The Attitudes and Experiences of Children Born in 1997 in Northern Ireland

The Report of a Research Study Commissioned by BBC Northern Ireland

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1. Introduction

This report, commissioned by BBC Northern Ireland, sets out the findings of one of the largest ever studies into the lives, attitudes and identities of 9-10 year old children in Northern Ireland. The children were all born in 1997, the year in which the IRA began its second and final ceasefire. They are therefore children that have grown up in relative peace and provide us with the first opportunity to assess how Northern Ireland, as a society emerging out of violence and conflict, is faring.

The research is based upon a survey of 667 children drawn randomly from across Northern Ireland. Alongside being asked to complete a questionnaire about their lifestyles, activities and identities the children were also asked to complete a number of psychological tests designed to measure their attitudes towards those from their own community as well as those from the other main religious tradition. The findings to emerge from this research provide a fascinating insight into the present day lives of Protestant and Catholic children in Northern Ireland and the ways in which the divisions that exist continue to impact upon their experiences and attitudes.

After setting out the methodology employed for the present study in the next section (Section 2), the report then presents the key findings in the following two sections. Section 3 focuses on the extent to which Protestant and Catholic children tend to live separate and parallel lives by comparing the sports they play, the places they visit locally and also where they go on holiday. The section also examines differences in the children's exposure to news and politicians.

Section 4 then examines the impact that these differing experiences have on Protestant and Catholic children's sense of identity and also the attitudes they have towards those from their own community as well as towards those from the other religious tradition. The key findings from the study are then summarised in Section 5 and some of the main issues to emerge from these are drawn out and discussed.

2. Methodology

2.1 Introduction

This section describes the methodology used in relation to the present research. It begins by explaining how the sample of children was selected and describes the key socio-demographic characteristics of the final achieved sample. The section then moves onto describe the two main methods of data collection used: a series of psychological tests undertaken individually with each of the children; and also a self-complete questionnaire that children completed individually but on a whole-class basis.

2.2 Sampling procedure

The children were accessed via primary schools in Northern Ireland. A total of 35 primary schools participated in the research and these were selected randomly from all primary schools in the region (with the exception of Irish-medium schools and/or very small schools[1]). To ensure that a broadly representative sample was achieved, a stratified random sampling procedure was used in relation to three variables:

- School type (organising schools into two groups: Catholic Maintained and all other schools);
- Education and library board area (organising schools into three groups: Belfast Board; South Eastern and Northern Eastern Boards; and Southern and Western Boards);
- Percentage of pupils in each school eligible for free school meals (organising schools into two groups: those with 20.1% or more pupils eligible for free school meals; and those with 20.0% or less[2]).

Using these three variables all eligible schools were organised into the 12 discrete categories shown in Table 2.1. Schools were then selected randomly and proportionately from each of these categories. In cases where a school declined to take part in the survey, another school from the same category was selected at random as a replacement. A total of 19 schools declined to participate in the survey, meaning that a total of 54 schools were approached to achieve the final sample of 35 (representing a school response rate of 64.8%).

Those schools that declined to participate did so for various reasons associated with their current commitments. Only one school refused to take part because of the nature of the survey. Furthermore, no discernible pattern was evident in terms of the type of school that declined to participate. Further details are provided on the selection of schools in Appendix A.1.

[1] 'Very small schools' are defined as those where there are only five or less children in P5 and P6.
[2] There were some schools where data on the proportion of children eligible for free school meals was unavailable. These were all added to this second category for the purposes of constructing sampling strata.

Table 2.1 Final achieved sample by sampling strata

School Categories			Final Achieved Sample		% Pupils[2] (Population)
Board Area	Type of School	% Eligible for Free School Meals[1]	No.	% Pupils[2]	
Belfast Board	Catholic Maintained	0 – 20.0%	10	1.5	2.1
		Over 20.0%	27	4.0	5.8
	All Other	0 – 20.0%	25	3.7	3.3
		Over 20.0%	10	1.5	4.0
North Eastern and South Eastern Boards	Catholic Maintained	0 – 20.0%	70	10.5	9.8
		Over 20.0%	13	1.9	3.8
	All Other	0 – 20.0%	138	20.7	25.8
		Over 20.0%	25	3.7	4.6
Southern and Western Boards	Catholic Maintained	0 – 20.0%	135	20.2	9.4
		Over 20.0%	80	12.0	15.7
	All Other	0 – 20.0%	117	17.5	12.3
		Over 20.0%	17	2.5	3.3
Totals			667	100.0	100.0

[1]The category '0 – 20.0%' also includes those schools where information on free school meals eligibility was not available.
[2]Percentages may not sum to 100.0 due to rounding.

For schools that had agreed to participate in the survey they were asked to distribute consent letters to the parents/guardians of all children from P5 and P6 classes in their school who were born in 1997. Because of existing commitments, some schools decided not to include all of their P5 and P6 classes but nominated particular classes to take part instead. Of an estimated 1,020 eligible children attending the 35 schools, parental consent forms were received for 673 children who were then interviewed. Of these 673, six children were subsequently found to have been born in 1996 or 1998 leaving a final achieved sample of 667 pupils. This represents an estimated final pupil response rate within the sample schools of 65.4%

Table 2.1 shows how the final achieved sample is distributed across the 12 categories or sampling strata and how this compares with the total population of pupils born in 1997. As can be seen, the distribution of the final sample fairly closely matches that of the population as a whole. The discrepancies that exist between the percentage breakdown of pupils in the sample and those in the population from which they are drawn is due to variations in the size of schools selected as well non-response rates from parents.

For some pupils participating in the study, information on their religious background and/or age was missing. The methods used for dealing with these missing data are explained in Appendix A2.

2.3 Characteristics of the final achieved sample

The key characteristics of the final achieved sample are detailed in Table 2.2. As can be seen, the sample is largely representative of the total population in terms of sex, community background, type of school attended and proportion eligible for free school meals. The one factor where there is some discrepancy

between the sample and the population is in relation to the distribution of pupils across education and library board areas. This is caused by the variability in the sizes of schools selected as well as the fact that the five boards were conflated into three categories for the purpose of sampling as explained above. While the final achieved sample is not completely representative in this regard it can be seen that the pupils in the sample were still drawn from across Northern Ireland. Moreover, there is no reason to believe that this will have caused any systematic bias in the sample in relation to the children's experiences and attitudes.

Table 2.2 Characteristics of the final achieved sample

		Achieved Sample		School Population
		n[1]	%[2]	%[2]
Sex	Boys	319	48.0	51.2
	Girls	345	52.0	48.8
	Total	664	100.0	100.0
Community Background	Catholic	354	55.1	49.1
	Protestant	270	42.1	44.4
	Other	18	2.8	6.5
	Total	642	100.0	100.0
School Type	Catholic maintained	335	50.2	46.6
	Controlled	297	44.5	48.9
	Integrated	25	3.7	4.0
	Other	10	1.5	0.4
	Total	667	100.0	100.0
Education and Library Board	Belfast	72	10.8	14.8
	North Eastern	220	33.0	22.9
	South Eastern	26	3.9	22.1
	Southern	233	34.9	21.7
	Western	116	17.4	18.5
	Total	667	100.0	100.0
Pupils Eligible for Free School Meals	Eligible for FSM	91	16.9	19.9
	Not Eligible	448	83.1	80.1
	Total	539	100.0	100.0

[1]Some totals do not sum to 667 due to missing data.
[2]Percentages may not sum to 100.0 due to rounding.

2.4 Individual tasks undertaken with the children

Each of the children for whom parental consent was give were asked whether they wished to be involved in the survey. It was explained clearly to them that they did not have to take part if they did not want to. While this was explained to each child both prior to undertaking the individual tasks and then again before they were given the questionnaires to complete, no child refused to participate.

The first part of the survey, the individual psychological tests, was conducted with each child individually usually in a separate room away from the main classroom. The tests were conducted in a standardised way and full details are provided in Appendices A3 and A4. The children were asked to complete five

tests in total and they took between 10-15 minutes on average for each child to complete. The purpose of the tests was to ascertain:

- whether the children tended to hold more negative attitudes towards those they associated with the other main religious tradition (i.e. Catholic or Protestant) to themselves (Tests 1, 2 and 5);
- whether their behaviour was influenced by the religious divide (Test 3); and
- whether the children held different views regarding local neighbourhoods associated with the loyalist and nationalist communities (Test 4).

For the sake of clarity and in order to avoid repetition, further details of each of the tests will be provided in the following sections when presenting the findings.

2.5 Self-complete questionnaire

In addition to the individual psychological tests, the children were asked to fill in a self-complete questionnaire. The questionnaire took about 20 minutes to complete and is reproduced in full in Appendix A5. The children completed their questionnaires together as a whole class under the guidance of a researcher. They were however given clear instructions not to talk among themselves while completing the questionnaire and not to show each other what they had written down.

The purpose of the questionnaire was to gather a range of information on the children's home lives in terms of where they visited locally, where they went on holiday, what sports they played, what soccer teams they supported and what newspapers they could remember lying around the house. In addition, the children were also asked about their sense of identity.

3. The Children's Lives and Experiences

3.1 Introduction

This section explores some aspects of the everyday lives of the children in the survey in terms of:

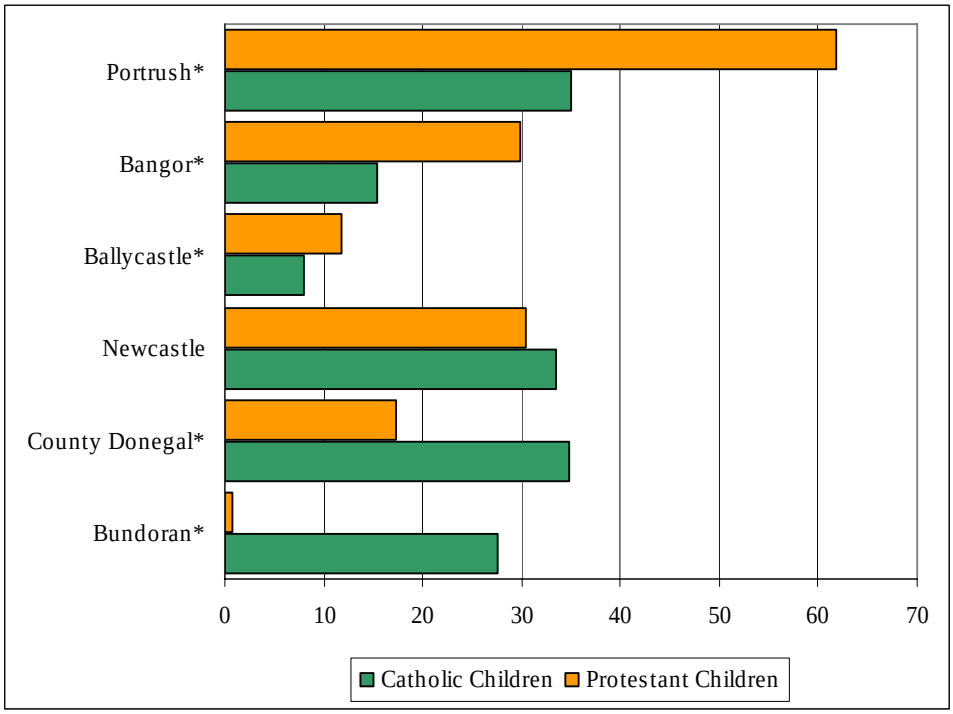
- the places they tend to visit locally and on their main summer holidays and also their knowledge about their own country;
- the sports they play; and
- the newspapers they see around the house and the politicians they are aware of.

By examining differences between Catholic and Protestant children in each case, the section provides an important insight into the extent to which these children are living separate and parallel lives.

3.2 Places visited and awareness of their own country

The children were asked to indicate how often they had visited six popular local destinations in Northern Ireland and Donegal. These destinations are shown in Figure 3.1 which also compares the proportions of Catholic and Protestant children stating that they had visited these places 'a lot'.

Figure 3.1 Proportions of children who stated that they had visited particular places 'a lot' (%)



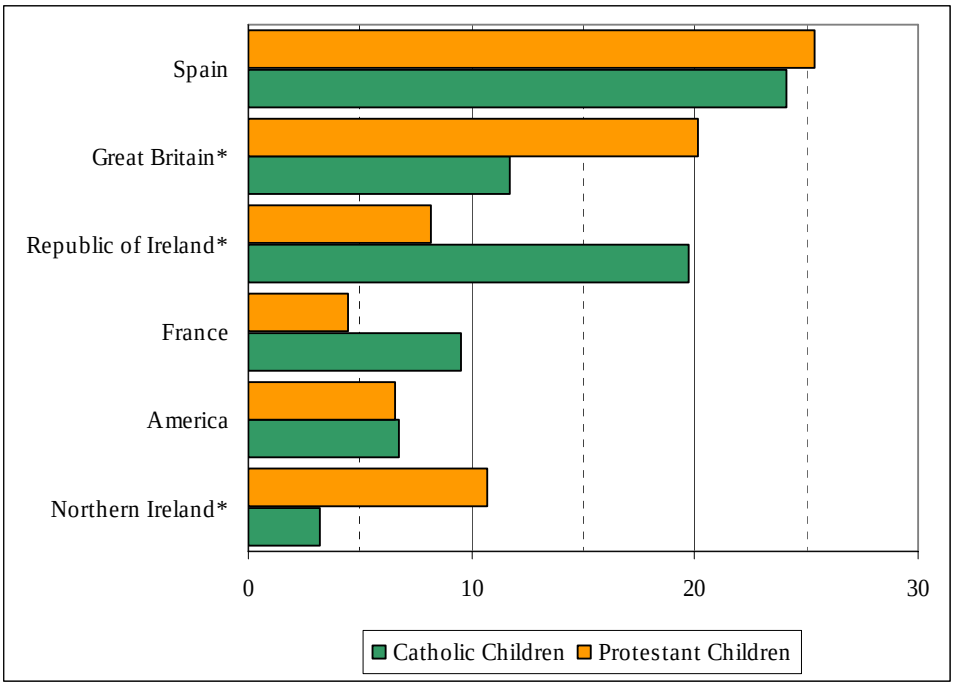
*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A6, Tables A6.1 to A6.6 for full details).

As can be seen, while both sets of children stated that they were equally likely to visit Newcastle, clear differences were evident in relation to the other five areas. Protestant children were therefore found to be more likely to visit Portrush, Bangor and Ballycastle. In contrast, Catholic children were more likely to visit County Donegal and the town of Bundoran within this.

The largest differences were found in relation to Bundoran and Portrush.[3] As can be seen from Figure 3.1, while 28% of Catholic children stated that they had visited Bundoran 'a lot', less than 1% of Protestant children had. Similarly, and conversely, while 62% of Protestant children stated that they had visited Portrush 'a lot' only 35% of Catholic children had.

Similarly, Protestant and Catholic children reported having visited different places for their summer holidays in 2006 as illustrated in Figure 3.2. As can be seen, notable differences between Catholic and Protestant children were evident in the relation to some of these destinations. More specifically, Protestant children were far more likely to stay in Northern Ireland for their summer holiday and/or also visit Great Britain (i.e. England, Scotland or Wales) than Catholic children. Conversely, Catholic children were notably more likely to visit the Republic of Ireland compared to their Protestant counterparts.

Figure 3.2 Proportions of children who stated that they had visited the following holiday destinations during the summer 2006 (%)



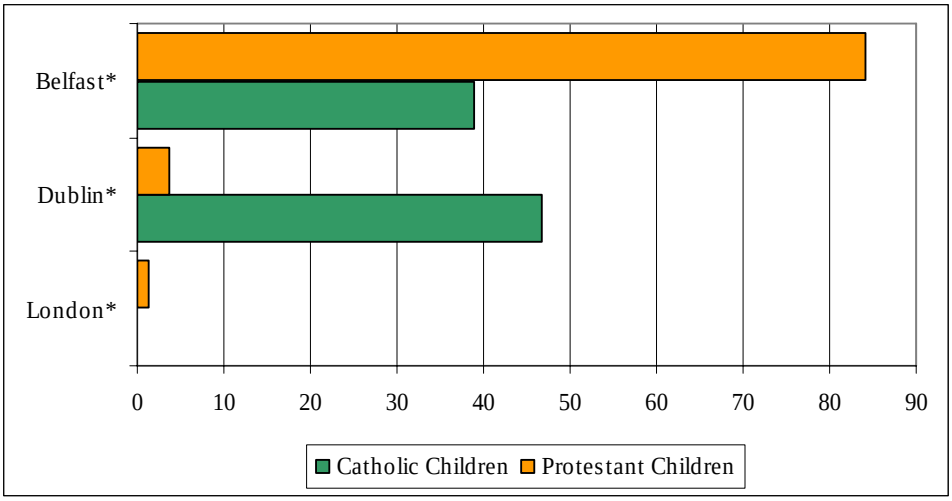
*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A6, Table A6.7 for full details).

