4.1]	2.7	2.7 [3.9]	2.7	1.1 [1.5]	0.8	2.5 [4.0]	2.3	1.8 [2.3]	1.1

Note: Table gives unstandardized parameter estimates (B). Reference categories are in parentheses. \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ . ICC= Intraclass Correlation Coefficient (figure in square parentheses is for null model with no predictor variables).