[3] See Appendix A6, Tables A6.2 and A6.6 for details of effect sizes.

Overall, the general pattern to emerge from the above findings was for Catholic children to be much more likely to visit and thus acquire experience of places in the Republic of Ireland and for Protestant children to visit and acquire experience of places in Northern Ireland and Great Britain. Given this, it is not surprising to find that the Catholic and Protestant children tended to associate more with the Republic of Ireland and Northern Ireland respectively.

This general pattern of association can be seen in Figure 3.3 that summarises the answers the children gave to the question: 'what is the capital of your country?' As can be seen, a strong tendency existed for Protestant children to name Belfast as the capital of their country and for Catholic children to name Dublin. Within this, two further points are worth noting. First, a notable proportion of Catholic children (39%) named Belfast as their capital. Second, hardly any of the children – whether Catholic or Protestant – identified London as their capital.

Figure 3.3 Children's answers to the question: 'what is the capital of your country?' (%)

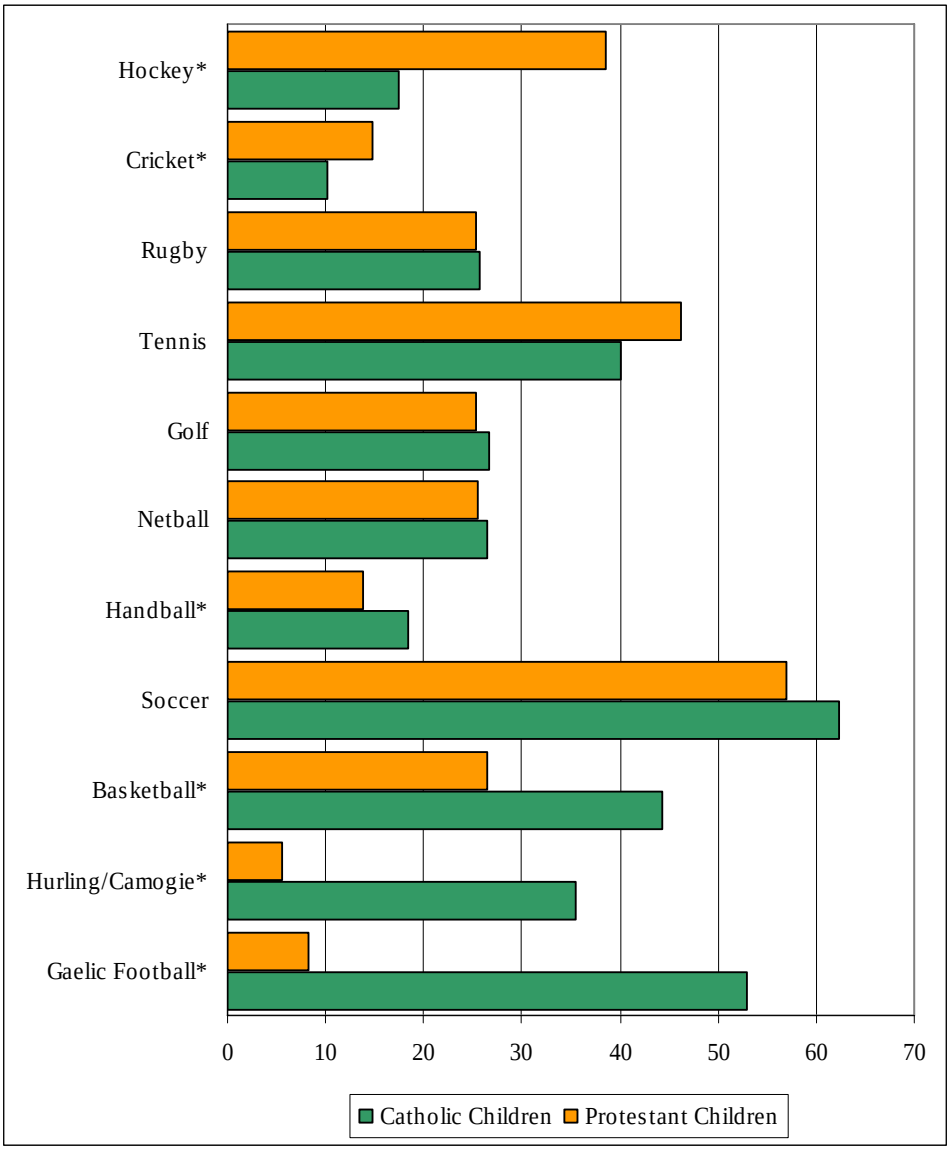


*Differences between Catholic and Protestant children found to be statistically significant (See Appendix A6, Table A6.8 for full details).

3.3 Sports played and international soccer teams supported

A similar tendency for Catholic children to be more likely to engage in Irish-related activities and Protestant children to engage in British-related activities was found with regard to sports. As illustrated by Figure 3.4, while equal proportions of children were found to play rugby, tennis, golf, soccer and netball, clear differences were found in relation to the others listed.

Figure 3.4 Proportions of children who stated that they had played the following sports 'a lot' (%)



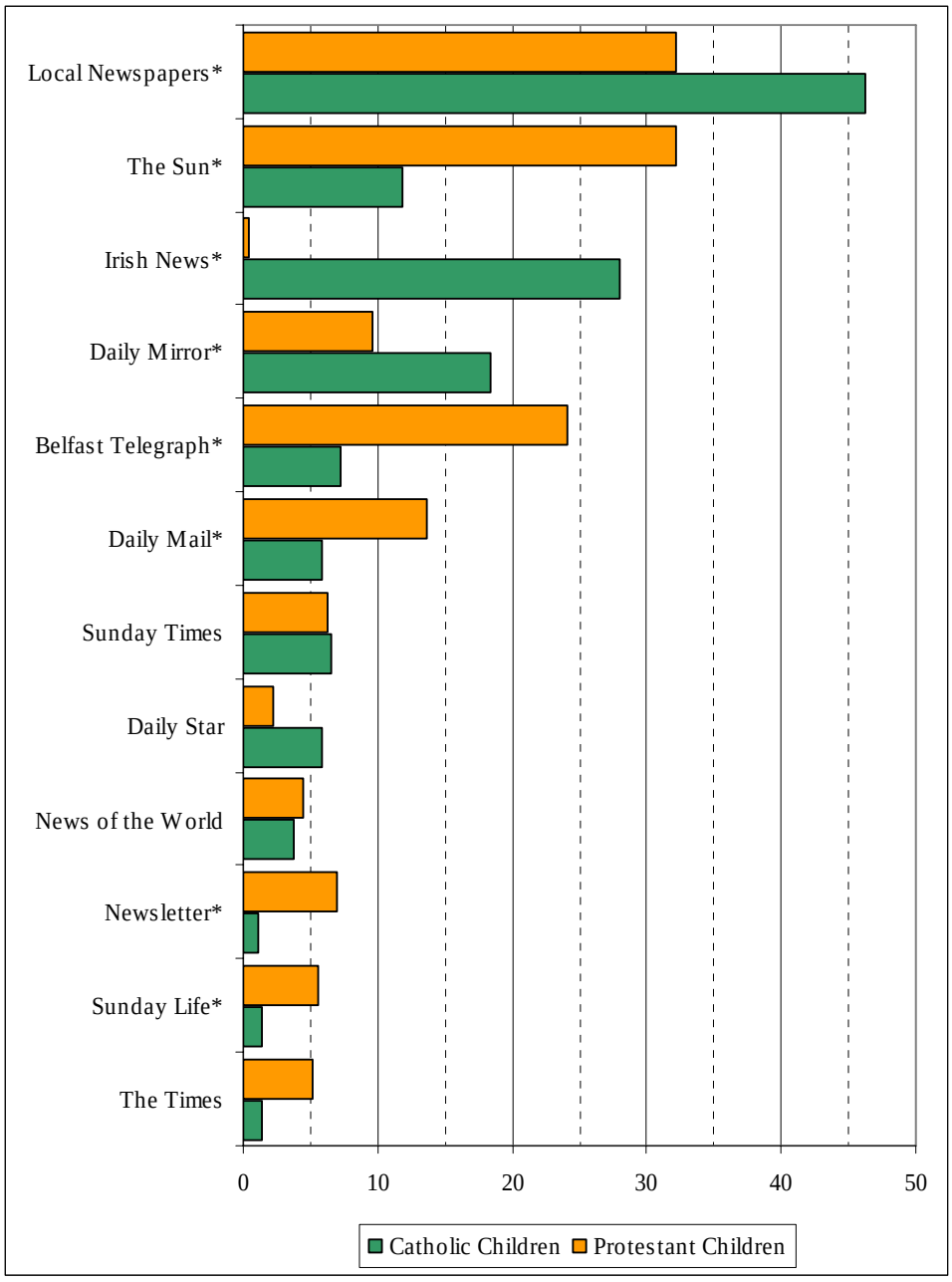
*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A7, Tables A7.1 to A7.11 for full details).

As can be seen, Catholic children were much more likely to play Gaelic football, hurling/camogie and handball than their Protestant counterparts. Conversely, Protestant children were more likely than their Catholic peers to play hockey and cricket. Interestingly, and unexpectedly, Catholic children were also found to play basketball to a greater extent than Protestant children.

3.4 Newspapers around the house and awareness of politicians

Differences in the experiences of Catholic and Protestant children were also found in relation to their early exposure to politics. One simple measure of this is the newspapers that children report seeing around their homes. As can be seen from Figure 3.5, there were clear trends for the families of Protestant and Catholic children to buy and read different newspapers.

Figure 3.5 Proportions of children who stated that they had seen the following newspapers in their home (%)

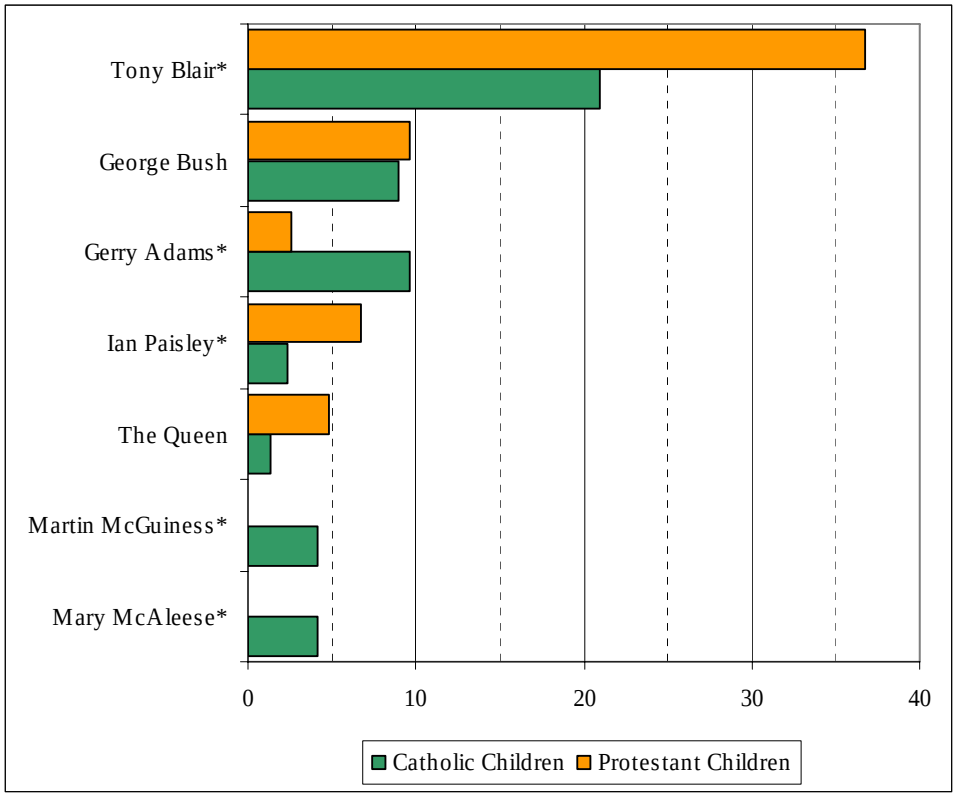


*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A8, Table A8.1 for full details).

In particular, Protestant children were more likely to report seeing *The Sun*, the *Belfast Telegraph*, the *Daily Mail*, the *Newsletter* and the *Sunday Life* than their Catholic peers. Similarly, Catholic children were more likely to report seeing the *Irish News* and the *Daily Mirror* than their Protestant counterparts. One particular point to note from Figure 3.5 is the popularity of local newspapers in both Catholic and Protestant homes. These newspapers, such as the *Derry Journal*, *Lurgan Mail* and *Ballymena Times* do tend to have by definition a local focus and are sometimes perceived to be newspapers associated with either the Protestant or Catholic communities.

Another indicator of the differences in the children's exposure to politics is their awareness of politicians. As shown in Figure 3.6, when asked to name up to three politicians, clear differences emerged between the Protestant and Catholic children in whom they named.

Figure 3.6 Answers given by the children when asked to name up to three politicians (%)



*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A8, Table A8.2 for full details).

As can be seen, Protestant children were much more likely to name politicians/figures associated with the UK and/or unionism namely: Tony Blair and Ian Paisley. Conversely, Catholic children were much more likely to name politicians/figures associated with the Republic of Ireland and/or nationalism namely: Gerry Adams, Mary McAleese and Martin McGuiness.

3.5 Conclusions

The key finding to emerge from the data reported in this section is the tendency for Catholic and Protestant children in Northern Ireland to live relatively separate and parallel lives in many aspects of their daily lives. It is already widely known that children tend to live in different areas and go to different schools (Gallagher, 2004; Whyte, 1995). However, and as has been seen, the segregation tends to extend much beyond this. As shown above, Catholic and Protestant children tend to visit different places locally and on summer holidays, they tend to play different sports and also are exposed to different news and politics.

However, it is important not to overstate such differences. In all of the findings reported a degree of overlap in the experiences of the children is evident. Thus some Catholic children do visit Great Britain for their holidays and some Protestant children do visit the Republic of Ireland. Similarly, some Catholic children do play hockey and some Protestant children Gaelic football and hurling/camogie.

Nevertheless, significant differences do exist and from the evidence presented in this section it would seem that they tend to cut across many aspects of the children's social, cultural and political lives. As these differences tend to act together they certainly have the potential to influence the attitudes and identities of Protestant and Catholic children in differing ways. It is this that provides the focus for the next section.

4. Children's Attitudes and Identities

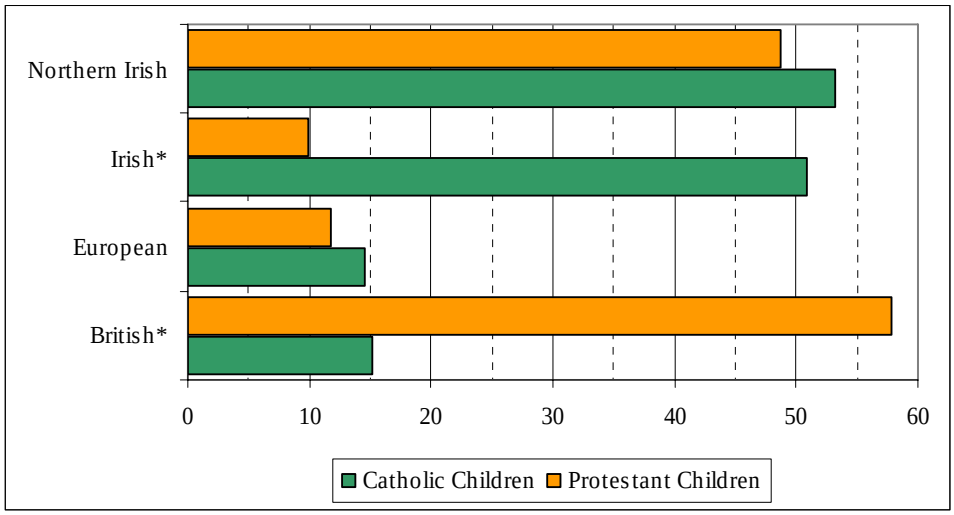
4.1 Introduction

Given the differences that exist in the experiences of Catholic and Protestant children as outlined in the last section, one would expect this to be reflected in the attitudes and identities of the two groups of children. The aim of this section is to assess the extent to which this is the case. The section begins by examining how the children see themselves in terms of their national identities before looking at how this impacts upon their attitudes towards those from their own religious tradition as well as those from the other main tradition. It will be shown that an important distinction needs to be made between the children's development of in-group preferences (i.e. preferences for those from their own community) and out-group prejudices (i.e. negative stereotypes and prejudices against those from the other main community) (Nesdale, Durkin, Maass & Griffiths, 2005).

4.2 National identity

The children were given a number of terms to describe their national identity and were asked to indicate which ones they felt best described themselves. They were allowed to choose more than one term. The children's responses are shown in Figure 4.1. As can be seen, Catholic children were much more likely to define themselves as Irish than their Protestant peers and, similarly, Protestants were much more likely to define themselves as British than their Catholic counterparts. Interestingly, no notable differences were found between the Catholic and Protestant children in terms of their tendency to see themselves either as Northern Irish or European.

Figure 4.1 The proportions of children who felt the following national identities best described themselves (%)[a]



[a]Children could choose more than one identity if they wished.
*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A9, Table A9.1 for full details).

In relation to gender there was no evidence that it had any effect on the overall patterns in relation to the children's national identities reported above. Only one effect was found and that was for Protestant boys to be more likely to see themselves as Northern Irish compared to Protestant girls (see Appendix A9, Tables A9.2 and A9.3). In addition, the socio-economic background of the children did not notably alter the overall patterns described above in relation to the national identities of Protestant and Catholic children.[4] Only one effect was found in that Catholic children from more affluent backgrounds were more likely to see themselves as British than those from less affluent backgrounds (18.8% compared to 10.3% respectively).[5]

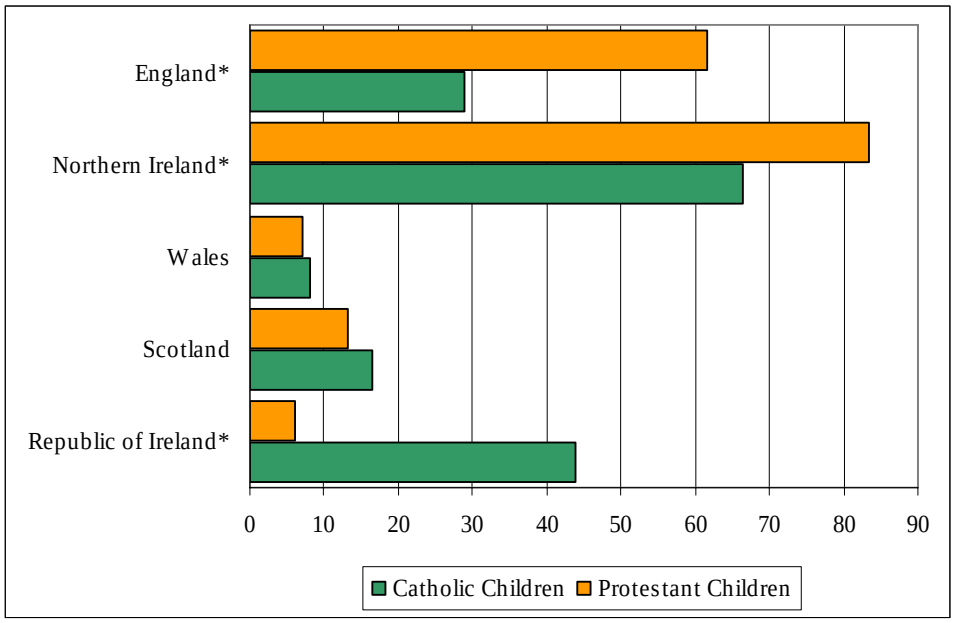
These general differences between Catholic and Protestant children with regard to national identity as shown in Figure 4.1 were also found to be reflected in the national soccer teams that the children stated they supported. The children were given a list of the five national soccer teams in the UK and Republic of Ireland and asked to indicate which ones they supported. They were allowed to choose as many as they wanted. The children's answers are illustrated in Figure 4.2.

As can be seen, Protestant children were far more likely to support England and Northern Ireland than Catholic children and, conversely, Catholic children were much more likely to support the Republic of Ireland than Protestant children. Interestingly and in line with the earlier findings on the children's national identities (Figure 4.1), it can be seen that while differences exist between Catholic and Protestant children in relation to Northern Ireland there is still a large proportion of Catholic children (66%) that list Northern Ireland as a team they support.

[4] A child's socio-economic background was measured using the Family Affluence Scale (FAS) (see Questions 4-7 in the self-complete questionnaire reproduced in Appendix A5). This scale has proven to be a reliable and valid proxy measure for socio-economic background (Mullan and Currie, 2000; Mullan *et al*., 2001). For some of the analysis in this report, the children's scores on the FAS were categorised into: 'low' (scores 0 – 5) and 'high' (scores 7-10).

[5] This difference was approaching statistical significance (p=0.055, Chi-Square=3.679, df=1). A similar trend was found for Protestant children from high affluent backgrounds to see themselves as Irish compared to those from low affluent backgrounds (13.2% compared to 7.8% respectively). However, these differences were not found to be statistically significant and therefore cannot be regarded as reliable (p=0.207, Chi-Square=1.595, df=1).

Figure 4.2 Proportions of children who stated that they supported the following national soccer teams (%)



*Difference between Catholic and Protestant children not found to be statistically significant (see Appendix A9, Table A9.4 for full details).

4.3 In-group preferences

As shown above, one of the consequences of the tendency for children to live separate lives is the development of differing national identities, with Catholic children tending to be much more likely to see themselves as Irish and Protestant children as British. However, beyond shaping a child's sense of identity, living in a segregated society can also possibly have an effect on how children tend to view others from their own religious tradition as well as those from the other main religious tradition.

Commonly, two processes tend to be found in such situations that are not necessarily connected (Nesdale *et al.*, 2005, Stephan and Rosenfeld, 1979). The first, is the tendency for children to develop preferences to be with and engage in activities associated with those of their own community (what we call 'in-group preferences') while the second is the tendency for children to develop negative stereotypes and prejudices against those of the other religious tradition (what we call 'out-group prejudices'). We will begin by looking at what evidence exists from our survey of children developing in-group preferences before then looking at the extent to which there is evidence among the children of out-group prejudices (which, in the context of Northern Ireland, is also commonly known as sectarian prejudices).

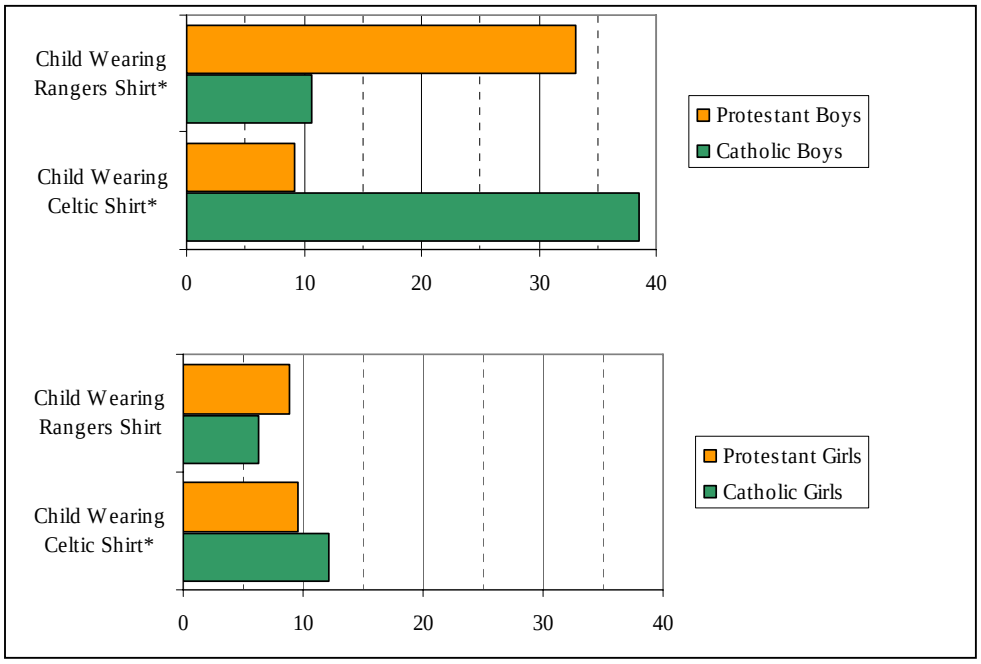
One simple but effective way of assessing the extent to which the children have in-group preferences is to examine their friendship choices. As part of the individual tests undertaken with the children, they were shown five photographs of individual children as follows:

- A child wearing a Celtic soccer shirt (a soccer team that tends to be associated with the Catholic community)
- A child wearing a Rangers soccer shirt (a soccer team that tends to be associated with the Protestant community)
- A child wearing a 'neutral' soccer shirt (Real Madrid)
- A child wearing a hooded jacket, baseball cap and jewellery
- A child wearing smart 'Sunday' clothes

Two sets of photographs were used – five photographs of girls for use with girls and five photographs with boys for use with the boys. The photographs are shown in Appendix A4. For each child in the survey, they were asked to look at the five children and choose who they would like to be friends with the best. That choice was then removed and of the remaining four photographs left they were then asked to choose who they would like to be friends with the best. This was continued until all the photographs were removed or until the child decided that she/he did not want to make any further choices.

The children's first choices are shown in Figure 4.3. As can be seen while there were relatively strong differences found between the boys, only marginal differences were evident among the girls. At least for the boys, therefore, there is evidence of the tendency to exhibit in-group preferences.

Figure 4.3 Proportions of children who chose the child wearing either a Celtic or Rangers soccer shirt as their first choice of friend (%)



*Differences between Catholic and Protestant girls found to be statistically significant (see Appendix A10, Tables A10.1 and A10.2 for full details).

However, the picture in relation to the girls is a little more difficult to interpret. The smaller differences found in friendship preferences could indicate that girls have much less of a tendency to exhibit in-group preferences. Conversely, it could also reflect the fact that boys tend to recognise the cues used (in this case soccer shirts) much more than girls. It is with this in mind that two further tests were also included in the survey in order to measure levels of in-group preferences in different ways (to be described shortly).

Finally, only a small relationship was found for Catholic children (but not Protestant children) in terms of the children's socio-economic background and their tendency to exhibit in-group preferences. More specifically, Catholic children from lower socio-economic backgrounds were found to be slightly more likely to prefer the Celtic child as a friend that those from higher socio-economic backgrounds. Interestingly, the Catholic children's socio-economic background had no effect on their friendship preferences for the Rangers child.[6]

A second test that the children were asked to undertake attempted to measure their levels of in-group preferences related to choices of where they would prefer to live. In this instance the children were shown four photographs of local areas:

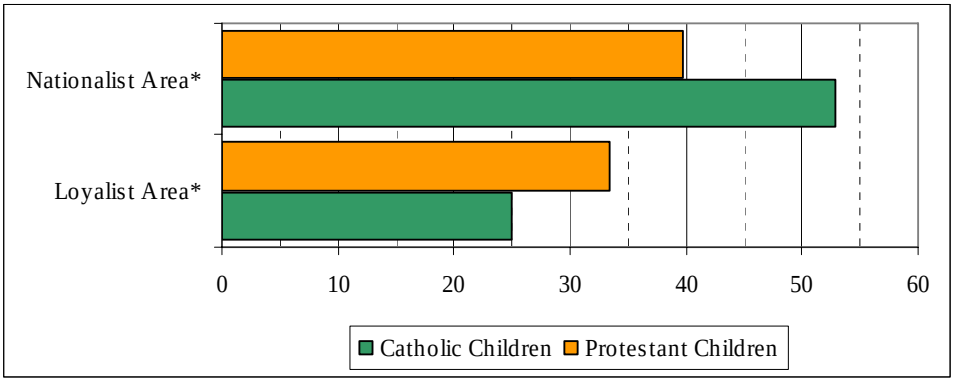
- A loyalist working class area
- A nationalist working class area
- A neutral working class area
- An affluent middle class area

All four photographs can be viewed in Appendix A4. For each photograph the children were asked whether they would like to live there and could choose from the following responses: 'yes, lots'; 'yes, a little'; 'no, not really'; and 'definitely not'. The proportions of Catholic and Protestant children who stated that they would like to live in the loyalist and nationalist areas either 'a little' or 'a lot' are shown in Figure 4.4.

As can be seen, Catholic children were found to be more likely to want to live in the nationalist area than Protestant children and, likewise, Protestant children were more likely to express a preference to live in the loyalist area than Catholic children. At first glance, comparing the bars for the Protestant children it would also appear that they were actually slightly more likely to want to live in the nationalist area (40%) than the loyalist area (33%).

[6] In this case two proxy measures of the children's socio-economic background was used. In relation to the family affluence scale (FAS – see earlier Footnote 4), no evidence of a correlation was found between this measure and the Protestant and Catholic children's friendship rankings of the Celtic and Rangers children. The second proxy measure used was the percentage of children eligible for free school meals in the child's school. Only one statistically significant correlation was found such that Catholic children from more deprived socio-economic communities were found to be marginally more likely to prefer the Celtic child as a friend (r_s=-0.161, p=0.003). However, while this correlation may be statistically significant, it should be noted that it only accounts for just 3% of the variation shared between the two variables.

Figure 4.4 Proportions of Catholic and Protestant children who stated they would like to live in either a nationalist or loyalist area 'a little' or 'a lot' (%)



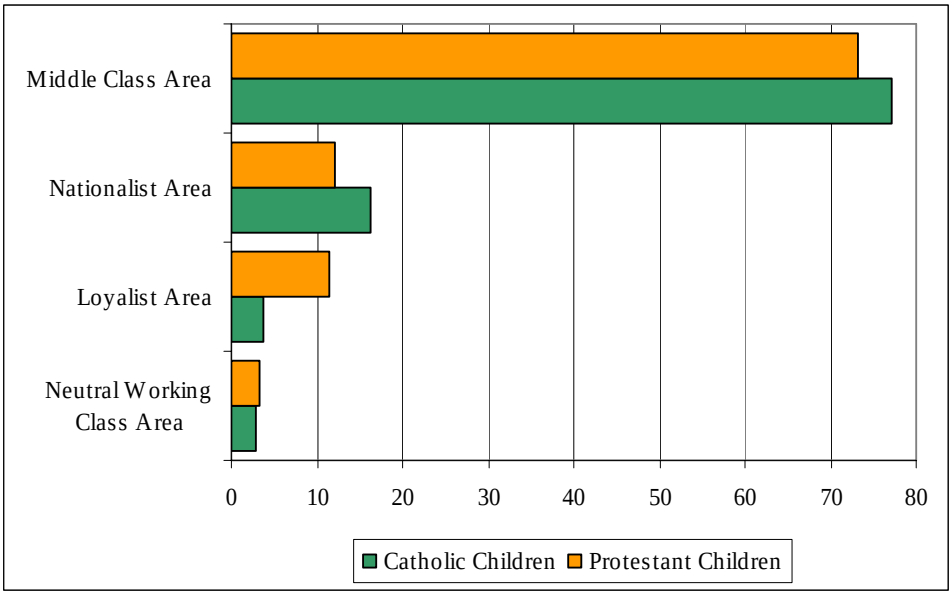
*Differences between Catholic and Protestant children found to be statistically significant (See Appendix A10, Tables A10.3 and A10.4 for full details)

In relation to these preferences for loyalist and nationalist areas, gender was not found to exert any influence on these. In other words, the preferences expressed by girls and boys were found to be very similar. Interestingly, socio-economic background was also found to have very little effect on the children's preferences of where to live. The only slight correlation found was for Catholic children from less affluent backgrounds to be slightly more likely to want to live in the nationalist area than their counterparts from more affluent backgrounds.[7] The Catholic children's socio-economic background was not found to have any effect on their preference for living in the loyalist area.

Alongside being asked to indicate how much they would like to live in each of the four areas in turn, the children were also shown all four photographs and asked to choose the place they would like to live in the best. The results are shown in Figure 4.5. As can be seen, a clear majority of both Catholic and Protestant children identified the more affluent, middle class area as their first choice. Beyond this, while Catholic children were more likely to choose the nationalist area over the loyalist area, it is interesting to note that the Protestant children were as likely to choose the nationalist as the loyalist area.

[7] The measure of socio-economic background used here was the percentage of children in the child's school eligible for free school meals. The correlation between this and their preference for living in a nationalist area was statistically significant but very small, accounting for just 1.5% of the total variation in the sample (r_s=-0.122, p=0.037).

Figure 4.5 Children's first preferences of where they would like to live the best (%)*



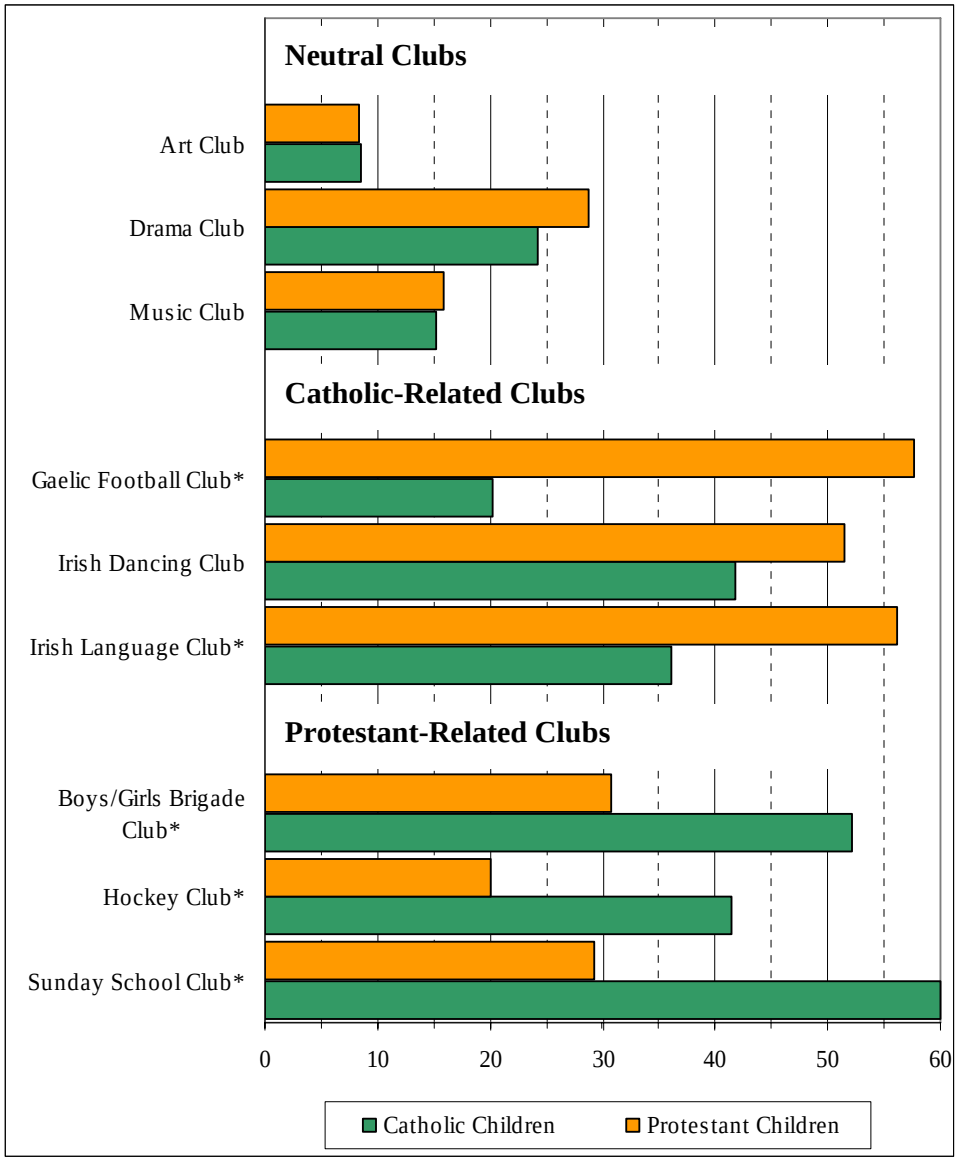
*Overall differences between Catholic and Protestant children found to be statistically significant (See Appendix A10, Table A10.5 for full details)

The third and final test used to explore the levels of in-group preferences exhibited by the children was inspired by an earlier study (Vaughan, Tajfel & Williams, 1981) and involved the children being presented with a scenario whereby they were asked to imagine they were a school principal. They were told that the school currently runs nine after schools clubs but that there was only enough money to continue running six of them. As such, the children were asked to select three clubs to close.

The nine clubs presented to the children included three that were regarded as neutral (Art Club, Drama Club and Music Club), three that tended to be associated with the Catholic community (Gaelic Football Club, Irish Dancing Club and Irish Language Club) and finally three associated with the Protestant community (Boys/Girls Brigade Club, Hockey Club and Sunday School Club).

The choices that the children made in relation to which clubs to close are shown in Figure 4.6. As can be seen, while there were no notable differences in the proportions of Catholic and Protestant children opting to close the three neutral clubs, a clear pattern emerged for the rest. More specifically, Protestant children were found to be more likely to nominate the Catholic-related clubs for closure (with the exception of the Irish Dancing Club), while the Catholic children were more likely to nominate the Protestant-related clubs for closure.

Figure 4.6 Catholic and Protestant children's choices of which after-schools clubs to close (%)



*Differences between Catholic and Protestant children found to be statistically significant (see Appendix A10, Table A10.6 for full details).

One problem in interpreting these findings is whether they represent the children's in-group preferences and/or out-group prejudice. In other words, were the children's choices motivated by a desire to protect those clubs familiar to themselves (i.e. in-group preference) or a desire to close those clubs that they hold negative attitudes towards (i.e. out-group prejudice). Unfortunately, it is not possible to answer this question simply from the findings presented above. The original test by Vaughan *et al.* (1981) that inspired this one was designed simply to measure children's favouritism towards their own group. However, it remains difficult to argue conclusively that all of the children's choices in this present task were motivated solely by in-group preferences and that out-group prejudice did not play any role.

One way of attempting to ascertain the likely balance between in-group preference and out-group prejudice is to assess more directly the likely levels of out-group prejudices held among the children and it is to this that we now turn.

4.4 Out-group prejudices

Two tests that were conducted individually with the children were included in the survey to assess more explicitly the children's levels of out-group prejudice. The first involved showing the children the photographs of the five individual children mentioned above (and shown in Appendix A4) and, for each, asking them a series of questions about their characteristics. More specifically, for each photograph the children were asked:

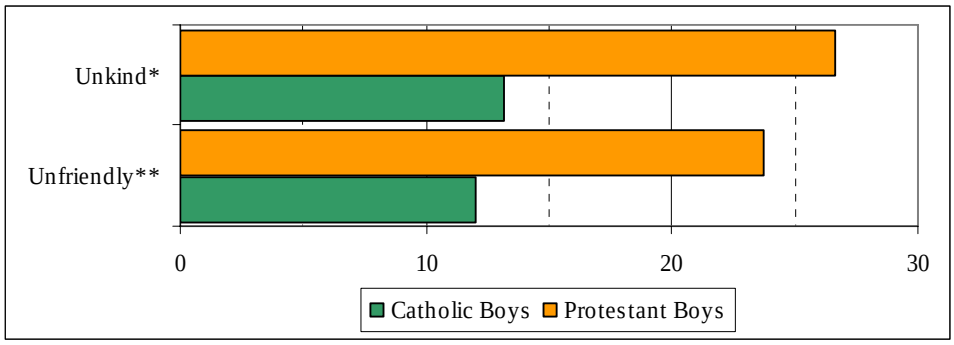
- How kind do you think he/she is?
- How sneaky do you think he/she is?
- How good do you think he/she is at schoolwork?
- How friendly do you think he/she is?
- How often do you think he/she gets into trouble at school?
- How nasty do you think he/she is?

For the purposes of this study, the main focus for the analysis was whether any systematic differences emerged between the Protestant and Catholic children's perceptions of the children wearing the Celtic and Rangers soccer shirts.

Beginning with the attitudes expressed towards the child wearing a Celtic shirt, no evidence of any differences between Catholic and Protestant girls were found in their answers to any of the six questions listed above.[8] In terms of the boys a more complex and contradictory picture emerged. More specifically, no evidence of any differences between the attitudes of Catholic and Protestant boys was found in relation to their answers to four of the six questions above. However, small differences did emerge in relation to their answers to the remaining two questions. As shown in Figure 4.7, Protestant boys were more likely to perceive the child wearing a Celtic shirt to be unkind and also unfriendly compared to Catholic boys.

[8] To control the risk of committing a Type I Error, the Bonferroni correction was applied using a significance level of $p = 0.05/6 = 0.008$.

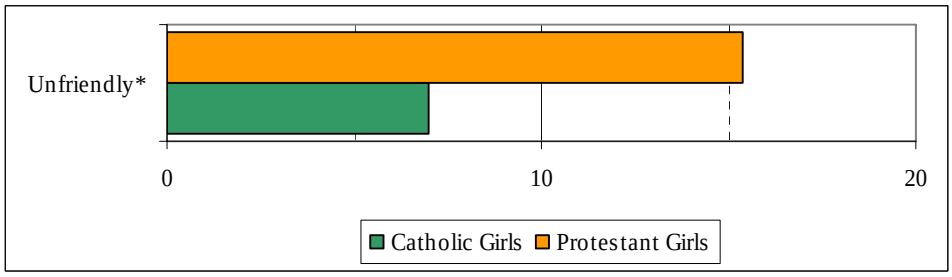
Figure 4.7 Proportions of boys who perceived the child wearing a Celtic soccer shirt to be unkind and/or unfriendly (%)



*Boys who felt that the Celtic child was either 'not very kind' or 'not at all kind'. **Boys who felt the Celtic child was either 'not very friendly' or 'not at all friendly'. (Differences found to be statistically significant. See Appendix A11, Tables A11.1and A11.2 for full details).

A similar picture emerged in relation to the attitudes towards the child wearing the Rangers soccer shirt. For the girls in the sample, no evidence of any differences between the responses of the Catholic and Protestant girls to five of the six questions was found. The only difference that did emerge was in relation to the question concerning how friendly they felt the Rangers child was. Interestingly, and as can be seen from Figure 4.8, it was Protestant girls who were more likely to perceive the child to be unfriendly compared to Catholic girls.

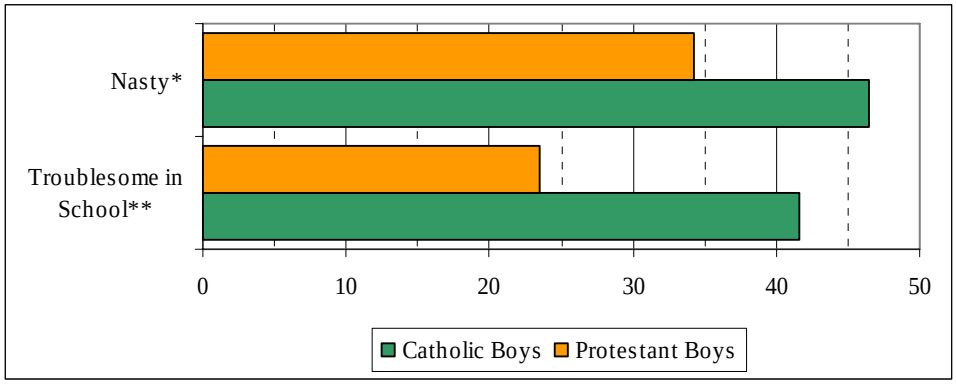
Figure 4.8 Proportions of girls who perceived the child wearing a Rangers soccer shirt to be unfriendly (%)



*Girls who felt the Rangers child was either 'not very friendly' or 'not at all friendly' (Difference found to be statistically significant. See Appendix A11, Table A11.3 for full details).

As for the boys, no evidence was found for differences in the Catholic and Protestant boys' answers to four of the six questions asked. In relation to the remaining two questions and as illustrated by Figure 4.9, Catholic boys were found to be more likely to feel that the Rangers child was nasty and also troublesome in school compared to the Protestant boys.

Figure 4.9 Proportions of boys who perceived the child wearing a Rangers soccer shirt to be nasty and/or troublesome in school (%)



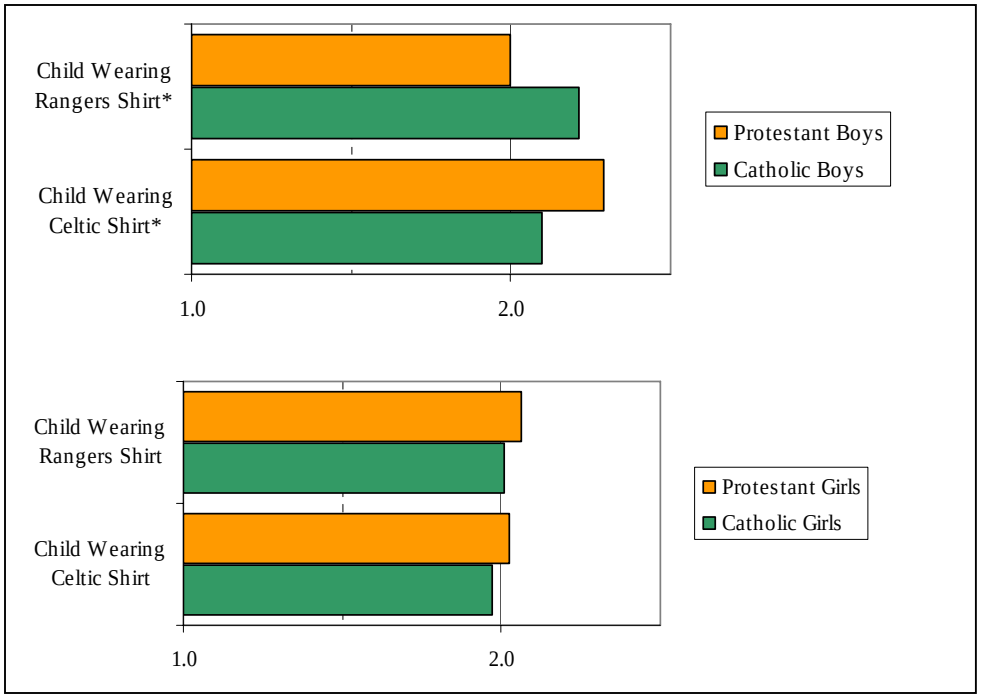
*Boys who felt the Rangers child was either 'very nasty' or 'a little nasty'. **Boys who felt that the Rangers child got into trouble at school 'very often' or 'quite often'. (See Appendix A11, Tables A11.4 and A11.5 for full details).

Finally, and in addition to examining differences between the children in relation to these individual characteristics, it is possible to calculate an overall rating that each child gave to the Celtic and Rangers children across the six characteristics. In doing this a more refined measure is created that can be used to explore any subtle differences that may exist between the children. This overall rating gives a score running from 1 (very positive) to 4 (very negative).[9]

The average overall ratings of Catholic and Protestant boys and girls are shown in Figure 4.10. As can be seen, on average there was a small tendency for Catholic boys to rate the Rangers child more negatively and, likewise, for Protestant boys to rate the Celtic child more negatively. However, no notable differences emerged for the girls. In relation to this last point it is important to remember the caveat made earlier in terms of the fact that such ratings are based upon a cue (soccer shirts) that are likely to have more significance to boys than girls. The lack of a difference in ratings between Catholic and Protestant girls may therefore reflect a real lack of out-group prejudice among girls of this age and/or the fact that the cues used to measure such prejudice were simply not relevant to the girls.

[9] For each of the characteristics, the children were given one of four responses to choose from that ranged from negative to positive responses. Thus, for example, in relation to how kind they felt the child in the photograph was they could choose from: 'very kind' (1); 'a little kind' (2); 'not very kind' (3); and 'not at all kind' (4). Each response was coded as shown. Thus a score of '1' represented a very positive attitude to the child (in terms of how kind they felt he/she was) and a score of '4' represented a very negative attitude. The overall rating was therefore calculated simply by calculating the average score for across the six characteristics

Figure 4.10 Boys' and girls' overall negative ratings of the children wearing the Celtic and Rangers soccer shirts (ratings range from 1 [very positive] to 4 [very negative])



*Differences between Catholic and Protestant girls found to be statistically significant (see Appendix A11, Table A11.6 for full details).

Such ratings were also largely unaffected by the socio-economic background of the children. Only one small correlation was found in relation to Catholic boys specifically such that those from more economically deprived areas tended to rate the Rangers child slightly more negatively than those from more affluent areas.[10]

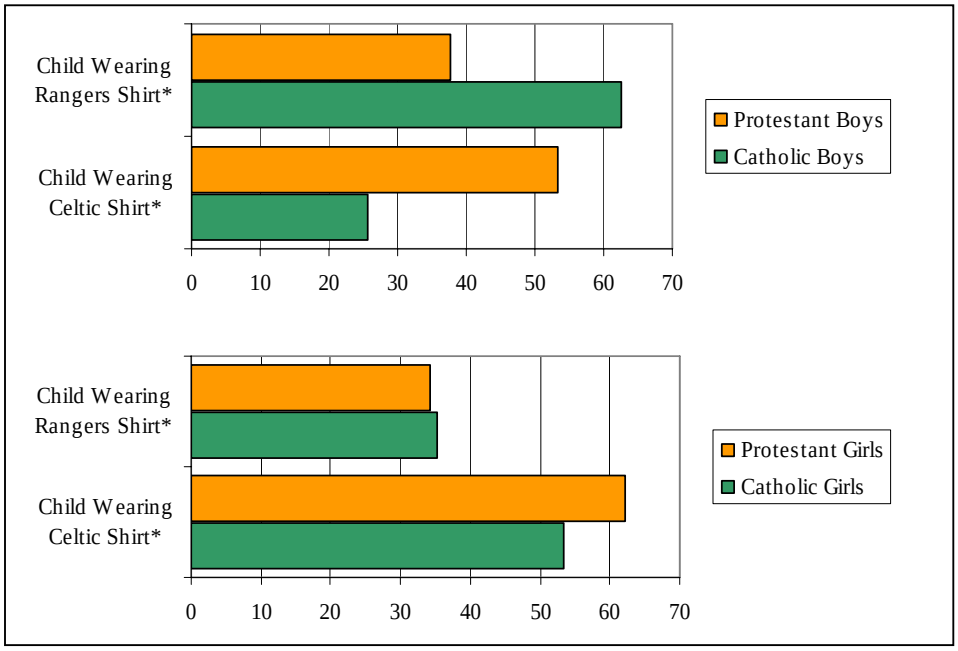
The second test used involved showing the children a photograph of either two boys (for boys taking the tests) or two girls (for girls taking the tests) standing looking at each other. Of the two children, one was wearing a Celtic soccer shirt and the other a Rangers soccer shirt. The two children looked cross and it was explained to the children doing the test that they had just been arguing. The photographs can be seen in Appendix A4.

One of the questions the children were asked was who they felt had started the argument. The children's answers are shown in Figure 4.11. As can be seen, a clear difference emerged among the boys such that Catholic boys were more likely to blame the Rangers child while Protestant boys were more likely to blame the Celtic child. As for the girls it can be seen that while Protestant girls were more likely to blame the Celtic child, Catholic

[10] This correlation was found between the Catholic boys' overall ratings of the Rangers child and the percentage of children in the boys' schools eligible for free school meals (r_s=0.168, p=0.031). However, the size of the correlation was small with only 2.8% of the variation being shared between the two variables.

girls were actually relatively evenly split between who they felt was to blame.

Figure 4.11 Boys' and girls' views on whether the Celtic child or Rangers child was to blame for starting an argument*



*Differences between boys found to be statistically significant and approaching significance for the girls. See Appendix A11, Table A11.7 for full details.

Finally, the children's views on who was to blame were found to be influenced by their socio-economic background. More specifically, the differences between Catholic and Protestant children disappeared among those from more affluent backgrounds while those from less affluent backgrounds tended to have a slightly stronger difference of opinion than the sample of as a whole.[11]

4.5 Conclusions

This section has focused on the how living in a segregated society tends to impact upon the attitudes and identities of Catholic and Protestant children. As has been shown, there is a tendency for Catholic and Protestant children to acquire a differing sense of national identity such that Catholic children are much more likely to see themselves as Irish and Protestant children British.

In examining the effects of these differing identities on the children's attitudes towards themselves and others it has been shown that an important distinction needs to be made between a child's development of a preference to be with and to value those from his/her own community (i.e. in-group

[11] Using the Family Affluence Scale (see Footnote 2), the effect size (Cramer's V) for differences between Catholic and Protestant children from low affluent families was found to be 0.246. This compared to an effect size for the sample as a whole of 0.193.

preferences) and to develop negative attitudes or sectarian prejudices towards those from the other main religious community (i.e. out-group prejudices). Moreover, these developments are not necessarily related. In other words it is quite possible for children to develop strong in-group preferences while not developing notable out-group prejudices.

The findings presented in this chapter suggest that the development of in-group preferences among children is more prevalent than the development of out-group prejudices.[12] On the whole there is evidence that children are developing relatively strong in-group preferences whereas the evidence for the children's development of out-group prejudices is a little more complex. More specifically, the attitudes that Catholic and Protestant children tend to hold towards one another were found to be relatively inconsistent with both groups tending to only hold negative views about some of the characteristics of those from the other community. Moreover, when comparing the children's overall attitudes, while it was found that on average Catholic and Protestant children did tend to hold more negative views towards one another these were not strongly held (see Figure 4.9).

Overall, what these findings suggest is that living in a segregated society is having an effect on children of this age. While for some children this tends to be expressed in terms of the development of negative attitudes and prejudices towards those from the other community, the more common effect is for children to develop a strong identification with and preference for their own community.

[12] This is evident, for example, when comparing the effect sizes derived from some of the tests designed to measure both in-group preferences and out-group prejudice. By way of a summary, the effect sizes for the differences between all Catholic and Protestant children have been calculated in relation to both the friendship preferences for the Celtic and Rangers children as well as the overall ratings of their characters. In relation to friendship preferences (i.e. in-group preferences), the effect sizes were 0.300 ($p<0.001$, Mann-Whitney $U=27810.0$, $Z=-7.271$) and 0.223 ($p<0.001$, Mann-Whitney $U=31614.0$, $Z=-5.393$) for the Celtic and Rangers children respectively. In comparison, the effect sizes in relation to the children's ratings of their characteristics (i.e. out-group prejudice) were notably smaller at 0.104 ($p=0.011$, Mann-Whitney $U=37998.0$, $Z=-2.540$) and 0.050 ($p=0.224$, Mann-Whitney $U=39790.0$, $Z=-1.216$) respectively.

5. Summary and Conclusions

5.1 Introduction

This final section summarises the main findings to emerge from the previous sections and then draws out and discusses a number of key issues underlying these. In particular these are: the differences found in attitudes between boys and girls and how these might be explained; how to interpret the lack of any notable relationship between the children's socio-economic backgrounds and their attitudes; and making sense of the overall levels and significance of children's attitudes towards their own community and the other main religious tradition.

5.2 Summary of key findings to emerge from the survey

The core findings to arise out of this present survey are as follows:

- The levels of segregation experienced by Catholic and Protestant children extend beyond living in different residential areas and attending different schools. More specifically the differences in the experiences of these children tend to be found across a range of social, cultural and political activities as well.
- One of the effects of this tendency to live separate lives is the fact that a significant proportion of children by the age of 9 and 10 have already developed a clear sense of national identity; with Catholic children tending to regard themselves as Irish and Protestant children as British. Within this, however, a majority of Catholic and Protestant children also tend to subscribe to the common identity as Northern Irish.
- One of the main effects of living in a segregated society on children's attitudes would appear to be the tendency for them to demonstrate a relatively strong attachment to their own community (known as in-group preference). This was manifest among the children aged 9 and 10 in terms of their preference for friends from and for sports and cultural activities also associated with their own community.
- The other key effect of living in a segregated society on children's attitudes is the development of stereotypes and prejudices towards those from the other community (known as out-group prejudices). For children aged 9 and 10 such prejudices seem to be quite inconsistent with children showing a tendency to only rate some of the characteristics of those from the other community negatively and not others.
- As previous research has shown, the development of these two sets of attitudes – in-group preferences and out-group prejudices – are not necessarily related. In relation to the children in this current survey, while both sets of attitudes were found to exist it would appear that in-group preferences were more strongly developed among the children than out-group prejudices.
- In relation to both in-group preferences and out-group prejudices, these were found to be much more prevalent among boys than girls. In fact while there was some evidence of girls expressing in-group preferences,

no explicit evidence was found of girls overall expressing out-group prejudices.

- In relation to the socio-economic background of the children, this was also found to have very little influence on either the children's attitudes. Children from more economically deprived areas were therefore no more likely to express in-group preferences or out-group prejudices than those from more affluent backgrounds.

5.3 Differences in attitudes between boys and girls

As reported above, one of the key findings to emerge from the research was the differences between boys and girls in relation to their attitudes. It was found, for example, that in relation to in-group preferences, there was only a slight tendency for girls to prefer the (Celtic/Rangers) child associated with their own community as a friend. However, the girls did demonstrate more of a tendency to adopt the national identity associated with their own community as well as to show a preference to maintain those after-school clubs that they were familiar with.

As regards the demonstration of out-group prejudices, no evidence of this was actually found in terms of the girls' overall ratings of the characteristics of the Celtic and Rangers children. However a small tendency did exist in relation to the test involving the two children arguing to blame the child associated with the other community to themselves.

This tendency for girls to display less in-group preference and, more especially, little out-group prejudice in comparison with boys is consistent with gender differences previously identified in racial and ethnic attitudes (Sidanius, Sinclair & Pratto, 2006). However, a degree of caution needs to be taken with regard to the current research in relation to taking the precise size of the differences between boys and girls at face value. Given that the cues used to identify Catholic and Protestant children in many of these tests (i.e. the Celtic and Rangers soccer shirts) are much more likely to have significance to boys than girls then at least part of the difference in attitudes between the boys and girls in the survey may be due to this.

If a different cue was available that could equally distinguish between Catholic and Protestant children but was also more readily meaningful to girls' lives then it is possible that their attitudes may have been found to be stronger than reported here. Unfortunately, there are very few alternative cues that can be used to distinguish between Catholic and Protestant children indirectly in the way that the soccer shirts can. Also, and ethically, it would not have been appropriate to ask children directly and explicitly about Catholics and Protestants as this may have risked increasing the children's awareness and knowledge of such divisions.

Overall, while it can be concluded that girls' attitudes – whether expressed in terms of in-group preferences or out-group prejudices – are likely to be less developed than boys it is important that the precise figures for the girls reported above are interpreted with some caution. If anything, they may

partly underestimate the precise extent of both in-group preferences and/or out-group prejudices held by the girls.

5.4 The limited effect of socio-economic background on children's attitudes

Perhaps one of the most surprising findings relates to the lack of any notable association between a child's socio-economic background and their attitudes. While some very small relationships were found, the general picture to emerge was that a child from an economically deprived area was no more likely to develop in-group preferences or out-group prejudices than a child from a more affluent, middle class area.

Because most of the conflict and sectarian violence that has occurred in Northern Ireland over the years has tended to be concentrated in less affluent and more economically deprived areas then this does seem to be a curious finding. However, there are two possible reasons for this. The first is that it may be due to limitations in the measures used in the present survey for a child's socio-economic background.[13] In this sense it could be argued that there is actually a clear relationship between a child's socio-economic background and their attitudes but this was not found simply because the measures used were inadequate.

It is quite possible that this could partially explain the lack of relationship between socio-economic background and attitudes, although it is unlikely to be sufficient in itself. Both measures used can be regarded as good and valid proxy measures of a child's socio-economic background. The Family Affluence Scale, for example, has been validated as a measure of socio-economic background for use with children by a number of different studies (Boyce, 2006). In addition, given that primary schools do tend to have localised catchment areas then the other measure used – the percentage of children in the child's school eligible for free school meals – does give at least an approximate sense of the wider socio-economic background in which the children are located.

Thus while it could be legitimately argued that these two measures may have possibly underestimated the strength of the relationship between a child's socio-economic background and their attitudes because of their proxy nature, this cannot account for the fact that virtually no relationship at all was found, regardless of which measure was used. It is with this in mind that the lack of effect in relation to socio-economic background is likely to be due to more than just the limitations of the measures used and this brings us to the second possible reason.

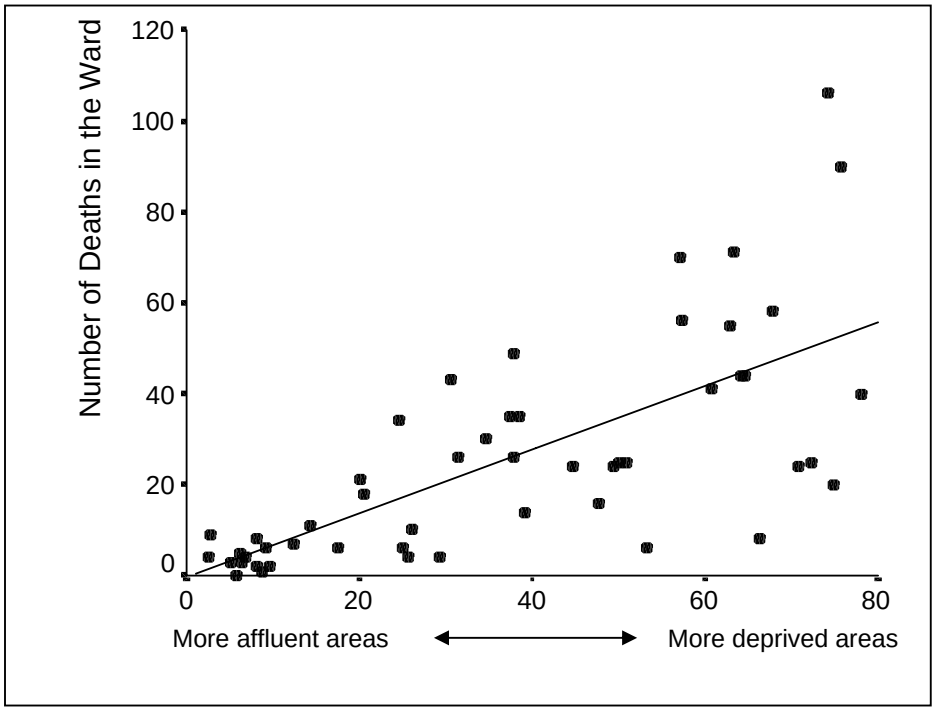
It is more likely that the lack of evidence found between a child's socio-economic background and their levels of in-group preferences and out-group

[13] It will be remembered that two main proxy measures of socio-economic background were used: the Family Affluence Scale and the percentage of children in the child's school eligible for free school meals.

prejudices is simply due to the fact that socio-economic background is, in itself, not a good predictor of such attitudes. While there is likely to be a relationship between socio-economic background and sectarian attitudes and prejudices it is likely that the precise nature of this relationship has been misunderstood. More specifically, it is certainly the case that most of the sectarian violence and tensions that exist do tend to be concentrated in economically deprived areas. However, this cannot then be used to conclude that all economically deprived areas suffer from sectarian violence and tensions.

This point is illustrated by Figure 5.1 that plots all Belfast wards in relation to their relative levels of deprivation and the number of deaths that have occurred in each ward as a direct result of the conflict. As can be seen, for those wards that are the most affluent, very few conflict-related deaths have occurred. As such it is quite reasonable to draw the conclusion that overt sectarian violence does not tend to take place in more affluent, middle class areas.

Figure 5.1 Relationship between levels of deprivation and number of conflict-related deaths in Belfast wards, 1969-2001



(Source: Taken from Connolly and Healy, 2004: p. 12)

However, and as is also quite evident from the figure, not all economically deprived wards have been effected by high levels of sectarian violence. From the top right of the figure it can certainly be seen that the two wards where the most deaths have occurred are also two of the most socially and economically deprived wards. However, if we look below this to the bottom right of the figure it can also be seen that there are a number of wards that are equally deprived but that have actually experienced very few conflict-

related deaths. The key point from this, therefore, is that there is huge variety in levels of sectarian violence among the most socially and economically deprived wards.

Overall, we can draw two conclusions from the example of Figure 5.1. The first is that if we know that a ward is very affluent then we can conclude with some certainty that it will not have experienced significant levels of sectarian tensions or violence. However, and second, if we know that a ward is among the most socially and economically deprived then we have no way of predicting what the levels of sectarian tensions and violence are that exist within it.

It is this last point that is key to understanding why no evidence of any significant relationship was found between a child's socio-economic background and their attitudes. In essence, their socio-economic background is not enough, in itself, to predict with any degree of certainty what the nature of the divisions and violence are in their area and thus what the nature of their own attitudes are likely to be.

5.5 The variation of children's attitudes across Northern Ireland

The final key point to draw out follows on from this last one and relates to how the findings set out in this report should be interpreted in terms of trying to gain an overview of the extent to which the divisions in Northern Ireland are impacting upon children. What Figure 5.1 illustrates quite clearly is that the nature and extent of these divisions differ markedly from one local area to the next. It needs to be remembered that the findings presented in this report are averages for children across the whole of Northern Ireland. What they fail to give any appreciation of is the variation that exists from one local area to another.

Given that sectarian tensions and violence do tend to be concentrated in specific areas then it needs to be born in mind that there will be particular areas where the levels of children's in-group preferences and out-group prejudices will be significantly higher than the average levels reported here. Indeed, and as research has found, there will be local areas where the majority of children will tend to hold out-group prejudices to one degree or another (see Connolly and Healy, 2004).

Further research is clearly needed to help understand the extent of this variation in attitudes and to identify which areas tend to be characterised by high levels of in-group preferences and/or out-group prejudices among their children. In the meantime it is important to bear in mind the huge variety that clearly exists in relation to the nature and extent of divisions across local areas and how this is likely to lead to similarly large variations in the nature and extent of children's attitudes.

5.6 Conclusions

This report has presented the findings of one of the largest ever studies of the experiences and attitudes of 9-10 year old children in Northern Ireland. It is certainly the first study that has been undertaken of its type since the ceasefires and therefore provides the first opportunity to gauge just how children are faring. The picture that has emerged is that segregation very much remains a reality in children's lives and it extends far beyond the fact that children tend to live in different areas and attend different schools. As has been shown, there is evidence of segregation cutting across a range of social, cultural and political activities that the children are exposed to and/or engaged in.

The effects of living in a divided society tend to be found in relation to the tendency to develop a strong attachment with their own community (i.e. in-group preferences) and also negative attitudes towards the other community (i.e. out-group prejudices). For the children in this study, while both sets of attitudes are evident, the findings suggest that the development of in-group preferences is more prevalent. While not necessarily motivated by a desire to discriminate, such in-group preferences can lead to discriminatory and/or exclusionary practices as evident in the after-schools test and also the choice of friends.

Perhaps the key challenge that this research lays down is how Northern Ireland should address the levels of segregation that exist. Within this, it is important to be clear about what the goals of any interventions should be. For example, should the aim be to eradicate all segregation at all levels (including residential, educational, sporting and cultural)? Is this feasible or even desirable? Is the inevitable consequence of achieving such an aim the loss of diversity and differing cultures and identities?

Alternatively, is the goal to maintain the differing communal identities that exist and thus to encourage children to have a strong sense of their own culture and identity? Is this necessarily a bad thing? If this is the goal does it necessarily mean that segregation will result? If so, to what extent and at what levels will it remain? How can children and their respective communities maintain a strong sense of identity without necessarily excluding others? Is it possible for communities to remain strong and distinct but also to be open and inclusive? If yes, how can this be achieved?

As can be seen, while this study has helped to answer a number of important questions about the levels of segregation that currently exist in Northern Ireland and some of the likely effects of this on children's experiences and attitudes, it also raises many more, challenging questions that need to be considered. It is hoped that this research will help to stimulate a much wider debate about what future we want for Northern Ireland and our children and how we can go about achieving this.

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Appendix A1

Further Details on Sampling Strategy Used

Table A1.1 provides further details of the sampling strategy described in Section 2.2. As can be seen, details regarding the distribution of schools across the 12 sampling strata are provided alongside the distribution of the population of pupils born in 1997 across these strata. This information was used to calculate the average size of primary schools in each stratum as also shown.

The number of schools decided upon to randomly select from each of the strata is also detailed in Table A1.1. This was calculated with the need to ensure as far as possible a proportionate distribution of pupils across the strata and bearing in mind the variation in the average size of schools across strata.

As explained in Section 2.2, for each school that was initially selected randomly and that declined to participate in the research, a replacement school from the same strata was randomly selected from those remaining. From the final 35 schools recruited, 667 eligible pupils eventually took part in the survey and their distribution across the 12 strata is also outlined in Table A1.1. In comparing these with the population distribution it can be seen that a fairly representative sample was achieved in relation to Board area, type of school and percentage of children eligible for free school meals within schools.

Table A1.1 Stratified Sampling Procedure Used for the Survey of Children Born in 1997

School Categories			Population of Schools			The Final Achieved Sample		
Board Area	**Type of School**	**% Eligible for Free School Meals**	**Total No. of Schools[1]**	**Total % Pupils[2]**	**Average No. of Pupils Per School[3]**	**No. of Schools Selected**	**No. Pupils**	**% Pupils[2]**
Belfast Board	Catholic	0 – 20.0%	6	2.1	81.9	1	10	1.5
		Over 20.0%	30	5.8	45.6	1	27	4.0
	All Other	0 – 20.0%	16	3.3	47.7	1	25	3.7
		Over 20.0%	35	4.0	26.9	1	10	1.5
North Eastern and South Eastern Boards	Catholic	0 – 20.0%	94	9.8	24.5	4	70	10.5
		Over 20.0%	25	3.8	35.2	1	13	1.9
	All Other	0 – 20.0%	193	25.8	31.4	8	138	20.7
		Over 20.0%	47	4.6	23.2	2	25	3.7
Southern and Western Boards	Catholic	0 – 20.0%	115	9.4	19.3	5	135	20.2
		Over 20.0%	114	15.7	32.4	5	80	12.0
	All Other	0 – 20.0%	122	12.3	23.7	5	117	17.5
		Over 20.0%	30	3.3	25.6	1	17	2.5
Totals			**827**	**100.0**	**28.4**	**35**	**667**	**100.0**

[1]Excluding Irish medium schools and schools with less than 5 pupils in P5 and P6 classes.
[2]Percentages may not sum to 100.0 due to rounding.
[3]These figures relate to eligible children only i.e. those born in 1997.

Appendix A2

Method for Dealing with Missing Data

Missing data for the child's religious background

For 131 of the children in the survey (19.6%), information was missing on their religious background. 79 of these attended Catholic Maintained schools, 25 attended an integrated school and the remaining 56 attended other schools. In such cases it was decided to code these children as Catholic if they attended a Catholic Maintained school and Protestant if they attended any other school (other than integrated schools). Those attending the integrated school were left as missing data.

The likely number of children that will have been wrongly classified because of this can be estimated from the data on the other pupils in the sample for whom information on their religious background was available. More specifically:

- 98.4% of the pupils in the sample who attended Catholic Maintained schools were also found to be Catholic. As such it can be estimated that just 1.6% of those attending such schools are likely not to be Catholic. With this in mind, of the 79 children attending Catholic Maintained schools for whom information on their religious background was missing, classifying them all as Catholic is likely to lead to just 2 children being misclassified (i.e. 1.6% of 79, rounded upwards).

- Similarly, 85.5% of the pupils in the sample who attended all of the other schools (other than integrated schools) were Protestant. As such, it can be estimated that 14.5% of those attending such schools were not Protestant. Thus, of the 56 pupils attending these schools for whom information on their religious background was missing, classifying them all as Protestant is likely to lead to 9 children being misclassified (i.e. 14.5% of 56, rounding upwards).

Thus, it can be estimated that the method used to deal with missing data outlined above will lead to approximately 11 children being wrongly classified out of a total 642 (i.e. 667 minus the 25 pupils attending integrated schools for whom data remains missing). Given that this will lead to a marginal proportion of the sample potentially being misclassified (i.e. 1.7%) then it can be reasonably concluded that this is an acceptable level of error given the benefits of reducing the original 19.6% of cases of missing data.

Missing data on the children's age

There were 18 cases where information on the child's age was missing. Following a similar logic as used for missing data on religion outlined above, these children were all counted as being born in 1997.

As before, an estimate of the potential level of misclassification can be gained from the data on the remaining 655 children that took part in the survey. Of these, 6 children were found subsequently to have birth dates either in 1996 or 1998 and so were removed from the analysis. This represented just 0.9% of the sample. Given this we can estimate that no more than one child will be likely to have been included in the sample when they should not have been (i.e. 0.9% of 18). Again, this is an acceptable level of risk given the benefits of including an additional 18 cases in the sample.

Appendix A3

Copy of the Research Instrument for the Individual Psychological Tests

CHILDREN'S SURVEY – INDIVIDUAL TASKS

INTRODUCTION

Please ensure that you use the photographs of the boys with boy interviewees and photographs of the girls with girl interviewees.

The *type in italics* and square brackets below are instructions for you to follow.

Bold type is what you should say.

WELCOME

[*Begin with a brief chat with the child to introduce yourselves to each other and to put him/her at rest. Use the questions below and allow the child sufficient time to answer the questions*.]

Hi, my name's _____, what's your name?

What have you been doing in class today?

Do you like doing that?

What do you like doing best in school?

What I'm going to do now is to show you some photographs and to ask you questions about them. There are no right or wrong answers, I'm just interested in what you think about them.

To help me, I will write down what you tell me. However I won't be showing what you've said to your teacher or anybody else. Nobody in the school will find out what you have said.

A little later on I would also like to record what you're saying so I don't forget anything. Nobody else in the school will listen to that either.

The only time I might have to tell somebody what you have said is if you've said something that makes me feel that you or someone you mentioned are in danger or are being hurt.

It should all take about 10 minutes. If you don't really want to do this that's fine. You can go back to the classroom if you would prefer to? Would you like to do that or to carry on?

OK then, are you happy for us to get started then?

TASK 1: PHOTOGRAPHS OF INDIVIDUAL CHILDREN

[*Take the five photographs of the children, ensuring that you are using the five photographs of boys for boy interviewees and girls for girl interviewees. Place all five face down infront of the child and mix them up*.]

Now, here's five photographs of children your age. Can you pick one for me?

[*Turn the one the child has picked over so that it is face up. Remove the other four photographs from the table*.]

Can you have a good look at this boy/girl. [*Give the interviewee time to look at it*]. **I'm now going to ask you a few questions about him/her.**

Firstly, can you tell me how kind you think he/she is? Have a look at this card. [*Put the 'Kind Response Card' on the table*].

Do you think he/she is 'Very Kind', 'A Little Kind', 'Not Very Kind' or 'Not at All Kind'?

[*Record the response and then remove the response card from the table*.]

That's great. Now, can you tell me how sneaky you think he/she is? [*Put the 'Sneaky Response Card' on the table*]. **Here's the answers again. Do you think he/she is 'Very Sneaky, 'A Little Sneaky, 'Not Very Sneaky' or 'Not at All Sneaky'?**

[*Record the response and then remove the response card from the table*.]

[*Repeat this process for the following characteristics in turn:*

- *How good he/she is at the schoolwork*.
- *Friend*ly
- *How often he/she gets into trouble in school*
- *Nasty*]

That's really great, you're doing really well.

[*On completing these, remove the photograph of the child. Place the remaining four photographs face down in front of the child. Mix them around. Ask him/her to choose one. Place the selected photograph face up on the table in front of the child*. Remove the remaining three.]

[*Follow the same procedure as above for this photograph*.]

[*When finished, place the remaining three photographs face down in front of the child and ask him/her to select one*.]

[*Repeat this process until all five photographs have been done*.]

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TASK 2: FRIENDSHIP CHOICES

[*Take the five photographs of the children. Shuffle them properly and then place all five in a row, randomly, infront of the child*.]

Now, here's the five children again. Can you have a good look at these and show me who you would like to be friends with the best?

[*Record the choice and remove that photograph*].

That's good. Now, of the remaining four, which one would you like to be friends with the best?

[*Record the choice and remove that photograph*].

[*Continue until the child states he/she does not know or does not want to make any further choices*.]

Right, that's great. You're doing really well!

Now, for the next few tasks I would really like to use this recorder so I don't forget anything that you say. You can have a listen to it at the end if you want. Would you mind if I turned it on?

[*If the child says that s/he does not want to be recorded ask them why. If they remain unwilling to be recorded once you have answered any questions or concerns they may have then just write down their answers for the following tasks in as much detail as possible on the separate form provided. If you have to do this, please ensure you append this separate form to the main record form for that child*.]

That's great.

[*Turn on the recorder and check that it is recording!*]

Just so I remember who you are when I listen to the recording later, can you say what your name is and what school you go to?

Good. Now, let's go onto the next task.

TASK 3: CHOICE OF AFTER-SCHOOLS CLUBS

The next thing I want you to do is to pretend you are a School Principal.

The school you run currently has 9 clubs for the children to go to after school. These are the 9 clubs, can you have a good look at them for me?

[*Shuffle the nine cards, each with the name of an after schools club, and then randomly on the table infront of the child.*]

Now, the problem is that you, as the School Principal, have been told that the school only has the money to carry on running 6 of these clubs. What you have to do, therefore, is to pick the 3 clubs that you think should be closed.

Can you have a good look at these 9 clubs again? Take your time and work out for me which of these 3 you would close if you had to. You can move them about if you want to. Can you show me the 3 clubs when you have chosen them.

[*Record the choices.*]

[*Once he/she has chosen the three ask the following*].

Why have you chosen these three? Could you explain why?

Are there any other reasons?

[*Remove all of the cards.*]

That is really good. Thanks for doing this.

TASK 4: WHERE PEOPLE LIVE

[*Take the four photographs of the streets and place them face down in front of the child. Mix them around.*]

Now, here's four more photographs but this time they are photographs of places where people live. Can you pick one for me?

[*Turn the chosen one over and remove the other three.*]

Ah, Place ____ [*It is essential that you say the letter on the photograph so that there is a record of what place the child is talking about.*]

Have a good look at this place. [*Wait for 10 seconds.*]

Would you like to go and play round there?

Why?

Who do you think lives round there?

What do you think the people are like who live round there?

Why do you say that?

Is there anything else you can tell me about them?

Would you like to live there? Have a look at this card. Would you like to live there: 'yes lots, 'yes, a little', 'no, not really' or 'definitely not'?

[*Record response. Remove the photograph and place the remaining three photographs face down on the table. Ask the child to pick one and follow the same instructions as above.*]

[*Remove the second photograph and place the remaining two photographs face down on the table. Ask the child to pick one and follow the same instructions as above.*]

[*Remove the third photograph and place the final photograph face up on the table. Ask the child the same questions again as outlined above*.]

[*Take all four photographs of the streets, shuffle them, and then place them on the table infront of the child*.]

Right, that's great. Now, here's all four photographs again. Can you have one more look at them for me? [*Give him/her time to look at them*.]

Can you tell where you would like to live the best? [*Record the choice. Remove the chosen photograph*.]

Now, of these three that are left, where would you like to live the best? [*Record the choice. Remove the chosen photograph*.]

Finally, of these last two, where would you like to live the best?

[*Record the choice and remove the final two photographs*.]

You're doing really well!

TASK 5: WHY ARE THEY ARGUING?

Now, this is the very last thing I'd like you to do. Here's a photograph of two children who have been arguing. They are very cross with each other.

[*Place the photograph of the children arguing on the table infront of the interviewee, remembering to give the photograph of the two girls arguing to the female interviewees and photograph of the two boys arguing to the male interviewees*.]

Can you have a look at it for a minute. [*Wait 30 seconds.*]

Can you tell me why you think they have been arguing?

<u>Who</u> do you think started it? Why?

What do you think they actually said to each other?

What do you think happens next?

And finally, if they weren't arguing about what you have just said, what else do you think they could have been arguing about?

END OF INTERVIEW.

That is really great – you have been really good. Thank you so much for doing this. Is there anything you want to ask me about any of this before we go back to the class?

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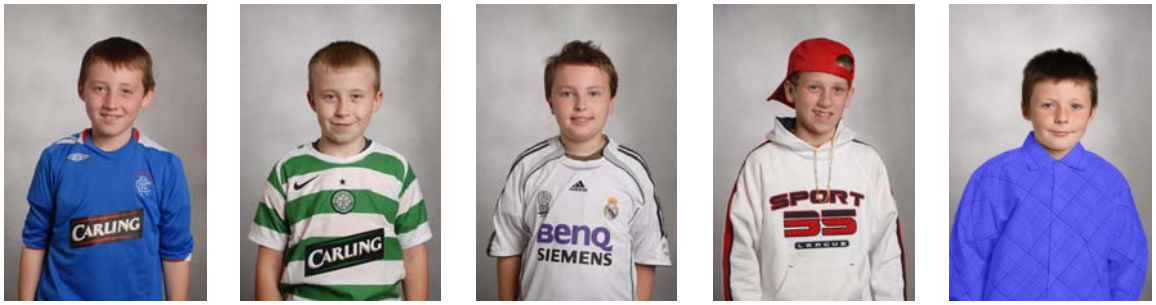
Appendix A4

Items Used with the Research Instrument for Individual Psychological Tests

Photographs Used for Tasks 1 and 2

Photographs for Use with Girls

Five Photographs for Use with Boys



Response Cards Used for Task 1

[KIND RESPONSE CARD]

- Very Kind
- A Little Kind
- Not Very Kind
- Not at All Kind

- Don't Know

[SNEAKY RESPONSE CARD]

- Very Sneaky
- A Little Sneaky
- Not Very Sneaky
- Not at All Sneaky

- Don't Know

[GOOD AT SCHOOLWORK RESPONSE CARD]

- Very Good
- Quite Good
- Not Very Good
- Not at All Good

- Don't Know

[FRIENDLY RESPONSE CARD]

- Very Friendly
- A Little Friendly
- Not Very Friendly
- Not at All Friendly

- Don't Know

[TROUBLE AT SCHOOL RESPONSE CARD]

- Very Often
- Quite Often
- Not Very Often
- Not at All

- Don't Know

[NASTY RESPONSE CARD]

- Very Nasty
- A Little Nasty
- Not Very Nasty
- Not at All Nasty

- Don't Know

[WOULD YOU LIKE TO LIVE THERE? CARD]

- Yes, Lots
- Yes, A Little
- No, Not Really
- Definitely Not

- Don't Know

Response Cards Used for Task 3

Art Club	Boys and Girls Brigade Clubs
Drama Club	Gaelic Football Club
Hockey Club	Irish Dancing Club
Irish Language Club	Music Club
Sunday School Club	

Photographs Used for Task 4

Photographs Used for Task 5

Appendix A5

Copy of the Self-Complete Questionnaire

Questions About You and What You Like Doing

A. INTRODUCTION

We are from Queen's University. We would like to use this questionnaire to find out all about you and what you like doing.

We will fill this questionnaire in together as a class. There are no right or wrong answers, we just want to know what you think. Also, do not worry about spellings.

If you do not want to answer some of the questions then you can leave these out. If you do not want to fill in the questionnaire at all then that is fine as well.

B. ABOUT YOU

1. What is your name?

_____

2. Are you a boy or a girl? Boy [ ]
Girl [ ]

3. What is your birthday?

_____

4. What would you like to be when you grow up?

_____

C. ABOUT YOUR HOME

4. How many cars or vans does your family have? 0 [ ]
1 [ ]
2 [ ]
3 [ ]

5. Do you have a bedroom of your own? Yes [ ]
No [ ]

6. How many computers does your family have in the house? 0 [ ]
1 [ ]
2 [ ]
3 [ ]

7. Over the last year how many times have you travelled away on holidays with your family? 0 [ ]
1 [ ]
2 [ ]
3 [ ]

D. THINGS THAT YOU LIKE AND DO

8. If you went on a big holiday over the summer where did you go?

_____

9. If you could choose where to go on holiday next summer where is the one place you would like to go the best?

_____

10. How often have you gone to the following places?

	"A Lot"	"A Little"	"Not Much"	"Not at All"
Ballycastle	[ ]	[ ]	[ ]	[ ]
Bundoran	[ ]	[ ]	[ ]	[ ]
Bangor	[ ]	[ ]	[ ]	[ ]
County Donegal	[ ]	[ ]	[ ]	[ ]
Newcastle	[ ]	[ ]	[ ]	[ ]
Portrush	[ ]	[ ]	[ ]	[ ]

11. Have a think about the music you like to listen to. Can you write down up to three of your best singers and/or bands:

1. _____

2. _____

3. _____

12. Have a think about what television programmes you like watching. Can you write down up to three programmes you like to watch the best:

1. _____

2. _____

3. _____

13. Have a think about what newspapers people in your family buy. Can you write down up to three newspapers that you have seen adults buy in your house:

1. _____

2. _____

3. _____

14. How often have you played the following games?

	"A Lot"	"A Little"	"Not Much"	"Not at All"
Basketball	[ ]	[ ]	[ ]	[ ]
Cricket	[ ]	[ ]	[ ]	[ ]
Soccer	[ ]	[ ]	[ ]	[ ]
Gaelic Football	[ ]	[ ]	[ ]	[ ]
Golf	[ ]	[ ]	[ ]	[ ]
Handball	[ ]	[ ]	[ ]	[ ]
Hockey	[ ]	[ ]	[ ]	[ ]
Hurling or Camogie	[ ]	[ ]	[ ]	[ ]
Netball	[ ]	[ ]	[ ]	[ ]
Rugby	[ ]	[ ]	[ ]	[ ]
Tennis	[ ]	[ ]	[ ]	[ ]

15. Are there any other games you play? Please write down up to two:

1. _____

2. _____

16. If you support a soccer team can you write down the name of that team?

_____

17. In international soccer matches, do you support any of these teams? If so, can you tick the team or teams that you support? [*You can tick more than one box if you want.*]

England	[ ]
Northern Ireland	[ ]
Republic of Ireland	[ ]
Scotland	[ ]
Wales	[ ]

E. FINAL QUESTIONS

18. Can you write down up to five things that best describe your country:

1. _____

2. _____

3. _____

4. _____

5. _____

19. What is the capital of your country? _____

20. Can you write down the names of up to three politicians you know of?

1. _____

2. _____

3. _____

21. Which of the following best describes you? [*You can tick more than one box if you want*].

British	[ ]
European	[ ]
Irish	[ ]
Northern Irish	[ ]

Other: _____

Thank you for filling in this questionnaire!

Appendix A6

Full Statistical Breakdown of Findings Reported in Section 3.2

Places Visited Locally

Table A6.1 How often children stated that they had been to Ballycastle?

	Catholic Children (n=337)	Protestant Children (n=257)
A Lot	8.0%	11.7%
A Little	17.5%	15.6%
Not Much	18.7%	32.7%
Not at All	55.8%	40.1%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/6=0.008 (p=0.003, Mann-Whitney U=37564.0, Z=-2.984). Effect size for differences, r = -0.122.

Table A6.2 How often children stated that they had been to Bundoran?

	Catholic Children (n=338)	Protestant Children (n=253)
A Lot	27.5%	0.8%
A Little	14.8%	8.3%
Not Much	14.2%	5.5%
Not at All	43.5%	85.4%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/6=0.008 (p<0.001, Mann-Whitney U=23473.0, Z=-10.761). Effect size for differences, r = -0.443.

Table A6.3 How often children stated that they had been to Bangor?

	Catholic Children (n=329)	Protestant Children (n=255)
A Lot	15.5%	29.8%
A Little	19.5%	31.0%
Not Much	13.4%	20.4%
Not at All	51.7%	18.8%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/6=0.008 (p<0.001, Mann-Whitney U=27331.0, Z=-7541). Effect size for differences, r = -0.312.

Table A6.4 How often children stated that they had been to County Donegal?

	Catholic Children (n=330)	Protestant Children (n=254)
A Lot	34.8%	17.3%
A Little	22.4%	15.7%
Not Much	14.5%	20.1%
Not at All	28.2%	46.9%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/6=0.008 (p<0.001, Mann-Whitney U=30610.5, Z=-5.829). Effect size for differences, r = -0.241.

Table A6.5 How often children stated that they had been to Newcastle?

	Catholic Children (n=331)	Protestant Children (n=257)
A Lot	33.5%	30.4%
A Little	20.8%	24.1%
Not Much	16.3%	19.8%
Not at All	29.3%	25.7%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found not to be statistically significant using the Bonferroni correction of p=0.05/6=0.008 (p=0.993, Mann-Whitney U=42515, Z=-0.009). Effect size for differences, r < 0.001.

Table A6.6 How often children stated that they had been to Portrush?

	Catholic Children (n=337)	Protestant Children (n=259)
A Lot	35.0%	61.8%
A Little	19.3%	23.9%
Not Much	10.7%	8.1%
Not at All	35.0%	6.2%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/6=0.008 (p<0.001, Mann-Whitney U=27440.0, Z=-8.304). Effect size for differences, r = -0.340.

Place Visited on Main Summer Holiday

Table A6.7 Main Summer Holiday Destinations for Children in 2006

	All Children (n=559)	Catholic Children (n=315)	Protestant Children (n=244)	Effect Size (Phi)
Spain	24.7%	24.1%	25.4%	0.015[1]
Great Britain	15.4%	11.7%	20.1%	0.115[2]
Republic of Ireland	14.7%	19.7%	8.2%	0.161[3]
France	7.3%	9.5%	4.5%	0.095[4]
America	6.6%	6.7%	6.6%	0.002[5]
Northern Ireland	6.4%	3.2%	10.7%	0.151[6]

The following results of significance tests are to be interpreted using the Bonferroni correction of p=0.05/6=0.008:
[1]p=0.727, Chi-Square=0.122, df=1; [2]p=0.007, Chi-Square=7.339, df=1
[3]p<0.001, Chi-Square=14.491, df=1; [4]p=0.024, Chi-Square=5.089, df=1
[5]p=0.959, Chi-Square=0.003, df=1; [6]p<0.001, Chi-Square=12.772, df=1

Identification of Capital of Country

Table A6.8 Children's answers to the question: 'what is the capital of your country?'

	All Children (n=511)	Catholic Children (n=291)	Protestant Children (n=220)
Belfast	58.5%	39.2%	84.1%
Dublin	28.4%	47.1%	3.6%
London	0.6%	-	1.4%
Other (Great Britain)	0.8%	0.3%	1.4%
Other (Northern Ireland)	6.7%	6.9%	6.4%
Other (Republic of Ireland)	2.5%	3.4%	1.4%
Other	2.5%	3.1%	1.8%
Total	100.0%	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant ($p<0.001$, Chi-Square=135.869, df=8). Effect size for differences, Cramer's V=0.467.

Appendix A7

Full Statistical Breakdown of Findings Reported in Section 3.3

Sports Played

Table A7.1 How often have you played basketball?

	Catholic Children (n=341)	Protestant Children (n=260)
A Lot	44.3%	26.5%
A Little	26.1%	27.3%
Not Much	17.6%	25.8%
Not at All	12.0%	20.4%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p<0.001, Mann-Whitney U=34493.5, Z=-4.866). Effect size for differences, r = -0.198.

Table A7.2 How often have you played cricket?

	Catholic Children (n=336)	Protestant Children (n=257)
A Lot	10.1%	14.8%
A Little	13.1%	21.0%
Not Much	17.0%	24.9%
Not at All	59.8%	39.3%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p<0.001, Mann-Whitney U=34271.5, Z=-4.663). Effect size for differences, r = -0.191.

Table A7.3 How often have you played gaelic football?

	Catholic Children (n=336)	Protestant Children (n=254)
A Lot	53.0%	8.3%
A Little	20.2%	7.9%
Not Much	11.9%	10.6%
Not at All	14.9%	73.2%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p<0.001, Mann-Whitney U=14207.0, Z=-14.694). Effect size for differences, r = -0.605.

Table A7.4 How often have you played golf?

	Catholic Children (n=337)	Protestant Children (n=256)
A Lot	26.7%	25.4%
A Little	25.5%	30.1%
Not Much	18.1%	19.9%
Not at All	29.7%	24.6%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found not to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.497, Mann-Whitney U=41778.5, Z=-0.680). Effect size for differences, r = -0.028.

Table A7.5 How often have you played handball?

	Catholic Children (n=336)	Protestant Children (n=252)
A Lot	18.5%	13.9%
A Little	14.9%	11.9%
Not Much	17.6%	11.1%
Not at All	49.1%	63.1%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.002, Mann-Whitney U=36708.5, Z=-3.044). Effect size for differences, r = -0.126

Table A7.6 How often have you played hockey?

	Catholic Children (n=337)	Protestant Children (n=257)
A Lot	17.5%	38.5%
A Little	17.5%	22.2%
Not Much	13.9%	16.0%
Not at All	50.7%	23.3%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.002, Mann-Whitney U=28796.5, Z=-7.332). Effect size for differences, r = -0.301

Table A7.7 How often have you played hurling/camogie?

	Catholic Children (n=336)	Protestant Children (n=250)
A Lot	35.4%	5.6%
A Little	16.1%	4.4%
Not Much	11.9%	4.0%
Not at All	36.6%	86.0%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p<0.001, Mann-Whitney U=20613.5, Z=-11.837). Effect size for differences, r = -0.489

Table A7.8 How often have you played netball?

	Catholic Children (n=337)	Protestant Children (n=255)
A Lot	26.4%	25.5%
A Little	16.3%	20.4%
Not Much	16.3%	19.6%
Not at All	40.9%	34.5%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found not to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.346, Mann-Whitney U=41109.5, Z=-0.942). Effect size for differences, r = -0.039.

Table A7.9 How often have you played rugby?

	Catholic Children (n=335)	Protestant Children (n=256)
A Lot	25.7%	25.4%
A Little	17.3%	23.4%
Not Much	15.5%	19.5%
Not at All	41.5%	31.6%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found not to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.107, Mann-Whitney U=39700.5, Z=-1.613). Effect size for differences, r = -0.066.

Table A7.10 How often have you played soccer?

	Catholic Children (n=338)	Protestant Children (n=260)
A Lot	62.4%	56.9%
A Little	17.5%	13.1%
Not Much	12.7%	12.3%
Not at All	7.4%	17.7%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found not to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.024, Mann-Whitney U=39788.0, Z=-4.663). Effect size for differences, r = -0.191.

Table A7.11 How often have you played tennis?

	Catholic Children (n=339)	Protestant Children (n=260)
A Lot	40.1%	46.2%
A Little	31.9%	24.6%
Not Much	15.0%	17.7%
Not at All	13.0%	11.5%
Total	100.0%	100.0%

Percentages may not sum to 100.0 due to rounding. Differences found not to be statistically significant using the Bonferroni correction of p=0.05/11=0.005 (p=0.353, Mann-Whitney U=42227.0, Z=-0.929). Effect size for differences, r = -0.038.

Appendix A8

Full Statistical Breakdown of Findings Reported in Section 3.4

Table A8.1 Proportions of children stating that they have seen the following newspapers in their homes (%)*

	All Children	Catholic Children	Protestant Children	Effect Size (Phi)
Local Newspapers	40.2	46.3	32.2	0.143[1]
The Sun	20.7	11.9	32.2	0.249[2]
Irish News	16.0	28.0	0.4	0.373[3]
Belfast Telegraph	14.6	7.3	24.1	0.235[4]
Daily Mirror	14.6	18.4	9.6	0.123[5]
Daily Mail	9.3	5.9	13.7	0.133[6]
Sunday Times	6.4	6.5	6.3	0.004[7]
Daily Star	4.3	5.9	2.2	0.090[8]
News of the World	4.0	3.7	4.4	0.020[9]
Newsletter	3.7	1.1	7.0	0.155[10]
Sunday Life	3.2	1.4	5.6	0.117[11]
The Times	3.0	1.4	5.2	0.109[12]

*Children were allowed to list up to three newspapers.
The following results of significance tests to be interpreted using the Bonferroni correction of p=0.05/12=0.004.
[1]p<0.001, Chi-Square=12.675, df=1; [2]p<0.001, Chi-Square=38.710, df=1;
[3]p<0.001, Chi-Square=86.677, df=1; [4]p<0.001, Chi-Square=34.415, df=1;
[5]p=0.002, Chi-Square=9.376, df=1; [6]p=0.001, Chi-Square=10.973, df=1;
[7]p=0.626, Chi-Square=0.237, df=1; [8]p=0.024, Chi-Square=5.093, df=1;
[9]p=0.289, Chi-Square=1.125, df=1; [10]p=0.661, Chi-Square=0.192, df=1;
[11]p<0.001, Chi-Square=15.056, df=1; [12]p=0.007, Chi-Square=7.385, df=1.

Table A8.2 Proportions of children stating that they have seen the following newspapers in their homes*

	All Children	Catholic Children	Protestant Children	Effect Size (Phi)
Tony Blair	27.7	20.9	36.7	0.174[1]
George Bush	9.3	9.0	9.6	0.010[2]
Gerry Adams	6.6	9.6	2.6	0.140[3]
Ian Paisley	4.2	2.3	6.7	0.109[4]
The Queen	2.9	1.4	4.8	0.101[5]
Mary McAleese	2.4	4.2	0	0.137[6]
Martin McGuiness	2.4	4.2	0	0.137[7]

*Children were allowed to list up to three newspapers.
The following results of significance tests to be interpreted using the Bonferroni correction of p=0.05/7=0.007.
[1]p<0.001, Chi-Square=18.993, df=1; [2]p=0.801, Chi-Square=0.063, df=1;
[3]p<0.001, Chi-Square=12.268, df=1; [4]p=0.006, Chi-Square=7.449, df=1;
[5]p=0.012, Chi-Square=6.330, df=1; [6]p=0.001, Chi-Square=11.722, df=1;
[7]p=0.001, Chi-Square=11.722, df=1.

Appendix A9

Full Statistical Breakdown of Findings Reported in Section 4.2

Table A9.1 Proportions of all children stating that they felt the following national identities best described themselves (%)*

	Catholic Children (n=342)	Protestant Children (n=263)	Effect Size (Phi)
Northern Irish	53.2	48.7	0.045 [1]
Irish	50.9	9.9	0.432 [2]
European	14.6	11.8	0.041 [3]
British	15.2	57.8	0.447 [4]

*Children were allowed to select as many identities as they wished.
The following results of significance tests to be interpreted using the Bonferroni correction of p=0.05/4=0.012.
[1]p=0.267, Chi-Square=1.230, df=1; [2]p<0.001, Chi-Square=112.885, df=1;
[3]p=0.310, Chi-Square=1.029, df=1; [4]p<0.001, Chi-Square=120.664, df=1.

Table A9.2 Proportions of Catholic children stating that they felt the following national identities best described themselves (%)*

	Catholic Boys (n=175)	Catholic Girls (n=166)	Effect Size (Phi)
Northern Irish	55.4	50.6	0.048 [1]
Irish	48.6	53.6	0.050 [2]
European	18.3	10.8	0.105 [3]
British	19.4	10.8	0.119 [4]

*Children were allowed to select as many identities as they wished.
The following results of significance tests to be interpreted using the Bonferroni correction of p=0.05/4=0.012.
[1]p=0.372, Chi-Square=0.797, df=1; [2]p=0.352, Chi-Square=0.867, df=1;
[3]p=0.052, Chi-Square=3.771, df=1; [4]p=0.028, Chi-Square=4.858, df=1.

Table A9.3 Proportions of Protestant children stating that they felt the following national identities best described themselves (%)*

	Protestant Boys (n=121)	Protestant Girls (n=141)	Effect Size (Phi)
Northern Irish	59.5	39.7	0.197 [1]
Irish	9.9	9.9	0.000 [2]
European	14.9	9.2	0.087 [3]
British	54.5	60.3	0.119 [4]

*Children were allowed to select as many identities as they wished.
The following results of significance tests to be interpreted using the Bonferroni correction of p=0.05/4=0.012.
[1]p=0.001, Chi-Square=10.204, df=1; [2]p=0.997, Chi-Square=0.000, df=1;
[3]p=0.158, Chi-Square=1.997, df=1; [4]p=0.349, Chi-Square=0.878, df=1.

Table A9.4 Proportions of children stating that they supported the following national soccer teams (%)*

	All Children	Catholic Children	Protestant Children	Effect Size (Phi)
Northern Ireland	73.8%	66.6%	83.3%	0.188[1]
England	43.1%	28.9%	61.6%	0.327[2]
Republic of Ireland	27.5%	44.1%	6.1%	0.422[3]
Scotland	15.1%	16.4%	13.3%	0.043[4]
Wales	7.8%	8.2%	7.2%	0.018[5]

*Children were allowed to pick as many teams as they wished.
The following results of significance tests to be interpreted using the Bonferroni correction of p=0.05/5=0.010.
[1]p<0.001, Chi-Square=21.441, df=1; [2]p<0.001, Chi-Square=64.609, df=1
[3]p<0.001, Chi-Square=107.524, df=1; [4]p=0.289, Chi-Square=1.125, df=1
[5]p=0.661, Chi-Square=0.192, df=1.

Appendix A10

Full Statistical Breakdown of Findings Reported in Section 4.3

Table A10.1 Boys' friendship preferences for children wearing Celtic and Rangers soccer shirts (%)[1]

	Friendship Rankings for Child Wearing Rangers Shirt[2]			Friendship Rankings for Child Wearing Celtic Shirt[3]	
	Catholic Boys (n=169)	Protestant Boys (n=121)		Catholic Boys (n=171)	Protestant Boys (n=119)
1st Choice	10.7	33.1		38.6	9.2
2nd Choice	17.8	24.8		26.3	13.4
3rd Choice	23.1	20.7		13.5	19.3
4th Choice	26.6	17.4		10.5	26.1
5th Choice	21.9	4.1		11.1	31.9
Total	100.0	100.0		100.0	100.0

[1]Percentages may not sum to 100.0 due to rounding.
[2]Differences found to be statistically significant ($p<0.001$, Mann-Whitney $U=6089.5$, $Z=-6.001$). Effect size, $r=0.352$.
[3] Differences found to be statistically significant ($p<0.001$, Mann-Whitney $U=5182.5$, $Z=-7.270$). Effect size, $r=0.427$.

Table A10.2 Girls' friendship preferences for children wearing Celtic and Rangers soccer shirts (%)[1]

	Friendship Rankings for Child Wearing Rangers Shirt[2]			Friendship Rankings for Child Wearing Celtic Shirt[3]	
	Catholic Girls (n=159)	Protestant Girls (n=136)		Catholic Girls (n=157)	Protestant Girls (n=137)
1st Choice	6.3	8.8		12.1	9.5
2nd Choice	21.4	25.0		29.3	22.6
3rd Choice	33.3	33.8		32.5	27.0
4th Choice	24.5	22.1		17.8	26.3
5th Choice	14.5	10.3		8.3	14.6
Total	100.0	100.0		100.0%	100.0

[1]Percentages may not sum to 100.0 due to rounding.
[2]Differences found not to be statistically significant ($p=0.144$, Mann-Whitney $U=9781.0$, $Z=-1.460$). Effect size, $r=0.085$.
[3] Differences found to be statistically significant ($p=0.015$, Mann-Whitney $U=9045.0$, $Z=-2.422$). Effect size, $r=0.141$.

Table A10.3 Catholic children's preferences for living in particular areas (%)[1]

	Middle Class Area (n=323)	Nationalist Area (n=318)	Working Class Area (n=320)	Loyalist Area (n=318)
Yes, Lots	36.5	11.0	4.4	3.5
Yes, A Little	41.8	41.8	12.5	21.4
No, Not Really	16.4	27.0	45.3	37.1
Definitely Not	5.3	20.1	37.8	38.1
Total	100.0	100.0	100.0	100.0

[1]Percentages may not sum to 100.0 due to rounding.

Table A10.4 Protestant children's preferences for living in particular areas (%)[1]

	Middle Class Area (n=258)	Nationalist Area (n=259)	Working Class Area (n=262)	Loyalist Area (n=257)
Yes, Lots	32.9	7.3	5.8	2.7
Yes, A Little	39.5	32.4	27.6	25.2
No, Not Really	16.3	30.9	36.6	42.4
Definitely Not	11.2	29.3	30.0	29.8
Total	100.0	100.0	100.0	100.0

[1]Percentages may not sum to 100.0 due to rounding.

The differences between Catholic and Protestant children's preferences for the nationalist area were found to be statistically significant (p=0.001, Mann-Whiteny U=34887.5, Z=-3.316, effect size, r=0.107). Similarly the differences between the two groups of children in relation to the loyalist area were also statistically significant (p=0.011, Mann-Whitney U=36077.0, Z=-2.554, effect size, r=0.138).

Table A10.5 Catholic and Protestant children's first choices of where they wanted to live the best (%)*

	Catholic Children (n=325)	Protestant Children (n=264)	All Children (n=589)
Neutral Working Class Area	2.8	3.4	3.1
Loyalist Area	3.7	11.4	7.1
Nationalist Area	16.3	12.1	14.4
Middle Class Area	77.2	73.1	75.4
Total	100.0	100.0	100.0

*Overall differences between Catholic and Protestant children found to be statistically significant (p=0.003, Chi-Square=14.315, df=3).

Table A10.6 Proportions of Catholic and Protestant children choosing to close the following after-schools clubs

After-Schools Club	Catholic Children	Protestant Children	Effect Size (Phi)
Art Club	8.5	8.3	0.003[1]
Boys and Girls Brigade Club*	52.1	30.7	0.215[2]
Drama Club	24.2	28.8	0.051[3]
Gaelic Football Club*	20.3	57.6	0.384[4]
Hockey Club*	41.5	20.1	0.228[5]
Irish Dancing Club	41.8	51.5	0.097[6]
Irish Language Club*	36.1	56.1	0.200[7]
Music Club	15.2	15.9	0.010[8]
Sunday School Club*	60.0	29.3	0.306[9]

*Differences found not to be statistically significant (Bonferroni correction applied using a significance level of 0.05/9=0.006)
[1]p=0.947, Chi-Square=0.004, df=1; [2]p<0.001 Chi-Square=27.571, df=1;
[3]p=0.211, Chi-Square=1.565, df=1; [4]p<0.001, Chi-Square=87.541, df=1;
[5]p<0.001, Chi-Square=30.988, df=1; [6]p=0.018, Chi-Square=5.550, df=1;
[7]p<0.001, Chi-Square=23.709, df=1; [8]p=0.800, Chi-Square=0.064, df=1;
[9]p<0.001, Chi-Square=55.549, df=1.

Appendix A11

Full Statistical Breakdown of Findings Reported in Section 4.4

Table A11.1 Boys' responses to being asked how kind they felt the child wearing the Celtic soccer shirt was* (%)

	Catholic Children's Responses (n=166)	Protestant Children's Responses (n=120)
Very Kind	50.0	30.0
Quite Kind	36.7	43.3
Not Very Kind	10.8	20.8
Not at All Kind	2.4	5.8
Total	100.0	100.0

*Percentages may not sum to 100.0 due to rounding. Differences statistically significant with the Bonferroni correction applied using a significance level of p = 0.05/6 = 0.008 (p<0.001, Mann-Whitney U=7551.0, Z=-3.757, Effect Size, r=0.222.

Table A11.2 Boys' responses to being asked how friendly they felt the child wearing the Celtic soccer shirt was * (%)

	Catholic Children's Responses (n=167)	Protestant Children's Responses (n=118)
Very Friendly	48.5	32.2
Quite Friendly	39.5	44.1
Not Very Friendly	9.6	18.6
Not at All Friendly	2.4	5.1
Total	100.0	100.0

*Percentages may not sum to 100.0 due to rounding. Differences statistically significant with the Bonferroni correction applied using a significance level of p = 0.05/6 = 0.008 (p=0.001, Mann-Whitney U=7839.0, Z=-3.180, Effect Size, r=0.188.

Table A11.3 Girls' responses to being asked how friendly they felt the child wearing the Rangers soccer shirt was * (%)

	Catholic Children's Responses (n=157)	Protestant Children's Responses (n=137)
Very Friendly	58.0	44.5
Quite Friendly	35.0	40.1
Not Very Friendly	6.4	13.9
Not at All Friendly	0.6	1.5
Total	100.0	100.0

*Percentages may not sum to 100.0 due to rounding. Differences were found to be approaching statistical significance with the Bonferroni correction applied using a significance level of p = 0.05/6 = 0.008 (p=0.009, Mann-Whitney U=9034.00, Z=-2.631, Effect Size, r=0.153.

Table A11.4 Boys' responses to being asked how nasty they felt the child wearing the Rangers soccer shirt was * (%)

	Catholic Children's Responses (n=164)	Protestant Children's Responses (n=114)
Very Nasty	15.9	4.4
A Little Nasty	30.5	29.8
Not Very Nasty	36.0	33.3
Not at All Nasty	17.7	32.5
Total	100.0	100.0

*Percentages may not sum to 100.0 due to rounding. Differences were statistically significant with the Bonferroni correction applied using a significance level of p = 0.05/6 = 0.008 (p=0.002, Mann-Whitney U=7356.5, Z=-3.157, Effect Size, r=0.189.

Table A11.5 Boys' responses to being asked how often they felt the child wearing the Rangers soccer shirt got into trouble at school * (%)

	Catholic Children's Responses (n=166)	Protestant Children's Responses (n=119)
Very Often	15.1	5.0
Quite Often	26.5	18.5
Not Very Often	44.6	63.0
Not at All	13.9	13.4
Total	100.0	100.0

*Percentages may not sum to 100.0 due to rounding. Differences were found to be approaching statistical significance with the Bonferroni correction applied using a significance level of p = 0.05/6 = 0.008 (p=0.009, Mann-Whitney U=8223.0, Z=-2.629, Effect Size, r=0.156.

Table A11.6 Children's overall ratings of photographs of the children wearing a Rangers and Celtic soccer shirt (measured on a scale of 1 to 4 with higher scores representing more negative attitudes)

	Photograph of Rangers Child[1]	Photograph of Celtic Child[2]
Catholic Boys	2.22 (SD=0.65)	2.09 (SD=0.62)
Protestant Boys	2.00 (SD=0.51)	2.29 (SD=0.60)
Catholic Girls	2.01 (SD=0.51)	1.97 (SD=0.55)
Protestant Girls	2.06 (SD=0.52)	2.03 (SD=0.53)

[1]Differences between the boys was found to be statistically significant (p=0.002, t=3.078, df=285, effect size, r=0.179). Differences between the girls was not found to be statistically significant (p=0.360, t=-0.916, df=294, effect size, r=0.053).
[2]Differences between the boys was found to be statistically significant (p=0.007, t=-2.697, df=290, effect size, r=0.156). Differences between the girls was not found to be statistically significant (p=0.391, t=-0.860, df=296, effect size, r=0.050).

Table A11.7 Children's views on who started the argument (%)[1]

	Catholic Boys[2] (n=168)	Protestant Boys[2] (n=122)		Catholic Girls[3] (n=159)	Protestant Girls[3] (n=140)
Celtic Child	25.6	53.3		53.5	62.1
Rangers Child	62.5	37.7		35.2	34.3
Both to Blame	4.8	1.6		3.1	1.4
Don't Know	7.1	7.4		8.2	2.1
Total	100.0	100.0		100.0	100.0

[1]Percentages may not sum to 100.0 due to rounding.
[2]Differences between the boys found to be statistically significant (p=0<0.001, Chi-Square=24.893, df=3). Effect size, Cramer's V=0.293.
[3] Differences found to be approaching statistical significance (p=0.072, Chi-Square=6.995, df=3). Effect size, Cramer's V=0.153.